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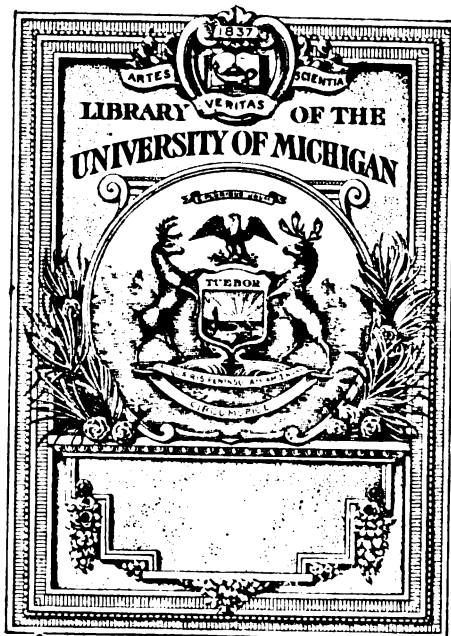
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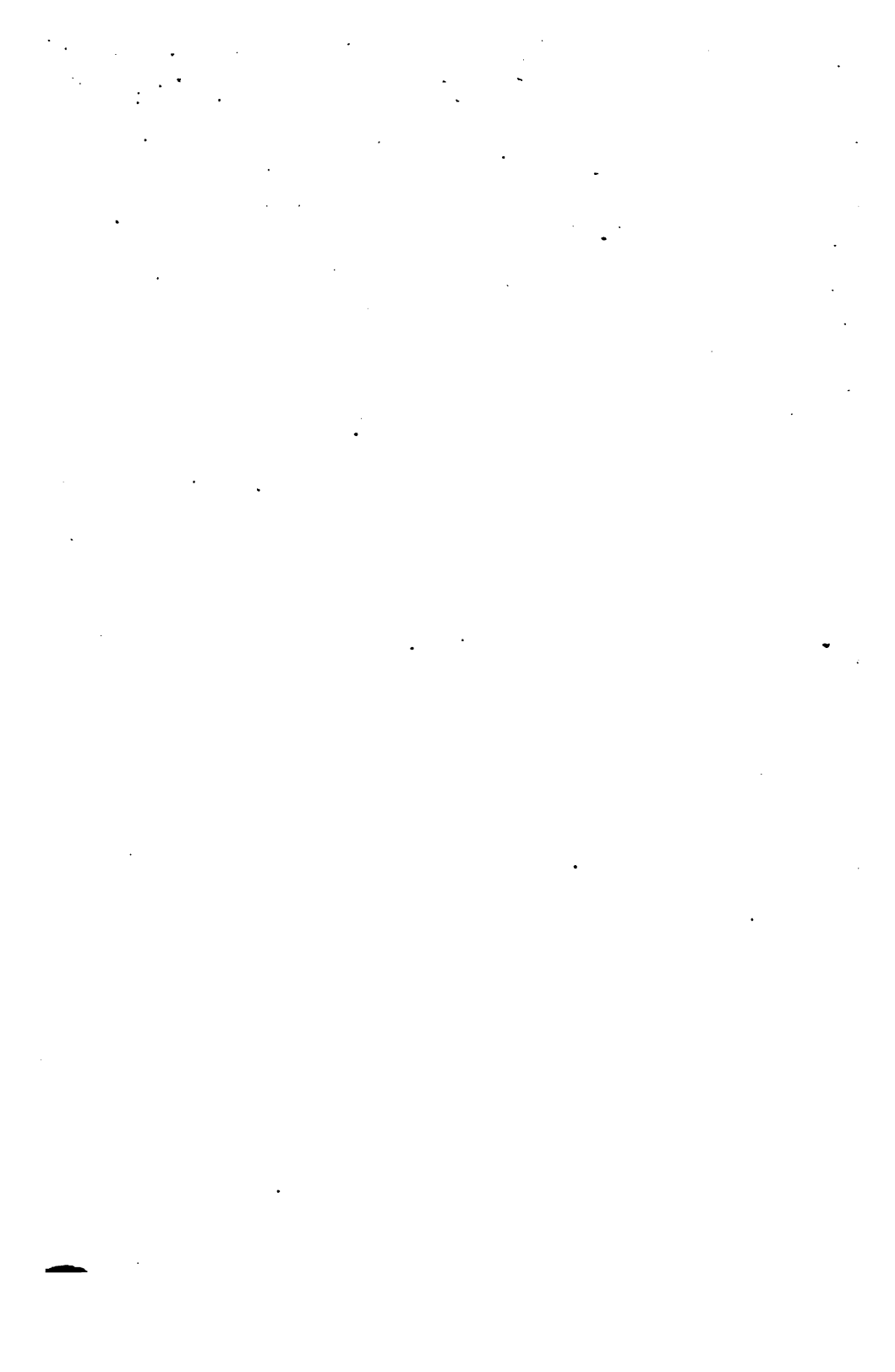
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AUTHORISED REPORT
OF THE
CHURCH CONGRESS,
1874.



AUTHORISED REPORT

OF THE

Church of England,

CHURCH CONGRESS



HELD AT BRIGHTON

OCTOBER 6, 7, 8, & 9

1874

LONDON

WILLIAM WELLS GARDNER

BRIGHTON

SOLD BY ALL BOOKSELLERS.

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PREFACE.

IN issuing the Report of the Fourteenth Church Congress, the Committee believe that they are justified in adopting the statement with which their President commenced his address to the working men of Brighton, that "by general consent, none of the thirteen previous Congresses have excelled this, either in the numbers attending them, or in the interest excited by their discussions." They feel that the contents of the present volume, for which the best thanks of the Congress are due to the Readers and Speakers, enable them to point with equal satisfaction to the value of these contributions to the better understanding of many important topics.

In selecting and defining the subjects of discussion, it was the object of the Subjects' Committee to secure fresh treatment for these topics, as far as possible, partly by marking out the exact form under which it seemed desirable to deal with them, and partly by procuring the reports of personal experience on the success of recent efforts and experiments in Church organization, and Church work of various kinds. For details on the way in which they sought to carry out these objects, the Committee would refer to their President's inaugural address. They must appeal to the contents of the present volume for the success with which their design was realized.

With regard to the formation of their various committees, the Churchmen of the Diocese of Chichester followed out the plans which have become well known and established by the precedent of former Congresses. They possessed one great advantage in the Pavilion Buildings, which the Mayor and Corporation of Brighton placed at their disposal free of charge. The numbers of members' tickets sold have far exceeded those

of any former Congress; the members for the last four years having been respectively—Nottingham, 2171; Leeds, 3796; Bath, 3219; and Brighton, 4935. This great concourse of members compelled the Committee for the first time to place some restriction on the sale of tickets, and also to reduce the number of special tickets sold for single days or evenings.

A working men's meeting on the Thursday evening was universally allowed to be most interesting and successful; especially as regards the *bona fide* character of the working men assembled as an audience.

The favourable circumstances of the meeting left the Committee, on winding up their accounts, in possession of a considerable surplus; which they divided on the principle of offering some recognition to the various classes to whose co-operation they were indebted for their prosperity. The kindness of the Brighton Corporation was acknowledged, by voting half the surplus to the Restoration Fund of the Parish Church of Brighton; and the remainder was equally divided between the Brighton Unappropriated Church Fund and the Building Fund of the Chichester Diocesan Association, as some acknowledgement of the cordial and invaluable help that had been received both from the Churchmen of Brighton and from the diocese at large.

It only remains that the Committee should record their deep sense of gratitude to Almighty God for the blessings which, as they earnestly hope and believe, have attended on their labours, and will form their reward. They have also to record their obligations to all those, to whose help, under the Divine guidance, they have been indebted for success; very especially to their President, for the firm, yet fatherly, control with which he conducted their deliberations; to the Lord Bishops of Salisbury and Ely, for their introductory sermons, in which they struck notes of the deepest value for the guidance of the Congress; to the Mayor and Corporation, for the free use of their magnificent buildings; to the Mayor of Brighton more especially, for the attention which he devoted to the work of the Reception and

Finance Committee ; to their own officers, for the readiness with which they gave the Committee the benefit of much valuable time and thought ; to the Brighton and South Coast, and some other Railway Companies, for the convenience and liberality of their arrangements ; and to the Town and other officials, who devoted themselves to the work of carrying out all instructions with the energy and hearty good-will of personal interest.

The Committee would close their labours with the prayer, that in these days of deep anxiety and varied movement, the blessing of God may rest on this permanent record of the proceedings of the Congress ; and that future Congresses may enjoy in a still larger measure the general good feeling and harmony which, in spite of some slight and transient shadows, have pervaded, by God's goodness, the deliberations of the Congress of 1874.

CHURCH CONGRESS, 1874.

FOURTEENTH ANNUAL MEETING,

HELD IN BRIGHTON,

On Tuesday, Wednesday, Thursday, and Friday, October 6th, 7th, 8th, and 9th.

Honour.

THE RIGHT HON. AND MOST REV. THE LORD ARCHBISHOP OF CANTERBURY.

President.

THE RIGHT REV. THE LORD BISHOP OF CHICHESTER.

Vice-Presidents.

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THE RIGHT HON. AND MOST REV. THE LORD ARCHBISHOP OF YORK.

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The Lord Archbishop of Dublin
The Lord Bishop of Winchester
The Lord Bishop of Llandaff
The Lord Bishop of Ripon
The Lord Bishop of Norwich
The Lord Bishop of Bangor
The Lord Bishop of Glo'ster and Bristol
The Lord Bishop of Ely
The Lord Bishop of Chester
The Lord Bishop of Hereford
The Lord Bishop of Peterborough
The Lord Bishop of Lincoln
The Lord Bishop of Salisbury
The Lord Bishop of Carlisle
The Lord Bishop of Bath and Wells
The Lord Bishop of Oxford
The Lord Bishop of Manchester
The Lord Bishop of Sodor and Man
The Lord Bishop of Meath
The Lord Bishop of Ossory and Ferns
The Lord Bishop of Limerick
The Lord Bishop of Tuam
The Lord Bishop of Derry
The Lord Bishop of Moray and Ross
The Lord Bishop of Argyll

The Lord Bishop of St Andrew's
The Lord Bishop of Aberdeen
The Lord Bishop of Edinburgh
The Rt. Rev. Bp. Suffragan of Nottingham
The Rt. Rev. Bishop Suffragan of Dover
The Rt. Rev. Bp. Suffragan of Guildford
The Right Rev. Bishop Hobhouse
The Right Rev. Bishop Abraham
The Right Rev. Bishop Claughton
The Right Rev. Bishop Jenner
The Very Rev. the Dean of St Paul's
The Very Rev. the Dean of Westminster
The Very Rev. the Dean of Canterbury
The Very Rev. the Dean of Winchester
The Very Rev. the Dean of Chichester
The Very Rev. the Dean of Guernsey
The Very Rev. the Dean of Jersey
The Ven. Archdeacon of Chichester
The Ven. Archdeacon of Lewes
The Ven. Archdeacon of Ely*
The Rev. Canon Swainson
The Rev. Canon Parrington
The Rev. Canon Ashwell
The Rev. Canon Walker
The Rev. Sir G. C. Shiffner, Bart.

* Permanent Secretary to the Church Congress.

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} *Hon. Secretaries.*

Acting Secretary :—FREDERICK M. WELSFORD, Congress Office, Brighton.

. The Chairman, Vice-Chairman, Treasurer, and Hon. Secretaries are ex-officio Members of all Committees.

RULES OF PROCEEDING.

After the Papers and Addresses of the appointed Readers and Speakers, there will be free and open debate under the following Regulations :—

(1.)—None but Members of the Church of England, or of Churches in communion with it, will be permitted to address the Congress, and no person will be permitted to speak twice on the same subject.

(2.)—All questions of Order of Proceedings will be in the discretion of the President, or presiding Chairman, whose decision will be final.

(3.)—Any Member desirous of addressing the Congress on the subject before the Meeting, must give his card to the Secretary in attendance, and await the call of the Chairman.

(4.)—Every Speaker shall address the Chair only, and confine himself strictly to the subject under discussion.

(5.)—No question arising out of any Paper or Subject shall be put to the Vote.

Prayers and Hymns to be used at the Meetings.

The Hymns will be sung to the Tunes assigned to them ; and the References are to the Hymnal recently published by the Society for Promoting Christian Knowledge, and to "Hymns Ancient and Modern."

PRAYERS.

Lord, have mercy upon us,
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation : but deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever and ever. AMEN.

O God, forasmuch as without Thee we are not able to please Thee : mercifully grant, that Thy Holy Spirit may in all things direct and rule our hearts ; through Jesus Christ our Lord. AMEN.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified : receive our supplications and prayers which we offer before Thee for all estates of men in Thy Holy Church : that every member of the same, in his vocation and ministry, may truly and godly serve Thee ; through our Lord and Saviour Jesus Christ. AMEN.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace ; give us grace seriously to lay to heart the great dangers we are in by our

unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord ; that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee ; through Jesus Christ our Lord. AMEN.

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness ; through Jesus Christ our Lord. AMEN.

HYMNS.

1. *Old Hundredth* (H. A. & M. 136 ;
S.P.C.K. 331.)

ALL people that on earth do dwell,
Sing to the Lord with cheerful voice ;
Him serve with fear, His praise forth tell,
Come ye before Him and rejoice.

The Lord, ye know, is God indeed ;
Without our aid He did us make ;
We are His flock, He doth us feed,
And for His sheep He doth us take.

O enter then His gates with praise,
Approach with joy His courts unto ;
Praise, laud, and bless His name always,
For it is seemly so to do.

For why? the Lord our God is good,
His mercy is for ever sure ;
His truth at all times firmly stood,
And shall from age to age endure.

To Father, Son, and Holy Ghost,
The God whom heaven and earth adore,
From men and from the angel-host
Be praise and glory evermore. Amen.

2. *Nicæa* (H. A. & M. 135 ; S. P. C. K. 7).

HOLY, Holy, Holy ! Lord God Almighty !
Early in the morning our song shall rise
to Thee :

Holy, Holy, Holy, merciful and mighty ;
God in Three Persons, blessed Trinity !

Holy, Holy, Holy ! all the saints adore Thee,
Casting down their golden crowns around
the glassy sea ;

Cherubim and Seraphim falling down before
Thee,
Which wert, and art, and evermore shalt
be.

Holy, Holy, Holy ! though the darkness hide
Thee,

Though the eye of sinful man Thy glory
may not see,

Only Thou art Holy : There is none beside
Thee

Perfect in power, in love, and purity.

Holy, Holy, Holy ! Lord God Almighty !
All Thy works shall praise Thy name, in
earth, and sky, and sea :

Holy, Holy, Holy ! merciful and mighty :
God in Three Persons, Blessed Trinity !
Amen.

3. *Aurelia* (H. A. & M. 320 ; S. P. C. K. 509).

THE Church's one foundation
Is Jesus Christ her Lord :

She is His new creation

By water and the Word.

From heaven He came and sought her

To be His holy Bride,

With His own blood He bought her,

And for her life He died.

Elect from every nation,

Yet one o'er all the earth,

Her charter of salvation

One Lord, one Faith, one Birth ;

One holy name she blesses,

Partakes one holy food,

And to one hope she presses,

With every grace endued.

Though with a scornful wonder

Men see her sore oppress'd,

By schisms rent asunder,

By heresies distressed,

Yet saints their watch are keeping,
Their cry goes up, " How long ?"
And soon the night of weeping
Shall be the morn of song.

Mid toil and tribulation,
And tumult of her war,
She waits the consummation

Of peace for evermore ;

Till with the vision glorious

Her longing eyes are blest,

And the great Church victorious

Shall be the Church at rest.

Yet she on earth hath union

With God the Three in One,

And mystic sweet communion

With those whose rest is won !

O happy ones and holy,

Lord, give us grace that we,

Like them, the meek and lowly,

On high may dwell with Thee. Amen.

4. *Hanover* (H. A. & M. 258, ii ;
S. P. C. K. 477).

O worship the King

All glorious above ;

O gratefully sing

His power and His love :

Our Shield and Defender,

The Ancient of Days,

Pavilioned in splendour,

And girded with praise.

O tell of His might,

O sing of His grace

Whose robe is the light,

Whose canopy space :

His chariots of wrath

Deep thunder-clouds form,

And dark is His path

On the wings of the storm.

Frail children of dust,

And feeble as frail,

In Thee do we trust,

Nor find Thee to fail ;

Thy mercies how tender,

How firm to the end !

Our Maker, Defender,

Redeemer, and Friend.

O measureless Might,

Ineffable Love,

While angels delight

To hymn Thee above,

Thy ransom'd creation,

Though feeble their lays,

With true adoration

Shall sing to Thy praise. Amen.

5. *Rock of Ages* (H. A. & M. 150
S. P. C. K. 490).

Rock of Ages, cleft for me,

Let me hide myself in Thee !

Let the water and the blood,

From Thy riven side which flowed,

Be of sin the double cure,

Cleanse me from its guilt and power.

Not the labours of my hands
Can fulfil Thy law's demands :
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone ;
Thou must save, and Thou alone.

Nothing in my hand I bring :
Simply to Thy Cross I cling ;
Naked, come to Thee for dress ;
Helpless, look to Thee for grace ;
Foul, I to the Fountain fly :
Wash me, Saviour, or I die !

While I draw this fleeting breath ;
When my eyestrings break in death ;
When I soar through tracts unknown,
See Thee on Thy judgment throne ;
Rock of Ages, cleft for me,
Let me hide myself in Thee. Amen.

6. *Quam dilecta* (H. A. & M. 164 ;
S.P.C.K. 540).

We love the place, O God,
Wherein Thine honour dwells ;
The joy of Thine abode
All earthly joy excels.

It is the House of prayer,
Wherein Thy servants meet ;
And Thou, O Lord, art there.
Thy chosen flock to greet.

We love the sacred Font ;
For there the Holy Dove
To pour is ever wont
His blessing from above.

We love Thine Altar, Lord ;
O what on earth so dear ?
For there, in faith adored,
We find Thy presence near.

We love the Word of Life,
The Word that tells of peace,
Of comfort in the strife,
And joys that never cease.

We love to sing below
For mercies freely given ;
But oh ! we long to know
The triumph-song of heaven.

Lord Jesus, give us grace
On earth to love Thee more,
In heaven to see Thy Face,
And with Thy saints adore. Amen.

7. *Melcombe* (H. A. & M. 2 ; S.P.C.K. 8).

O Guardian of the Church Divine,
The sevenfold gifts of grace are Thine ;
And kindled by Thy hidden fires,
The soul to highest aims aspires.

Thy Priests with wisdom, Lord, endure,
Their hearts with love and zeal renew ;
Turn all their weakness into might,
O Thou the source of life and light.

Spirit of truth, on us bestow
The faith in all its power to know,
That with the saints of ages gone,
And those to come, we may be one.

Protect Thy Church from every foe,
And peace, the fruit of love, bestow
Convert the world, make all confess
The glories of Thy righteousness.

All praise to God the Father be,
All praise, Eternal Son, to Thee,
Whom with the Spirit we adore
For ever and for evermore. Amen.

8. *Ravenshaw* (H. A. & M. 201).

Lord, Thy Word abideth,
And our footsteps guideth ;
Who its truth believeth
Light and joy receiveth.

When our foes are near us,
Then Thy word doth cheer us,
Word of consolation,
Message of salvation.

When the storms are o'er us,
And dark clouds before us,
Then its light directeth
And our way protecteth.

Who can tell the pleasure,
Who recount the treasure,
By Thy Word imparted
To the simple-hearted ?

Word of mercy, giving
Succour to the living ;
Word of life, supplying
Comfort to the dying.

Oh, that we discerning
Its most holy learning,
Lord, may love and fear Thee,
Evermore be near Thee. Amen.

9. *Eventide* (H. A. & M. 14 ; S.P.C.K. 329).

Abide with me ; fast falls the eventide ;
The darkness deepens ; Lord, with me
abide ;
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day ;
Earth's joys grow dim, its glories pass
away ;
Change and decay in all around I see ;
O Thou Who changest not, abide with me.

I need Thy presence every passing hour ;
What but Thy grace can foil the tempter's
power ?

Who like Thyself my guide and stay can
be ?

Through cloud and sunshine, Lord, abide
with me.

I fear no foe with Thee at hand to bless ;
 Ills have no weight, and tears no bitterness ;
 Where is death's sting, where, grave, thy
 victory ?

I triumph still, if Thou abide with me.

Hold Thou Thy Cross before my closing
 eyes ;

Shine through the gloom, and point me to
 the skies ;

Heaven's morning breaks, and earth's vain
 shadows flee ;

In life, in death, O Lord, abide with me.
 Amen.

10. *Tallis' Canon* (H. A. & M. 10 ;
 S.P.C.K. 21).

All praise to Thee, my God, this night,
 For all the blessings of the light ;
 Keep me, O keep me, King of kings,
 Under Thine own Almighty wings.

Forgive me, Lord, for Thy dear Son,
 The ill that I this day have done,
 That with the world, myself, and Thee,
 I, ere I sleep, at peace may be.

Teach me to live, that I may dread

The grave as little as my bed ;

Teach me to die that so I may

Rise glorious at the awful day.

O may my soul on Thee repose,
 And may sweet sleep mine eyelids close,
 Sleep that shall me more vigorous make
 To serve my God when I awake.

When in the night I sleepless lie,
 My soul with heavenly thoughts supply ;
 Let no ill dreams disturb my rest,
 No powers of darkness me molest.

Praise God, from whom all blessings flow ;
 Praise Him, all creatures here below ;
 Praise Him above, angelic host ;
 Praise Father, Son, and Holy Ghost. Amen.

1874.—Church Services during the Four Days, October 6th, 7th, 8th, 9th.

ST PETER'S.—Morning, 8 a.m., Holy Communion on Tuesday ; Morning Prayer on Wednesday, Thursday, and Friday ; 11 a.m., Morning Prayer on Tuesday, with Sermon by the Lord Bishop of Ely.

ST NICHOLAS'.—Morning, 8 a.m., Holy Communion daily ; 8.45 a.m., Morning Prayer, daily, except Tuesday ; 11 a.m., Morning Prayer on Tuesday, with Sermon by the Lord Bishop of Salisbury. Evening, 5.30 p.m., Evening Prayer daily ; 7.30 p.m., Litany Service on Tuesday with Sermon by the Right Rev. Bishop Steere.

ST PAUL'S.—Morning, 6.30, 7.30, 8.30 a.m., Holy Communion daily ; 10 a.m., Holy Communion on Thursday ; 11 a.m., Morning Prayer daily. Evening, 4.45 p.m., Evensong daily.

ST JOHN'S, CARLTON HILL.—Morning, 8 a.m., Holy Communion daily.

ST GEORGE'S.—Morning, 8 a.m., Morning Prayer daily.

TRINITY.—Morning, 8 a.m., Holy Communion daily. Evening, 7.30 p.m., Evening Prayer with Lecture on Wednesday.

ST MARY'S.—Morning, 8 a.m., Holy Communion on Friday ; Morning Prayer on Tuesday, Wednesday, and Thursday.

ALL-SOULS'.—Morning, 8 a.m., Holy Communion on Tuesday and Thursday ; Litany on Wednesday and Friday. 7 p.m., Evening Prayer with Sermon on Wednesday and Friday.

CHRIST CHURCH.—Morning, 7.30 a.m., Holy Communion on Tuesday and Thursday ; Litany on Wednesday and Friday.

ST MICHAEL'S.—Morning, 6.45 a.m., Holy Communion daily ; 7.15 a.m., Matins daily ; 7.30 a.m. Choral Celebration daily. Evening, 5 p.m., Evensong daily ; 8 p.m., Litany Service and Sermon on Tuesday.

ST ANNE'S.—Morning, 8 a.m., Holy Communion daily ; 11 a.m., Morning Prayer on Wednesday and Friday.

ST BARTHOLOMEW'S.—6, 7, and 8.30 a.m., Holy Communion daily ; 8 a.m., Morning Prayer daily ; 9 a.m., Holy Communion on Tuesday and Thursday. Afternoon, 3 p.m., Litany on Wednesday and Friday ; Evening, 8.30 p.m., Evensong daily.

ST MARTIN'S.—Morning, 8 a.m., Holy Communion daily ; 8.45 a.m., Morning Prayer (shortened), daily. Afternoon, 1.15 p.m., Litany on Wednesday and Friday ; Evening, 5.15 p.m., Evening Prayer daily.

ANNUNCIATION.—Morning, 7.30 a.m., Holy Communion daily. Evening, 8 p.m., Evensong daily.

ST. MARY MAGDALENE.—Morning, 7 a.m., Holy Communion daily. Evening, 8 p.m., Evensong daily.

ST PATRICK'S, HOVE.—8 a.m., Holy Communion daily.

ST ANDREW'S, HOVE.—Morning, 9 a.m., Litany on Wednesday and Friday ; Morning Prayer on Thursday.

On Saturday, October 10, there was a Special Service in Chichester Cathedral, at 10.45 a.m.

MISCELLANEOUS INFORMATION.

TICKETS (not transferable), admitting Ladies or Gentlemen, may be had on application to the Acting Secretary, at the Temporary Offices of the Congress, the Central Schools, 106 Church Street (afterwards Royal Pavilion), Brighton. Applications by letter must be accompanied by a remittance. P.O. Orders should be made payable to Frederick M. Welsford. The Committee do not recommend payment to be made by stamps, but if so made, two extra stamps must be sent for each Ticket.

(A.)—Members' Tickets 5s. each, admitting to all the Meetings of the week, except that of the Working Men on Thursday Evening.

(B.) Day Tickets 2s. 6d. each, admitting to all the Meetings of one day and evening only, except Friday Evening. The day must be specified in applying for Tickets.

N.B.—No Day Ticket will be issued for Tuesday.

(C.)—Evening Tickets 1s. each, admitting to a Meeting of one Evening only, which evening must also be specified. Friday Evening is excepted.

These Day and Evening Tickets will not be issued before the 1st of October.

None of these Tickets admit to the Meeting to be held in the body of the Dome on Thursday Evening, which is specially intended for Working Men. But a limited number of Special Tickets for the Balcony and Platform of the Dome on that evening will be issued to Members only at 2s. 6d. each.

Refreshments will be provided at the Pavilion. Breakfasts at 1s. and 1s. 6d. Luncheons at 2s. Dinner at the Table d'hôte at 5.30 p.m. Dinner Ticket, if taken before 2 o'clock, 3s. 6d. ; if after that hour, 4s. Other refreshments according to tariff.

A Reception Room, supplied with Newspapers, Writing Materials, and Letter Boxes, will also be set apart for the use of Visitors.

A book for the purpose of Registering Addresses will be kept, and it is particularly requested that Visitors will, on their arrival, leave with the Secretary their addresses during their stay in the town or neighbourhood.

A Congress Report will be published, price 5s. in paper, 6s. in cloth, and Subscribers' names will be received during the Congress at the Offices, Pavilion, Brighton.

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THE SERMON

PREACHED IN ST PETER'S CHURCH, BRIGHTON,

ON TUESDAY, OCTOBER 6TH, 1874,

BY THE

RIGHT REV. THE LORD BISHOP OF ELY.



THE SERMON

BY THE

RIGHT REV. THE LORD BISHOP OF ELY.

"I will lead them in paths that they have not known."—ISAIAH xlii. 16.

THIS chapter contains one of those grand bursts of prophecy which we feel intuitively can be satisfied only by some great spiritual verities of universal application.

Isaiah takes his stand upon the return of the Israelites from the Babylonian captivity. But his language goes far beyond this national and temporal restoration, and points, under the images of Babylon and Jerusalem, to the deliverance of the whole world from the power of darkness, and the setting up the Kingdom of Christ upon the earth. The passages which speak of the spiritual restoration are so embedded in the structure of the prophecy that you cannot charge them with being after-interpolations. They have even their own reference to the return to Jerusalem, and so complete the original picture, although they refuse to be exhausted by it.

We are not left to ourselves in applying the prophecy to the days of the Son of Man. This is done for us in the New Testament. The opening words, "Behold, My servant whom I uphold, Mine elect in whom My soul delighteth. I have put my Spirit upon Him. He shall not cry, nor lift up, nor cause His voice to be heard in the street"—St Matthew has himself quoted as the language of Esaias, and applied it to Jesus Christ, vindicating at once the authorship and the deeper meaning of the chapter.

With the tenth verse commences a psalm or hymn descriptive of the results of Christ's mission. He is presented as a man of war, going forth, as in the vision of St John, conquering and to conquer. A stupendous moral revolution is an-

nounced under figures derived from the world of Nature. Mountains are to be laid low—rivers to become islands—waters are to be dried up—and men are to be led along new ways—to themselves unknown.

On this feature of the prophetic picture we would pause. It contains a great principle of Divine government, illustrated again and again in the history of the Catholic Church. Let us examine into some of the truths of perpetual and recurring application implied in the words, "I will lead them in paths that they have not known."

I. There are two doctrines continually exemplified in the story of every human life, and in the annals of Christianity, doctrines in theory full of difficulty, practically of no difficulty at all. The doctrines, I mean, of man's free will, and God's overruling power.

On the one hand, we are perfectly conscious that we are free to choose our line of action. You have but to recollect any struggle which you may have had with some strong temptation to be certified of this. Recall the particulars of that struggle, and you will remember how, while passion drew you one way, and reason and religion drew you another way, all the while you felt unmistakeably the co-existence of a third principle or power, with which it rested finally to decide the course to be taken.

And that we are morally responsible for the choice made is recognized both without and within. It is recognized within in the profoundest depths of our being by the remorse felt after an act of sin, although no risk of human punishment may have been incurred. It is recognized in the outer world by the whole system of legal penalty, which goes entirely on the principle of individual responsibility, and holds its hand forthwith, when the culprit, through mental imbecility, seems disqualified for discriminating between right and wrong.

No philosophy, then, can shake practically the doctrine of man's freedom of action. We live by it; we govern by it. But while this is so, is it not equally plain that a Power mightier than ourselves overrules our lives, uses them, directs them to the accomplishment of issues which we know not? Can you not perceive, as you look back upon the years gone, many an action, the result of your will, which has been the starting-point of a long series of after-events which you never

thought of? Can you not trace how, whilst you were giving play to mere boyish tastes, God was shaping you for what your man's life was to be? How a word uttered for another purpose, a journey suddenly resolved on for another end, an interview which you were within a hair's breadth of declining, has coloured the course of many years?

Let us pass on (as the occasion of our assembling suggests) to illustrations of a more general kind.

The prophecy to which the text belongs starts, as we have said, from the decree of Cyrus for the restoration of Jerusalem, and the power of Cyrus to restore it depended on his own previous conquest of Babylon. Doubtless Cyrus acted on the impulses of his own will in commencing his career of war. It rested with himself to have turned back from Babylon at the last moment. And yet we must believe that God had marked him down in the counsels of eternity to be the instrument by which Israel was to be reinstated in their own borders, and every step that the free man took was upon a pathway along which a higher Hand was guiding him.

Take, again, the death of Christ. Who doubts that the act of the priests and the council in delivering Him over to the heathen governor was their own act? That Caiaphas when in the Sanhedrim, with the political fear of the Romans before his eyes, he pronounced it expedient that a prophet so likely to provoke their jealousy should die, spake of his own free will? That the act of Pilate was his own act when, willing to content the people, he gave sentence that it should be as they required? Yet the whole plan of redemption hung upon their action. They worked out the counsel of the Infinite in working their own pleasure.

And we may carry out the same thought beyond the world of man. The treachery of Judas, the malice of the chief priests, the unprincipled weakness of Pilate,—behind these multiplied human agencies lurked the presence and the enmity of the great rebel angel. And he, too, in urging on the death of the Lord, dreamed not that he was working out the destruction of his own empire. This was the secret which none of the princes of this world, the apostate rulers of darkness, knew, or they would not have crucified the Lord of glory. Strange mystery of godliness! The outcast spirit in the terrible freedom of an unshackled will rose up against his God, but he did only whatso-

ever Thy hand, O Lord, and Thy counsel had determined before to be done.

Come down to the history of the Catholic Church.

Two main agencies in spreading it and consolidating it at once confront us. The first is the agency of persecution. The fire and the sword of the persecutor were in manifold ways the means of the propagation of the gospel. It was the persecution that arose upon the death of Stephen which drove the apostles and first disciples away from Jerusalem, and so created fresh centres of light. It was the fury of the heathen and the Jew which caused to break forth upon the world a new form of virtue, which moved its deepest emotions, in the patience of confessors, the courage of the martyrs, and so by the dying of Christians demonstrated the continued life of Christ.

A second great agency in establishing the Church was the upgrowth of heresy. God's truth has been sifted out, ascertained, set forth, and consolidated by the efforts of men to vitiate it. That which has fixed the faith of Christendom for fifteen hundred years has been the Nicene Creed. In the more ancient times (says Barrow) there was no one form generally fixed and agreed upon; that which we call the Apostles' Creed, deriving its name from the Roman Church, the *Sedes Apostolica* of antiquity, where its use chiefly prevailed, being the most generally adopted. Then came the great Nicene Confession, superseding their less explicit forms, and by its definite dogmatic statements fastening, as a nail in a sure place, the doctrine of the Incarnation for evermore. And what led to this Creed? The rise and progress of the Arian heresy.

The denial of the supreme Godhead of the Son drew forth an assertion of the truth not to be evaded. It has been always so. Heresy as to the Person of God the Holy Ghost brought out the law that with the Father and the Son the Spirit is equally to be worshipped and glorified.

And thus is it correct to say that heresy has consolidated orthodoxy—that the assailants of the faith have deepened the foundations and strengthened the fabric of Christ's truth. Yet they meant not so. Neither did their heart think so. Moving freely in their own course, a mightier Hand was all the while upon them, leading the false teacher as well as the persecutor along paths which he knew not.

And it is most important that we should keenly recognise

this principle. Look at its application to our own English branch of the Church Catholic. There was a period, at the beginning we will say of the sixteenth century, when one and the same system of ecclesiastical rule and doctrine prevailed through western Europe. There were few, if any, whispers of change. No heavings of the waters gave sign of a tempest such as that which was soon to break out. Pass over a few years—a period not embracing a generation—and everywhere is inquiry, tumult, panic; old institutions are crumbling into dust, old traditions abandoned, old objects of reverence changing into objects of abhorrence. The wave sweeps over a large portion of Europe. When it subsides, in England alone the ancient framework of the Catholic Church is found entire. Everywhere else the Reformed bodies have assumed a position external to the ancient Church—in England the Church itself has been the reforming body. The Hierarchy has fallen in with, instead of withstanding the movement, at first, no doubt, reluctantly, and not foreseeing whither they are tending; more or less under constraint, yet never settling into determined opposition. No hint is dropped of separation or secession. Reformers and anti-reformers—Cranmer and Gardiner—act together, contending with each other and alternately prevailing. They are regarded not as leaders of two different bodies, but of two schools within the same body—supporters, as they were called, of the old and new learning. And the result is (when they have passed away), the existence of the Anglican Church, having its foundations in the past, its work in the future, its sympathies at once with ancient traditions and new modes of thought—anchored still to the old moorings, yet prepared to wait upon and minister unto national developments then impossible to surmise.

This peculiar character of the English Church is generally admitted, and it is represented as a compromise—the outcome of equally-balanced minds and religious predilections. We may accept the explanation as giving the *human* side of the historical phenomenon correctly enough. Yet is there a-profounder view. Were not all these counter-balancing forces wielded and stirred by an Almighty Hand? Were not these human agencies carrying out a great eternal design? If Henry VIII. had lived, there might have been no reformation of *doctrine*. If the reign of Edward VI. had been protracted a single year,

there might have been no Catholic Church left in the land. Had Mary not been permitted to lay her heavy hand upon them, the upholders of Bible truth would not have won the heart of the people; if she had lived longer she might have crushed them out. So again we are told of the predilections of Elizabeth for an ornate Ritual counteracting the aim of those who would have made England like Geneva. Aye, but who sees not each and all of these moving along paths which themselves knew not, to accomplish a plan devised in the counsels of the Everlasting, to bring forth, again we say, that particular Church to which we belong? No accident of the times; but moulded, through human agencies, unwittingly co-operating, according to a *pattern* seen, it may be, by ministering spirits upon the Mount of God.

And the argument will come out even more forcibly if we follow up the secondary causes which gave to the English reform its own special character.

I will briefly note two:—

1. The Papal system had never been so thoroughly developed in England as on the Continent. Its pressure had been continually modified by restraining enactments. Witness the “Statute of Præmunire,” the Constitutions of Clarendon. Hence the reaction was infinitely less violent. It fared with the *ecclesiastical* revolution here as it has fared with *civil* revolutions. They have been more Conservative than the revolutions of other lands, because the previous despotism has been less complete. Still further, it is worth noticing that the English sees have never been filled by men of flagrantly violent or immoral characters. It is a strange providence that whilst Rome has had her Borgias—whilst the great German Prince-bishoprics have been filled by men possessing scarcely a trace of the priestly character, the Primatial chair of Canterbury has exhibited no example of monstrous vice. The moral power of the English Episcopate was never undermined, as abroad, by the exhibition of sins which did violence to the conscience of the age.

2. A second cause of the special character of our Reformation has, I think, not received sufficient attention—viz., the administration of Wolsey. Wolsey was a Church reformer. He had not indeed any conception (so far as appears) of a modification of existing *doctrines*, but he had a keen sense of

existing *abuses*. He was convinced of two things, the necessity of a thorough reform of practical evils, and the possibility of doing this through the instrumentality of the ecclesiastical authority as he found it—and the result of his ministry was the removal of many of those more burning scandals which above all else kindle the passions of a people in an age of change.

But again, if this be so,—how marvellously is the good hand of our God manifested to have been upon us? I seem to see *Him*, the supreme Bishop, for centuries before with His gracious Eye bent down upon this island Church, watching and directing the course of events, swaying the tendencies of its political and ecclesiastical systems, unto an hour and a crisis present unto His eternal foreknowledge from the beginning—calling into existence, investing with authority, princes and prelates, each following his own will, yet working out a mightier purpose. And the issue of all this lengthened series of providences, men and brethren, is that position which we occupy in the Universal Church—it is that ecclesiastical system which we inherit, which men scoff at as a compromise, but which we cling to as the eternal counsel of God, to bring out which, through generations long before, He secretly yet surely led the servants of His will along paths which they knew not.

II. The main point at which we have laboured is to establish clear and distinct the truth that our position is a *divine one*; not therefore to be scorned as a compromise, nor to be simply tolerated as a necessity, but to be loyally embraced as God's will concerning us. We would argue that in proportion as you prove the Church of England to be the outcome of a series of concurrent events, the meeting-place of many conflicting characters and interests—not the embodiment of a scholastic theory, but the growth of circumstances, the combination of a hundred independent elements—in that proportion do you present it as Divine.

Two important principles of action flow from this. (1.) First, we may learn to hold fast with the utmost tenacity the tradition which we have received. To recede from that place upon the Mountain of God on which His mysterious Hand has placed us is to resist His will concerning us. Has He, and none other than He, led us on through many generations to *where* we are and *what* we are? Then no consi-

derations of expediency, no temptations of philosophy, no specious pretexts of avoiding difficulties and conciliating opposition, should move us to draw one step backwards. "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house—on the east side the standard of the camp of Judah, and on the south side the standard of the camp of Reuben, on the west side the standard of the camp of Ephraim, and on the north side the standard of the camp of Dan. So they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers." Even so in the majestic march of the Church of God. Where His voice has called us, we too will stand. It is He who has set us in our appointed lot—our very insular peculiarities—the specialities of our manner of worship. Where in these things we *differ*, and where we *agree*—that type of the Christian character which has been in a singular measure the production of the Anglican Branch—let us hold to it and rejoice in it as the standard of our fathers—so, as they did, serving God in their generations.

Let me take an example. The history of the English Prayer-book illustrates pre-eminently the general argument. Through what phases has it passed! What a variety of events and men have left their mark upon it! Kings and statesmen, now honouring, now suppressing, now refusing, now desiring to alter;—revolutions and counter-revolutions course round it. A few lines are often the result of a contest unto blood. What a fulness of doctrine, what capacities of majestic worship, have been proved to be latent in it, whilst it is fitted to teach the most ignorant, and is satisfied by the simplest ritual. Based upon forms and language which for twelve hundred years have been the medium of communion between God and His saints, now it has seemed for a while to descend in its Catholic tone, now again to recover the lost ground. What it is, God's providence has made it. To the possession of it He has led us by ways which we knew not. Anything which radically alters it radically alters (we are bold to say it) a Divine work. Are we called upon to handle it? Let us touch it as we would have touched the Ark of God. *Woe unto us*, if, through our haste or ignorance, even the sculptured wings of the cherubim should receive damage. A double woe, if through carelessness or presumption we should make a single service or a single ordinance

express less clearly, hold forth less plainly to the people, even one side of the Religion of Jesus Christ.

(2.) And yet there is (as almost always happens) a counter-balancing truth. Is the English Church a *living part* of the Church Catholic? Does the Holy Ghost yet dwell within it? Then it *must* have a *power* to adapt itself to the age in which it is called to act. If not, then you make it a *dead* and not a *living* body. To urge that it may not move in any direction,—that any movement is sure to be for evil and not for good,—is it not to deny the indwelling presence of the Spirit? Hence, amongst the four general propositions which Hooker sets forth as the ground of action concerning matters of outward form, we find the third thus stated—“All things cannot be of ancient continuance which are expedient and needful for the ordering of spiritual affairs; but the Church being a body which dieth not hath always power, as occasion requireth, no less to ordain that which never was, than to ratify what hath been before.”

And in the joint application of these two principles lies our safety. As often happens in theology, one doctrine may appear to contravene another; and yet the practical rule of conduct be plain. So here, believing that we are a vital part of the great Household of Faith, and so have God amongst us still, we may with a good heart set ourselves to reform what is amiss, to strengthen the things which remain, to add what seems to be wanting, in order to meet the spiritual needs of the day, and gather in that which is scattered. And yet in every step which we take shall we move with a holy fear, for that, *not our will* but *God's will*, *not our counsels* but *God's wisdom*, *not man* but *God*, hath led us as a Church to the ground on which we stand. Frankly and humbly we must accept, as in relation to ourselves, so, too, in relation to the body of Christ, that double doctrine of man's free will and God's overruling power. Both these doctrines are on the pages of Scripture, both are on the page of individual and national life. You cannot get rid of either. It is worse than idle to attempt to water down either in the effort to reconcile them. Here, if anywhere, at this marvellous intersection of the little circle of man's designs with the more stupendous orbit of God's sovereign purpose, we see through a glass darkly. What we do, as men, as Churchmen, we do under a responsibility for every thought and suggestion, and yet a greater power is weaving our puny actions into the infinite

web of infinite dominion. We bow down ourselves, O God, before this mystery of Thy will—feeling that we are free, knowing that we are in Thy hands. A little while, and it may be it shall be ours to re-examine and to harmonize every turn in the path along which the Invisible is leading us on.

With these solemn thoughts, men and brethren, let us now go forth to take sweet counsel together as friends, upon the work which God has given us to do. To some who were accustomed to be our leaders in counsel at such times, and whose place knows them no more, the mystery is already clearing up, in that solemn hush of being where they rest from their labours, and, it may be, have for their sole employment to think upon God. For us, let it be enough to believe that standing firm in our own lot, and doing heartily there whatever our hand findeth to do, we are fulfilling the eternal purpose for which God called us out of non-existence, and elected us to be baptized into the kingdom of His Son.

THE SERMON

PREACHED IN ST NICHOLAS' CHURCH, BRIGHTON,

ON TUESDAY, OCTOBER 6TH, 1874,

BY THE

RIGHT REV. THE LORD BISHOP OF SALISBURY.



THE SERMON

BY THE

RIGHT REV. THE LORD BISHOP OF SALISBURY.

"Neither for these only do I pray ; but for them also which believe on Me through their word ;

"That they may all be one ; even as Thou, Father, art in Me, and I in Thee, that, they also may be in Us : that the world may believe that Thou didst send Me."
—JOHN xvii. 20, 21.

Thus the Lord Jesus Christ offers His last and greatest prayer for His Church to God the Father ; and He offers it aloud in the hearing of the apostles. It is not now a secret, mysterious prayer, such as He offered when He spent the whole night in prayer, or when in the agony of the garden He prayed yet more earnestly till the heavy drops of the sweat of blood fell from His brow—but a calm, audible prayer—a prayer which was not a prayer only, but a sermon as well—a sermon not for the benefit of the apostles only, but to be heard and known of, and the precept which it contained, obeyed by all the believers in Him, believing through the apostles' word even unto the end of the world.

And the one subject of this great prayer is the Unity of the Church ; an unity deep, vital, and mysterious as the unity that is between the Father and the Son. That they may all be one ; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us.

And He adds one blessed object and consequence—not, of course, the only one—that will ensue from such unity, that by the sight of it the world may believe in the Divine Mission of the Son, and, so believing, may come to Him, and be saved in His Church.

No Christian can doubt that the prayer which thus filled the human heart of the Redeemer at the moment when He was

finally stooping to the actual scene of agony and suffering, filleth that sacred heart still, and that in Heaven where He sitteth at the right hand of His Father, He presenteth that prayer continually still, and that that prayer is still continually heard, for the Father always heareth the Son.

And again, no Christian can doubt that the audible prayer thus heard by the Church on earth, and thus continually offered at the Father's right hand in heaven, is to be the very sacred—I might say the most sacred—subject of the Church's prayers and efforts upon the earth, so that unity, deep, true, and mysterious unity—inward and outward—unity, not only secret and of the heart, but visible also, and not to be mistaken even by the outer world, is designed to be the Church's characteristic, as in its inner life, so also in its outward aspect which all mankind can see.

And again, no Christian man can doubt, who considers these words of his Lord's prayer, that He has made such unity to be the very condition of missionary success. The world is to see and know, from the unity of the Church, how true the great doctrine is, the great central doctrine of Christian revelation, that the Father hath sent the Son to be the Saviour of the world.

These things, I say, no Christian doubts; and yet, what is it that we actually see with our eyes? The great prayer, offered by the Son on earth, and continually offered in heaven—accepted as all His sacred prayers are accepted by the Father—how far does it seem to be realised in the actual condition of His Church upon earth as we see and know it? How far does the Church collectively, and in its various branches—how far does it singly, and in its separate members, continue to offer—and that not in lip service only, but in that truth of heart and personal work which alone constitute real prayer, the same sacred petition? How far does missionary work, vigorous, united, successful, testify to the victorious power of visible unity in bringing men, not by ones and twos, but by hundreds and thousands, into the saving name of Christ, and therein into the assured and happy hope of eternal life?

To ask such questions, brethren, is in effect to answer them.

We are well assured that it cannot be for any lack of Divine efficacy in Messiah's prayers—God forbid that any man should imagine such a thing—or by any cessation of those prayers

which He perpetually offers by the prevailing intercession of His most precious blood, or by any failure of the assured effect of visible unity in the conversion of the world, that the spectacle which we see and lament has been brought about.

No; all *that*—all that is God's part in power and promise remains as true, as certain, and as full of Divine efficacy still as ever it was.

The failure has been in men. The passions and the weaknesses of men operating in many years, operating in a multitude of ways which we might be more or less able to trace, if we had leisure or opportunity to trace them, have so broken up the sacred unity which the Lord designed, prayed for, and left to be the means and the token of blessing in His inheriting Church, that its life has become languid, broken, and, as it were, flickering at home, compared with what it might have been, and its force upon the outer world enfeebled, distracted, and uncertain, in exact proportion to the feebleness and division that prevail within.

Words like these, brethren, have, no doubt, a discouraging sound, and as men see the same passions continually operating in the same way, they are sometimes tempted by such thoughts to despond, and half to disbelieve,—as though the sin of man had so far neutralised the promise and checked the operation of the power of God, as that the Gospel were a failing force upon the earth in presence of these disintegrating elements, and the hope of an Universal Church embracing all nations a delusive and antiquated vision.

But the Lord Himself entirely foreknew and predicted all that was coming. Troubles, wars, divisions of households, hatred for His name's sake, the love of many waxing cold through the abundance of iniquity,—these and such as these were the characteristics of the future which He predicted to His Church, and I know no reason to suppose that they were not to be the continuing characteristics of it to the end. And, no doubt, it was in the most distinct foresight of all the sadness which we feel, and of all the causes of that sadness, that He uttered these words which St Luke has recorded, when, urging the duty of persistent and unremitted prayer under any circumstances of discouragement, He said, “Nevertheless, the Son of man, when He cometh, shall He find such faith upon the earth?” Shall He find men still faithful enough to pray and

not faint, even though He suffer long with them, and allow them to feel as if their prayers were of no avail?

This consideration is of itself sufficient to assure us that the state of things which we see and mourn over is by no means one to suggest any feelings of real unhopefulness or despair. The frailty and passion of man have, no doubt, operated—they have been allowed to operate—they have operated as they still operate, and would, no doubt, operate again under the like circumstances—to check the full designed efficacy of the scheme of God for the restoration of mankind in Christ, but all has been, and is, within the sight, and by the permission of the Most High God, and all has been expressly permitted with this, as, at least, one great object and purpose, that Christian men should be driven the more to pray always and not to faint, however great and various, or long-continued, or apparently insurmountable, the obstacles may be which tend to discourage it.

This, then, is plainly the first great practical conclusion which every Christian ought to draw from the contemplation of the sad and deep divisions by which Christendom is rent and torn—divisions, it is to be feared, continually multiplying themselves—divisions not only separating great sections of the worshippers of Christ into camps that may well be called hostile to one another, but, withinside of these great sections, ever subdividing still further, and opening new rents, as the same passion and frailty still operate in the same way as ever among men. I suppose it to be quite clear that every Christian man, whether praying by himself in the privacy of his own separate devotions, or praying jointly in public services, ought never to fail in offering this one great prayer, that God would be pleased to bring His Church to that sacred unity of Truth, of Love, and of Holiness, which is essential to its being One in the Father and the Son, and to its bearing efficacious witness to the outer world of Heathenism that the Father hath sent the Son to be the Saviour of the world.

But beyond and above this first and unquestionable duty, is there anything else which Christian people can do in this great cause? Is there anything whatever by which you and I, brethren, in our several places and spheres in life, can practically help to bring about, even indirectly, and in however small degree, the blessed unity for which all true-hearted Christians long and pray?

Schemes of comprehension—plans, that is, of putting out of sight points of real essential difference, and seeking ground of apparent union independently of them, appear to me to be entirely fallacious and of no value. If the points of difference are, as I have supposed, real and essential, they are not the less so, nor is the interior separation involved in them less a real fact, though for awhile, and for a special purpose they are treated as if they did not exist; while the keeping them out of sight is really a betraying of their true importance, and dealing with them as if they were trifling, and of no account. If such points are really trifling, they do not justify separation: if they are not trifling but essential, they do not justify concealment and apparent disowning. Let me not be supposed to be saying a word to depreciate, still less to condemn, such an effort as that recently made in the Congress at Bonn to draw together, by mutual explanation, the Greek, the Old Catholic, and the Anglican communions. It was a rare, a great and singular opportunity; and one which I earnestly pray God to bless to great and lasting consequences of mutual understanding and reunion. It is not of such things that I speak, but of individual attempts, so to call them, of comprehension, when one or a few, with a semblance of large-heartedness, which is really undutifulness in disguise, are ready to relinquish things that are essential in their own communion for the sake of a superficial and unreal unity with those from whom they are really and deeply separated. Love, charity, meekness, consideration, explanation—all these things are entirely and sacredly due to them: but playing at unity, where unity is not, tends in its only real consequence to still further disunion.

Again, there are some who try to follow a fictitious unity by approximating, sometimes in outward usages, sometimes in more serious ways, to the practices and methods adopted in other communions. I can hardly conceive any course of conduct more entirely profitless and good for nothing than this. And yet I quite believe that it is somewhat largely adopted among some of us, with a real idea of its being a step in the direction, at least, of unity, and, as such, good and useful. I quite believe, for instance, that, in using modes of language, or dress, or gesture, or other such things according to the usages of the Roman Catholic communion, some people think that they are helping on the cause of the sacred unity which we desire, and contributing to bring about practically that which the

Church, after the model of its Lord, can never cease to long and pray for. But is it so? Can it be so? Is it not really childish to think that it can be so? Do the Roman Catholics themselves acknowledge any increased nearness in such imitations? Do they not, on the contrary, laugh them to scorn? and with good reason? The Roman Catholic Church demands submission, absolute submission, and will put up with nothing that comes short of it. There is not the very slightest increase of unity as regards *them* in any such things, but there is a very real breach of unity as regards our own friends. Such fictitious unity only makes one rent more in the Church, while it entirely fails to do anything towards healing those up that existed already.

But is there, then, nothing that we ourselves, each in our own sphere, wider or narrower as it may be, can do for the great cause of Christian unity, save by our own personal and unremitted prayers? We would fain do more, not doubting nor undervaluing the high and sacred efficacy of such prayers, but, on the contrary, fully recognising that "great is the strength of the praying of a righteous man in its secret and energetic working;" yet we would fain do something more direct and visible, something bearing more expressly and undeniably upon the great object which we have at heart.

It may be that there is not much, and yet there is something, both negatively and affirmatively, which is far from being unimportant.

First, we can refrain from restless, impatient, and discontented words and acts—from such as are uncharitable and cutting, from such as are unfilial, disobedient, and self-willed.

Does it sound like a small thing to say this? as if such refraining were, in fact, too small a contribution, if indeed it can be called a contribution at all, to the cause of unity to be worth mentioning? Alas! it is not so by any means. It is much easier to do harm than to do good; easier far to spread the elements of disquiet than to allay them; so true is the sentiment of the old poet:—

"Mean men a state may shake:
But 'twere a giant's task to make
Secure that shaken state again;
Unless the kindly God should guide,
For mortal hand, the ruling rein."

The spirit that vents itself in things of this kind is the very

spirit of disunion. It is schism—schism in its essential being, and in its sin, even though it may happen that no visible rent ensue from it. It disintegrates in their source the moral elements which should blend, which alone *can* blend, into real unity. It is the very same spirit which, acting on a large scale, and in a long series of years, has produced the very mischiefs of disunion which we deplore. The man who discontentedly, disloyally, anxiously frets against the state of things around him, is killing unity in its springs. He thinks himself, it may be, a very apostle of truth and right; and it is very possible that the views he holds may not be devoid of truth and right; but the impatient, aggressive, unfilial temper is vastly more powerful to scatter and destroy unity, than such views so propounded can ever be to create or further it.

On the other hand, the gentle, earnest, modest, dutiful spirit, working faithfully in its own sphere, firm in holding fast what it has inherited and been taught, charitable, kind, and considerate without compromise towards those who differ, ready to give an answer to every man that asketh a reason of the hope that it holds fast, so it be done with meekness and fear,—this spirit is the very element out of which true unity springs, the moral molecule, if I may venture so to express myself, of a great and world-wide unity. Schism is not an outward fact only, but an inward sin also; and, no doubt, the inward sin of schism may be often committed where no outer rent or visible chasm is to be seen.

We—individuals or a few—cannot hope to affect by any words or deeds of ours the far-reaching issues of Church union or division. No action on our part, it is probable, can tell perceptibly—perhaps at all—to fill up the old historic fissures which seam and deform the surface of Christendom, nor bring together the wide and, alas! ever-widening rents, not only in the religion of our own country, but even within of our own communion. They are, probably, quite beyond any control or action of ours. But it is not so in regard to the smaller communities of our parishes, and the ever-threatening subdivisions of feeling and party which are apt to grow up and become inveterate in them. *There* is a real field where the earnest loving work of individual men, layman or clergyman, incumbent or curate, may really do undoubted and visible work by bringing men together who have been divided, and so

exhibiting the reality of unity in the small sphere within which individual action is alone likely to be separately traceable. Any person who is familiar with the state of things, say in a diocese, or even in parishes, could, I have no doubt, easily point to cases where one man's loving, consistent, dutiful firmness, and gentle, yet uncompromising holding of the truth has spread a remarkable spirit of inward unity among his people—and, alas! to others where the absence of such a spirit—where undutifulness, fretfulness, impatience, self-will, carelessness of giving offence and the like, have very distinctly operated to produce divisions which, when once begun, are very apt to live and grow. In a seaside parish in the Isle of Wight, which I once knew very intimately, they say that a shepherd finding one evening that the land on the top of the cliff was very full of water after heavy rains, so that pools were standing in it, broke away with his foot the rocky edge of the cliff, to let the water on to the beach. But when he came back to the place in the morning he found that the opening which he had made had, in the course of a rainy night, increased many feet, so as to be altogether beyond his power to close it. Once begun, the chasm grew deeper, and penetrated further, till the "*Shepherd's Chine*," as it is called to this day, runs inward half a mile, deep and deepening, having carried down to the sea great masses of earth and rock, and added one more deep seam, never to be obliterated, to the indentations of that picturesque and dangerous shore. No indistinct parable, as it seems to me, of the evils, permanent and likely to grow, which may come of that restless, undutiful, impatient temper, which I have spoken of as the very essential element of disunion in the Church of God.

Considerations like these, brethren, useful as they are at all times (for the duty of cultivating unity and the dangers of disunion are always present to us), have a most singular and vital importance at the present moment. No man among us can doubt that these months, these few months which are now before us, will be a most critical and anxious time for the Church of England. I need not remind you that an act has passed constituting a court of speedy resort, and of great powers, a court capable of enforcing with severe summary and decisive penalties the law among us, and that the few months now coming are given to the Church of England, if she can obtain the legal-

isation of her decisions from the State, to determine what the law shall be which that sharp weapon shall enforce. Meanwhile, the special field of debate, the definite issue which the Church, subject to State authorisation, has to determine before next July, is clear and narrow. Shall the two well-known rubrics, on which men's minds are so keenly anxious, and so widely divided, be so adjusted as to admit, or shall they be so framed as to exclude, the sacrificial idea from the authorised forms of the celebration of the Holy Communion of the body and blood of Christ?

It would be indecorous in me to express any opinion in this place, either as to how this anxious question ought to be settled, or how it is likely to be settled. I foresee, as which of us does not foresee? a great searching of hearts, a great probability of excited and angry feeling, venting itself, it is too possible, in angry, and, perhaps, injurious words, a great danger of actual separation and schism in the very midst of our communion. May God, in His great mercy, so soften the hearts, and chasten the tempers of men, so teach them to weigh things in their true and relative importance, as to avert the terrible evils of a great chasm in the Church of England—a chasm which would tear away from her communion, whichever side prevails, many whom she can ill spare, men of earnest piety and learning, men who have been content hitherto to live, and teach, and work within the wide limits of the Anglican Church!

For I am earnestly convinced that neither on the one side nor on the other would there be, however the rubrical question may be settled, the least necessity, and, therefore, the smallest justification, of secession or schism. Shall those who teach the sacrificial doctrine secede, if the exterior symbolism in dress or posture should be legislatively denied to them, as it has practically in the greater part of the last three centuries been discontinued among them? Are the standards of doctrine threatened or endangered? Will they be forbidden to teach what the great doctors of the Church of England have taught—those great men who lived and died without demanding—still less demanding at the price and with the threat of secession, the outward symbolism, as well as the free power not only to hold the doctrinal truth, but also to teach it?

Or, if the question should be determined in the other sense, and it should be settled that the vestment and the posture

which symbolise the sacrificial doctrine should,—not be enforced—for that no man asks or desires—but, at least, not be prohibited in the Church of England, I cannot conceive what ground or justification can be imagined in such a ruling for the terrible evil of secession or schism. Why should any man desire to narrow still further than they are narrowed already, the terms and limits of our communion? to narrow them so as to isolate us still further from the well-nigh universal doctrine and practice of Christendom, and to abridge a liberty which, within the historical limits of the Church of England, has always been accorded to the teaching, and as far, at least, as the letter of the rubric goes, to the symbolising vesture, however much or long discontinued, of the clergy? Is there not room in our communion for the school of Andrewes as well as for that of Jewel? for the teaching of Davenant or Simeon, as well as for that of Cosin or Ken? And if there is room for the teaching of both, were it not charitable that the exterior rule should be elastic enough to suit, without excluding either?

But I forbear—the detail of such questions belongs to other places and other times than this; and my object to-day is to impress upon my brethren, and especially upon the younger ones among them, the moral and spiritual methods which God has put in their power of cultivating that sound unity which every true-hearted servant of Christ longs and prays for, more—more by far—than any triumph of party, any outward success whatever.

I fear there is great need. We are on the eve of a great trial. Men's passions cannot fail to be greatly roused. I trust that there are no bonds or promises among us—no pledges interchanged between man and man that, if this be touched or that—if this be refused or that allowed, they will take some step in the direction of secession or schism. God forbid that any should be betrayed into anything so utterly indefensible, so essentially schismatical and sinful as that! But angry and menacing words, even though they may not mean all that they seem to say, are full of danger. Men are often betrayed by them to go beyond what they have really intended. They commit themselves. They are ashamed to turn back. Their congregations—men with less responsibility—whom they have encouraged, are ready, it may be, to turn upon them if they hesitate. Sure I am that in the great falling away of thirty

years ago, not a few of those who left the Church of England for that of Rome were betrayed into taking that step, beyond their own true and sober judgment, by the strong and threatening language which they had allowed themselves to use, and which, when the issue came, and could no longer be staved off, proved to be a chain and a compulsion upon them which they could not resist.

The remedy is inward and spiritual. Earnest, secret, penitent prayer; modest, heart-filling work; carefully weighed words; meekness of spirit and temper; a deep resolution to balance, as before God, and in secret communion with Him, the real respective weight of things; this is not only our duty in the dangerous days in which we are called upon to live and act, but it is also the true, the necessary, and (so far as the power of individuals can reach), the efficacious way by which we can contribute to that most sacred of objects, the sacred unity of the Church of Christ.



FOURTEENTH ANNUAL MEETING
OF THE
CHURCH CONGRESS,
HELD IN BRIGHTON.

TUESDAY AFTERNOON, 6th OCTOBER 1874.

The Right Reverend the LORD BISHOP OF CHICHESTER took his seat as PRESIDENT at 2.30 P.M., and delivered the following

INAUGURAL ADDRESS.

My friend, the Mayor of Brighton, who sits on my right hand, and who so worthily represents this important town, desires me to offer in the name of his fellow-citizens, and in his own name, a cordial welcome to the members of the Church Congress. Before we ventured to invite you to hold your next session in Brighton, we were assured that nothing would be wanting on the part of the municipal authorities to promote the success of the meeting, and that we might count on their hearty co-operation. That promise has been amply redeemed, and there needs no other proof of their goodwill than that they have freely opened to us this magnificent hall, and put at our disposal such conveniences for our various meetings as perhaps no other building in England could have equally afforded. May I be permitted on your behalf thus early to offer our united thanks to the Mayor and Corporation of Brighton for their generous sympathy with the objects of the present Congress, and the considerate kindness which has secured, so far as such outward arrangements may secure, its happy issue?

Thus far I have followed, and with a glad mind, the example of former Presidents; and there is one duty more of the same kind which I am no less anxious to fulfil. Would it had been in our power to transplant the ancient Cathedral Church of Chichester from that corner of the diocese wherein it has stood for more than nine hundred years, and to place it, at

least for awhile, in this new centre of modern life and action ! Would that my right reverend friends who have on this occasion filled the pulpits of the chief churches in Brighton could have found a wider area in which the whole body of the Congress might have been gathered together, and listened to the words of wisdom which flowed from their lips ! But I am persuaded that all who heard them must have felt that it was good for them to be there ! A chord was struck which will find its answer in many hearts. And if the proceedings of this Congress shall be marked (as God grant they may) by a tone of seriousness, patience, and charity, surpassing even that on previous occasions attained, it will be owing, under God's Grace, in no small degree to the persuasive eloquence of our Episcopal counsellors.

I turn now to the business before us.

You will readily believe that the preparations for a Church Congress involve no trifling amount of labour and anxiety. The Church of England, to which we all owe allegiance, is, in its idea and actual composition, a comprehensive body. None would wish to cramp or narrow it but those who are ignorant of its history, or who misunderstand its principles. Then if the Congress be true to its character and mission, it must, by the selection of subjects to be discussed, and of readers and speakers to open them for general debate, secure an impartial representation of the various schools of religious thought which the Church of England contains in her bosom.

Whatever may have been our shortcomings (for in this matter I desire to share in the fullest sense the responsibility of the Committee, though I cannot pretend to have shared its labours), whatever our errors in selection or rejection, no man can justly accuse us of partiality. I repudiate with indignation the charge faintly muttered in certain quarters, that we desired or studied to give advantage to one party over another. The Committee for the choice of subjects, speakers, and readers was publicly nominated in the face of a large and free assembly ; its members are men of honour and probity and good sense, incapable of the baseness, not to say the folly, of attempting to snatch an unfair advantage by underhand means : they need no other defence but their own unsullied characters. Their appeal, however, is to the programme which is in the hands of you all.

Yet in the choice and in the statement of subjects there were real difficulties. The questions claiming consideration are many and important, the time allotted to our meeting short in comparison. I remember it was urged with much truth by a former president of a Church Congress that a great debate in either House of Parliament occupies more hours than we allot to the whole of our various subjects. I mention these things to bespeak your favourable consideration of our endeavours to deal honestly and satisfactorily with the vast mass of

matters suggested from divers quarters, so vast indeed that its abundance and variety caused embarrassment.

Let me briefly state the principles by which the Committee were guided in their choice and arrangement of subjects. They were conscious that the Congress might fairly demand some novelty. To go over the same ground, to hear the same arguments, almost the same facts, and from the same lips, year after year, is, if not unprofitable, certainly tedious. It is a trial of patience, and the Church, like the world, moves in these days with augmented speed. New questions arise, and demand immediate consideration. To form and guide the public mind upon these questions as they emerge is the aim of a Church Congress. The Committee have therefore thought it their duty to introduce some subjects which have not been brought forward at any former Congress.

I instance, first, the Old Catholic movement on the Continent of Europe, which will come on this afternoon, and be worthily handled by the Lord Bishop of Winchester, the Dean of Chester, and Professor Mayor, and I doubt not by other speakers who have had opportunities of observing the origin and progress of what may, under God's good guidance, be the beginning of a reformation in the Roman Catholic Church of the Continent upon principles not unlike those of our own Reformation. The phenomena of such a movement are of the deepest interest. We Englishmen are often reproached as though we were entrenched selfishly in our insular prejudices, and were indifferent to the religious feelings and condition of our civilised neighbours. I trust this Congress will show that such a charge is unfounded ; that we thoroughly sympathise in the struggles of enlightened Romanists to throw off a yoke of bondage which our fathers found intolerable, and which in these latter days has been made tenfold heavier.

It is very fitting that after this inquiry into a religious movement of foreign lands, should come a survey of the results of the London and other missions at home. For evidently the great problem we have to solve, or rather help to solve, is this, How the Church of England may justify its name and its privileges, spiritual and temporal ; how it may reach all classes, and those especially that are alienated, not only from its peculiar doctrines and worship, but from all outward profession of religion.

The Education of women is, again, of untold and growing importance.

The influence of social and sanitary conditions on religion touches all nearly, whether clergy or laity, whether inhabitants of the town or the country.

The training of Parochial Choirs, if not to be ranked with the subjects I have noticed, is yet a matter not to be neglected (for nothing is trivial that is concerned in the worship and service of Almighty God), and experienced clergymen and laymen may be able on this matter to give wholesome counsel to their brethren.

But the Committee did not so much aim at introducing startling novelties, as at giving a practical turn to old subjects—subjects of eternal interest which in a Church Congress can never be omitted.

I would ask attention to a few examples in which this principle is applied.

Under Home Missions we ask for the results of such missions, so far as they may have been ascertained, and these will be communicated by the men who acted as secretaries to the great London Mission of last winter.

Under Foreign Missions we limit the enormous field in which readers and speakers were tempted to wander by appointing qualified persons to treat separately—

1. Of Modern Judaism, a very different thing from the old traditional faith of the Jews.
2. Of Mohammedanism as it now confronts our missionaries.
3. Of other systems of religion in the East.

There has probably been no meeting of the Congress in which the subject of Diocesan Synods has not found a place. We ask for reports how such synods, under whatever name, have been organised, and what they have done; what have been their fruits in the different dioceses where they have taken root.

And here again we are fortunate in having secured the aid of a distinguished prelate, the Bishop of Salisbury, who has worked out in action the theory maintained in his writings; of a noble Earl, one of the most faithful supporters of the Church Congress from its earliest meetings; and of others alike remarkable for zeal as for experience in the working of Diocesan Synods and Congresses.

So Church Finance has occupied the attention of successive Congresses. We could not omit it, but we limit the discussion to two heads—

1. The Offertory—in its modern and more comprehensive form; and,
2. the Sustentation of the Clergy by other means.

We hope that some precision will be obtained by the definite statement of a well-worn theme.

On the adaptation of the fabrics and services of the Church to the wants of the times, we shall have the benefit of counsel from a most distinguished architect, Mr Street, and from a most faithful son and benefactor of the Church, who from his knowledge might almost rank with professional architects—Mr Beresford Hope.

Then a Church Congress could not ignore the systematic attacks upon revealed religion—I might even say on all religious belief. We thought Scepticism might be best met by ranging its forces under three columns—critical, scientific, and popular—and combating each separately.

Enough has been said, perhaps too much, to indicate the principles upon

which the Committee proceeded. No doubt there will be disappointment. The pertinacity of projectors is notorious, but the zeal of projectors for their own schemes is equalled by the perseverance with which partisans press upon a committee their favourite subjects. Let me assure them that claims from whatsoever quarter proceeding, were most carefully weighed, and that many subjects were put aside, not because they were unimportant or inopportune, but because they were overshadowed by others either of more intrinsic moment or of more immediate interest. The best consolation I can offer is, the hope that at the next Congress they may obtain a hearing which at this we were reluctantly compelled to refuse. For I think it is not presumptuous to count upon the permanence of our annual meetings. The Church Congress from an experiment has become an institution. Yet in these days even institutions are on their trial, and none more than such as are connected with, what is still, by God's good providence, the National Church of England. This thought must be present with us. It will, I am confident, quicken the sense of our corporate responsibility. It will make us remember that we are gathered together, clergy and laity, from every part of this kingdom, to discuss no trivial or indifferent questions, but questions that touch the inward life of the Church of Christ—questions that lie in the inmost hearts of Christians, and must ever move the deepest springs of feeling.

What, then, is the spirit in which such questions should be approached and debated upon in such an assembly? I do not ask that any man should give up or compromise his convictions, if he has arrived at them after thought and from experience. Let him cling to them, let him uphold them; let him with all the force of reason and eloquence that he can command endeavour to draw others to his side. But let him bear in mind that strong language is not argument, and that passionate pleading can have no effect on the calm and almost judicial temper which best befits the deliberations of such a meeting as this. Farther, let it be remembered, that even when these principles are conceded, there is a prodigious difference in the mode of applying them to practical matters, and it is with these that the Congress chiefly, if not exclusively, has to deal. For instance, we are happily agreed that it is the duty of a Church to preach the Gospel to the heathen, the Mohammedan, and the Jew; but how this message of salvation may be most effectually sent we are by no means equally agreed. Upon this point there is a great difference of opinion. It is the object of our meeting that these various views should all be set forth by qualified advocates, and should all command an impartial hearing. This is no less true of many other questions which in the course of this week it will be your duty to consider.

Now, at the beginning of Church Congresses, as at the revival of Convocation, it was confidently asserted, chiefly by those who care for none of these things, that Churchmen could not be trusted to meet in large num-

bers for the discussion of subjects affecting the whole body : that so deep were their divisions, and so irreconcilable their differences, that inward animosities must break out in open and unseemly strife. That prediction has been signally falsified. Church Congresses have been held for thirteen successive years in every quarter of England, and once in the sister island. The general atmosphere of the so-called religious world has not, I regret to say, become cooler or calmer during that busy and eventful period. The attendance of members has sensibly and progressively increased ; their interest in the discussions has not abated ; there has been abundance of vigour, no lack of plain speaking, but few instances, indeed, where the rules of fair debate have been violated, or where personalities have taken the place of legitimate argument. In those assemblies of philosophers who treat, it might be supposed, of subjects far above human passions or prejudices, and who from that pinnacle look down with complacent pity upon the quarrels of religionists, explosions of partisanship have been heard, from which I trust this present Congress will be preserved—preserved by a sense of its own dignity, of its high calling, of the solemn matters to be treated, of the need of patience and moderation to deal with them, for the advancement of truth, the good of our common Church, and the honour of our Lord and Saviour. But granting that our discussions are carried on in the spirit which befits a deliberative assembly, what end are they to serve ? You can settle nothing, it is urged—you can come to no conclusion ; no vote is taken. Is it then necessary, for the purpose of deciding the judgments of reasonable men, that it should be seen to which side the greater number incline ? Is no argument to be valid until it be clenched by the declared opinion of a majority ? I think the English mind, accustomed though it may be to bow to majorities, would rebel against this tyranny. A Church Congress does not pretend to the powers of a Church Synod. It determines nothing. It has no commission. It is but the humble, unofficial handmaid of the Church. But its functions are not the less useful because it disclaims all coercive authority. It may prepare the public mind for measures which hereafter shall be salutary or necessary. It gives an opportunity of launching schemes of reform or improvement upon a sea where they are sure to meet with adverse as well as favourable breezes. Just as the aeronaut sends up his pilot balloon to ascertain the prevailing currents in the sky, the Church Congress explores the set of popular opinion for the guidance of higher councils—of popular opinion, not as reflected in leading articles, anonymous letters, or one-sided meetings, but as displayed after both parties, if parties there must be, have been heard, and their respective pleadings duly weighed in a full, free, and enlightened assembly. Surely these are real claims to usefulness. But a Church Congress does more. It brings together in amicable intercourse men who dwell too much apart, and form judgments of each other which nearer intercourse, if it does not wholly alter, serves at least

to correct and modify. Those that were mere names, identified, perhaps, with some obnoxious speech, or some extreme and questionable declaration, are found to be, after all, men of like passions with ourselves; kindly, moderate, considerate, and far more in accordance with us in principle and in sentiment than we had dared to imagine. If the Congress only could cherish a spirit of mutual respect and mutual forbearance between those who do too little understand one another, it would not meet in vain; but if, in addition, it could sow the seed of good will and confidence and agreement, then, indeed, its harvest, though like many other precious influences, not visible to the coarser eye, would be great and blessed.

But is it so certain that the Congress arrives at no conclusions? The comparative strength of different opinions or modes of action may be tested without a division. The intelligent observer may judge what arguments meet with the most favour. Like every other popular meeting in this country, the Congress will show its sympathy with the reader or speaker by its applause, and by this gauge the feelings of the great audience may be measured. I say, by its applause, for I will not suppose that any demonstration of a contrary nature will be made. Such sounds as are discreditable to any deliberative assembly will in this surely be unheard.

But besides this general effect of our discussion on the mind of the Church, the more quiet and silent effect on individual minds is not to be forgotten. The clergy are brought face to face with the most distinguished of their brethren. They hear of plans of parochial work, ways of reaching the hearts and moulding the habits of their people, of which they had never thought. They hear, for it is our special purpose that they should hear, not mere theories, but facts and results. Their horizon is enlarged; they see something beyond their own parish, or their own rural deanery, or their own diocese; they go back to their homes with new light and new hopes, resolved to try some of the beneficial schemes recommended to them by word and by example. Now this is a real advantage, for great as are the blessings which flow from our parochial system, and God forbid that we should sport them away by our unnatural dissensions, still there is this drawback, that the clergy are too much insulated, too much wrapped up in near interests, which, from their very nearness, assume a disproportionate magnitude. Meetings such as this tend to correct this defect of ecclesiastical vision. The itinerating constitution of the Church Congress has left scarce any part of England unvisited. And an analysis of the constituent members in each year shows that in every case the greater proportion was supplied by the immediate neighbourhood. So that, while as in a royal progress, the great personages are the centre of attraction, still the mass of visitors is drawn from the diocese in which the meeting is held. Thus all parts of our country have the advantage of seeing the representative men of the Church of our time, and listening to the reports of their

work at home and abroad ; to their sagacious advice, their words of warning and exhortation ; and under such influence ideas are enlarged, prejudices vanish, sympathies expand. Perhaps the laity may learn as much as their pastors. Many of their own body will address them. They will then see that there is work for the laity to do, they may be stirred up to undertake by God's blessing to fulfil it. These things will be put before them from the point of view of the laity as well as of the clergy. Are these points of view so discordant as some would pretend ? Probably the Congress will answer the question, and will demonstrate that there is far more of substantial unity in the whole Church, in principle, in sentiment, and in action, than its enemies, or perhaps some of its friends, may be disposed to grant. We are bound together in firm belief of the inspiration and sufficiency of Holy Scripture. We are content to accept the Church not only as a keeper of Holy Writ, but as a witness to its true meaning. We believe that as a living and true Church she has authority now, as she ever has had, to order rites and ceremonies. We have, then, a foundation of agreement in things necessary, of charity in things undetermined and indifferent, of willing obedience in things prescribed by the Church's authority. If this present meeting should serve to fan the flame of religious discord, already blazing too fiercely, it would be simply a calamity to this Church and nation. What we need is peace, peace based upon mutual forbearance and cheerful recognition of each other's right to think what he will, and to speak what he thinks, only within the laws of the Church as in this realm established, and that higher law of love, without which zeal for the truth is bigotry. Therefore, I trust that as all animosity will be banished from your hearts, no irritating expressions will pass the doors of your lips. This is no place for passions bred in the torrid zone of controversy. We have suffered already too much from bitter words, evil surmises, exaggerated alarms, mutual misunderstandings. Members of one Church cannot meet as enemies, but even generous enemies respect each other, and carry on their contests on the lines of honour and courtesy. Far more, however, is expected from such a meeting as this. On one side friends are looking on in anxious fear lest some spark, falling on excited minds, should provoke a perilous explosion ; on the other an unfriendly world is watching our words and deeds, ready to make the Church itself an offender for the rashness or the violence of her children. It is not too much to say that the interests of religion itself are now in your keeping. A grave responsibility lies on you. I entreat you then, in the name of Him whom we all acknowledge as our Lord and Master, the Prince of Peace, seek peace and pursue it. If I, or any who acts as chairman, should be compelled to interfere for the purpose of order, I have no doubt that, as in all assemblies of Englishmen, the president will be supported. But I have, indeed, little fear that any such exercise of authority will be called for. I count upon your

good sense, your self-restraint, your tolerance, your conviction that you are here to represent the Church of England and uphold its character and your own profession as Christians before the eyes of men. I count upon the calming, sobering, elevating influences of the holy services of this day, and the hymns and prayers in which you all have joined. Let me not be disappointed of this hope.

Now, that we may show forth and set fast our union in the one true faith, let me ask you to join with me in repeating the Apostles' Creed.

THE OLD CATHOLIC MOVEMENT ON THE CONTINENT OF EUROPE.

PAPERS.

The Right Rev. the LORD BISHOP of WINCHESTER.

THE 8th of December 1854 marks, perhaps, the most important era in Church history since the Council of Trent. The 18th of July 1870 is better known, and will possibly be longer remembered; but the decrees of the Vatican Council were but a consequence of the accepting by Christendom of the dogma of the Immaculate Conception. No doubt these decrees were a great step in advance. In 1854 the Immaculate Conception was proclaimed on the authority of the see of Rome, and, though accepted by the whole Roman obedience, had not been decreed by a general council. That authority of that see was now made infallible by a council professing to be œcumenical. There have always been in France, Germany, and England a number of persons attached by inheritance, and partly by conviction, to the Church in communion with Rome, who have yet felt themselves justified in taking a liberal view of Papal supremacy, who have worshipped only God in Christ, with no truly idolatrous saint worship, and whose belief in the Real Presence in the Eucharist was as spiritual as that of those who first devised the theory of Transubstantiation, as a refuge from the mere materialism of the popular theology. Probably, it was the hope of such men that the Vatican Council would be overruled by the Eternal Spirit to assert Catholic truth, and not to rivet upon the Church un-Catholic error. How grievously were they disappointed, when not only did the majority of the council proclaim falsehood, but when the numerically small, though personally and representatively important minority, which had long resisted, at length yielded to the downward pressure, and the entire Roman Episcopacy dethroned itself, and placed an infallible Cæsar in the empire of the universal Church.

The ablest, most learned, and most consistent of the divines in the German Church were committed to opposition. What were they to do? Steadily the Church of Rome had departed step by step from primitive catholicity. Every priest, and even every layman, was required to accept the decrees of the council and all their consequences. The authority which had imposed a new article of belief but sixteen years ago was now declared to

be absolute. All the dogmatic utterances of all past, and all future Popes, were invested with the authority of infallible truth ; and no one could say to what extent the power of innovating might be exercised hereafter. To protest was obvious ; but the history of protests is instructive. Their consequence is, either to fade away and be forgotten, or to lead to a distinct schism, an imperfect and sectarian organisation, and so simply to increase the manifold divisions into which Christendom is rent. It seems the plain duty of those who, being members of a Christian Church, see that Church encumbered with errors or weakened by defects, to remain, if possible, within the bosom of the Church, and to try by all lawful means to effect internal reforms in it. I suppose that this was the original desire of all the Lutheran Reformers. They protested, but did not mean to dissent. And so they long retained exclusively the name of Protestants, because they intended to protest for a time and provisionally, and did not, as the Calvinistic Reformers, wish to create a new communion. But we know what was the result.

The German objectors to the decrees of the Vatican had all this before their eyes. Their position was that of Catholics, maintaining that the Vatican Council had departed from true Catholicism, whilst they remained firm to it. At first, they naturally fell back to the Council of Trent. That had been summoned at a period of special difficulty to the Church, that it might settle all controversies, and decide all questions. This standpoint, however, stood them in no stead with the Ultramontanists. On who firmly maintained all Tridentine doctrine, but who doubted about the new Vatican decrees, was held to be as much a breaker of the whole law as if he had rejected every portion of it.

The leaders in the Old Catholic movement, or more properly in the Old Catholic resistance to movement, were men of deep learning and wide thought. Döllinger, the greatest amongst them, and the least disposed to move rapidly, had yet long been looking out from the narrow limits of Roman thought, had sighed for the reunion of the Churches, had felt that the Eastern Church could not be ignored in the great question of Catholic consent, had conceded at least somewhat of Catholicity to the Anglican Church, and had acknowledged even that the Continental Protestants and Evangelicals had a share in our common Christianity. Could such men acknowledge a council as truly œcumenical at which no Eastern Bishop was present, and to which, if Anglican Bishops were invited at all, it was as belonging to an undistinguished body of heretics, who might, if they would, kneel at the paternal feet of the father of Christendom, confess their faults, and submit themselves to his command ? Could they again fail to remember, that the great majority of the council was composed, not of the bishops of great dioceses, but of mere creatures of the Vatican, many of them without dioceses at all, bishops *in partibus*, or bishops of nominal sees ?

The Old Catholics could not, from their own standpoint, acknowledge such a council as this. But it can scarcely have escaped their notice, and it certainly was pressed upon their thoughts, that the Council of Trent, and other purely Western councils, had at least some similar defect. No true Bishops of the Eastern Church were there ; and the divines of the Reformation, whether Anglican, Lutheran, or Genevan, had no voice allowed to them whereby they might express their wants. Now councils,

where one-third of the bishops of the Church Catholic are not cited and have no voice, cannot be œcumenical councils. Though the Tridentine, then, was a freer council than the Vatican, it lacked all true signs of œcumenicity, and the Old Catholics seem logically driven backward, to the councils held before the Eastern Church separated from the West, to the councils and decisions of undivided Christendom. Whether this be their fixed position I do not know. It certainly seems that to which they have been logically and confessedly tending, and at which they will probably rest. I need hardly observe that it is very nearly that which was occupied by the English Church at the Reformation. The Reformers confidently appealed to primitive purity, professed themselves ready to abide by the judgment of the first six centuries, and accepted the doctrinal decrees of all truly general councils.

But again, the Old Catholics, persuaded that the Papacy had departed from them, not they from the Papacy, had a difficult ground to hold. Their position might have been similar to that of the Anglican Reformers—viz., the falling back upon antiquity in resistance to innovation, on Catholicity in opposition to Romanism, but they had not a single German Bishop to head them, whereas by one means or other there had been in England a number of bishops on the side of the Reformation. Again, the Reformation was a revolt from practical grievances, and so it carried with it the hearts of the common people. The Old Catholics are men of learning, disgusted with the doctrinal novelties of Rome. The mind of a whole people is comparatively little moved by these; and yet they are by far the more important. Luther's crusade against the sale of indulgences appealed to every one's understanding and every one's sense of wrong. And so it stirred the depths of all Christian society. But in truth, until the conclusion of the Council of Trent, nearly forty years after, Roman error had not been stamped upon the Roman Church. It was quite possible that there might have been an universal, internal reform, that practical abuses might have been redressed, and doctrinal definitions have been reduced to a more Scriptural and primitive standard. No one can read the history of the council without wondering why there was not, in fact, a nearer approach to such a longed-for end. It was probably because passions on both sides were inflamed, and so peace had become impossible. But I say the Old Catholic resistance is not to practical wrongs which admit of redressing, but to doctrinal definitions fixed and settled as irrevocable, and which doctrinal definitions must affect the faith and practice of all future ages. Yet this is apparent only to the thoughtful and farseeing, not to the popular eye. Hence the Old Catholics must of necessity have had to work on in anxious isolation, without their bishops to lead them, with little hope of popular enthusiasm to encourage and strengthen them. No one who looks carefully or thoughtfully at the question can doubt that for them there was a necessity, a *dignus vindice nodus*, really greater than that which existed in the beginning of the sixteenth century; but the apparent necessity was much less.

The first intention of their leaders was to utter a protest and to draw round them a body of wise and thoughtful men, a compact body of protesting Catholics, labouring for return to true Catholicity. But the Roman Church was too strong and the Old Catholic body too weak for this to last long. The Papacy was strong in its enforced uniformity,

the Old Catholics were weak in everything but the intelligence and the high-minded character of the leaders and their adherents. There was no standing left for them in communion with Rome. They found themselves excommunicated and isolated, and it became imperative upon them to provide an organisation for themselves.

There is nothing which history teaches more plainly than that disorganised resistance to a tyranny—nay, disorganised action of any kind—is sure to fail. It was easy to organise a few congregations, and there was no lack of laymen to join them, though the mass of the commonalty was not likely to espouse their cause. But, what was to provide for a succession either of pastors or of people? There were priests to baptize the children and to celebrate the services of the Church. There were no bishops to confirm the baptized, and, when the priests failed, there was none to ordain successors to their ministry. The question whether they should rest in this position, or seek from without to mend it, was one which nearly rent their small body asunder. But it was a question, the answer to which could brook no delay. The congregations were sure to fade away if clergy failed, and if the full ordinances of the Church were withheld from them. In this emergency they sought assistance from a neighbouring Church. The Old Catholic Church of Holland, like the Old Catholics of Germany, had been excommunicated by Rome, and falsely nicknamed Jansenist, on the well-known principle that bad names stick fast and do the work of those that give them. From the Church of Holland they obtained consecration to the Episcopate for one of their most eminent divines, Professor, now Bishop Reinkens. They wisely abstained from assigning to him any see in Germany. There cannot be two bishops in one see; and, therefore, to assign a see in Germany to the Old Catholic Bishop would have been to pronounce definitively that the Church in communion with Rome was no longer a church of Christ, a length to which the Old Catholics were not prepared to go. But they felt and argued that they had not departed from their bishops, but their bishops from them. They had stood upon the old paths, whilst their bishops, some of them against their own convictions, had gone on into new and unlawful roads, roads into which they could not follow them, except by making shipwreck of faith and of a good conscience; and if the supervision of a bishop was essential to the continued life of their community, they held that it was lawful to seek for one who should not assume jurisdiction in another bishop's diocese, but should simply secure for them a succession of pastors and of flocks. There are some who maintain that they were ecclesiastically wrong; that, unless they were prepared to go the length of wholly denying the Catholicity of the Bishops of Germany, they should have done nothing but wait, maintaining their protest, preserving their isolation, and trusting that God, in His good Providence, would ere long open some way of escape from their difficulties. Apparently this was Döllinger's position at the first. But then Döllinger himself might live an excommunicate indeed, yet, being a priest, he would have been able to maintain his own isolation without wholly losing the sacraments and privileges of the Church. It was not so with the various congregations of faithful men, who, if deprived by death or other calamity of the priest that ministered to them, had no such resource left to them. The Roman Church, which sends its bishops into Anglican sees, though filled already by bishops more truly

Catholic, which employs bishops *in partibus* wherever it may be convenient, has no right to throw a stone at the Old Catholics on the score of their new bishop; nor, I think, can we Anglicans do so, who have bishops in the Mediterranean, at Jerusalem, in some of our own colonies, where Roman Catholic Bishops had been before: Christendom is unhappily divided; we cannot help admitting this; nor can we now act with the same rigour of ecclesiastical propriety, as if we were all one, and the Episcopate, as of old, one undivided hierarchy, ruling and representing the universal Church.

Let any one, who complains of their action, say what the Old Catholics could have done. They might have returned to the Roman obedience; but only by accepting the Immaculate Conception and the Infallibility, acknowledging themselves in the wrong, and abjuring their so-called errors for the future. They might have formed a new Protestant sect, or joined one of the sects already existing. They might have remained passive, a collection of separate, isolated units, cut off from communion with the Church, without intercommunion amongst themselves, excommunicate, with no sacraments, no public worship, no means of grace, so sure speedily to fade away and to be extinguished.

It was denied to them to do what many wished to do, viz., to remain in communion with the Papacy, still struggling with united efforts for internal reformation and greater purity of faith and practice. The Papacy, guided ever by Jesuit counsels, never will suffer this, as, indeed, it never has suffered it. Internal reformers are feared far beyond external dissentients, and so reformers are always turned into dissentients, and branded as heretics. Döllinger has well described the Jesuits as "the old well-proved and implacable enemies of ecclesiastical union, the men to whom any union which is not unconditional surrender is an abomination." (*The Reunion of the Churches*, p. 139.)

Objections from another side have been freely made to the creed of the Old Catholics, and the sympathy which Anglicans have accorded to them. They are represented as still holding to the creed of Pope Pius IV., and as maintaining all its articles, so adding to the creeds of the universal Church, and clinging to the worst errors of the Roman Church. As a matter of fact, the Old Catholics at Bonn, by the mouth of Döllinger their chief spokesman, put forth none but the three Catholic creeds, being willing, for the sake of peace, to give up the *Filioque*. They distinctly assured us that they did not hold the oecumenical authority of the Council of Trent, and that they were prepared to go back to the faith and practice of the Church in the first six Christian centuries. If, because they do not speak the precise language of the English Church, we are to shut our ears and harden our hearts against them, our isolated Anglicanism will soon cease to be the blessing which in past time it has been to our country; we shall become the true antitypes of priest and Levite, neglecting a brother robbed and wounded in the way; and I can say from personal knowledge that there are good Samaritans among the Nonconformists in England, who, if we pass by on the other side, are ready to show pity and to give help.

The Old Catholics have certainly made the most hopeful effort which has yet been made towards the reuniting of Christendom. At Cologne in 1872, and more fully at Bonn in 1874, they invited members of the

English and American Churches to meet with them, men representing every existing school of religious thought amongst us — High, Low, Broad, and Moderate — members of the Greek and Russian Churches, Scandinavians, Lutherans, and Reformed; and laid before them propositions for agreement to which they obtained almost an unanimous assent. I was present only on the first day of the meeting at Bonn; but I can testify to the general good feeling and sober piety which pervaded the whole assembly, and especially to the learning, wisdom, firmness, gentleness, conciliatory and yet decided spirit of the grand old man who presided over our counsels. God grant that the gathering, small as it was, and the result of private invitation only, may be the little cloud, harbinger of abundant showers of the blessings of peace.

If the Old Catholics can maintain their own position of scriptural and primitive Catholicity consistently with sound and conservative Christian progress, they may yet prove to be the best medium to unite the conflicting elements of divided Christianity. Our own Church has been pointed to as of all Christian bodies the fittest for this holy end; but our own aggravated dissensions, and the suspicion with which Continental Roman Catholics regard all Continental Protestants (clubbing Anglicans with them), as being only infidels in disguise, make our position increasingly less hopeful. The Old Catholics have shown their readiness to unite with all that is sound in the ancient Churches of the Continent, whilst making friendly advances not only to Greeks, and Anglicans, and Scandinavians, but to the Lutherans and Evangelicals of Germany, and France, and Switzerland. Many in the Roman Churches feel an earnest sympathy with them, whilst all other Churches and sects look at them with anxious and hopeful interest. This, at least, should make every Christian heart ready to help them.

And, again, if anything in Continental Europe is to stand between the two great armies, Ultramontanism on the one side and Atheistic Materialism on the other, each steadily advancing, threatening between them to hem in and to crush all that resists them, it is some such body as these Old Catholics. We cannot shut our eyes to the fact that everything else has shown itself powerless. I do not forget the piety or the learning, especially of some German Lutherans, and also amongst some of the Reformed or Evangelicals in Central Europe. But it cannot be doubted that in Germany and Switzerland, and still more conspicuously in France and Holland, there has been a great reaction from the Rationalism into which so many Protestants had drifted, back to the infallibility of the Roman Church. If signs do not deceive us, the policy of Prince Bismarck will accelerate such a reaction. Most Churches flourish in persecution; and Ultramontanism is strong enough to bear much pruning and become all the more vigorous. In France, there is abundant proof that extremes of faith or of no faith find a natural soil. In Holland, whilst the Old Church, known as the Dutch Jansenist Church, has almost faded away, Ultramontanism makes active and successful aggressions upon the Calvinistic national communion.

We cannot, indeed, forecast the future of a movement such as that which we are discussing. It is beset by dangers, reactionary, progressive, Erastian. No one can say that it will steer safely through them all, and fulfil the hopes of those who wish it well. But those who long for the

peace of Jerusalem may help them with their prayers, their sympathy, their counsel, and perhaps their alms. Hitherto they have made a noble stand against tyranny and falsehood, and have not been hurried into error or unbelief. All Christendom stands in jeopardy; all faith is on its trial; all Churches are shaken. Surely it is the part of wisdom, of charity, and of piety to give a fair field to those who are throwing themselves into the thick of the battle, and hazarding the loss of all things for the truth and the love of Jesus Christ.

The Rev. Professor JOHN E. B. MAYOR.

I PROPOSE to lay before the Congress facts, some of which have never, to the best of my knowledge, been published in England, relating to the persecution of Old Catholics, simply and solely as opponents of the Vatican decrees of 18th July 1870, and their precursors.

After reciting the means and implements of moral and physical torture employed, I will cull some examples of the victims, dead and living, singled out for persecution.

By the concentration of all Church authority in the hands of the Roman bishop, a screw can be turned upon diocesan bishops, which not one of them has withstood. Two lines addressed by Cardinal Antonelli to the resident nuncio suffice to throw the whole machinery of a diocese out of gear; appeals, petitions for dispensation, &c., accumulate; the pressure of impatient suitors from below, together with the factitious impulse of societies worked by Jesuit springs, seconding the pressure from above, crushes the will of the unhappy prelate, enured from early years to regard blind submission as a Churchman's first virtue.* Once subdued, he becomes an eager agent in subduing others; the fox shorn of his brush would fain set the fashion to his whole kind.

Some of the coercive measures at the bishop's command are recounted in a paper sent out 19th May 1871, in the name of the Archbishop of Munich;† viz, denial of absolution, of the priest's blessing at marriage and burial, exclusion from the sacraments and from the office of sponsor in baptism, excommunication. Incumbents are deprived of their livings, professors commanded in defiance of university statutes and rights of the State to suspend their lectures; students are withdrawn from the *auditorium*, children from the school.

The new dogma is known as a *Hunger-dogma*; "my poverty, but not my will, consents." While it was yet in embryo, at the Vatican Council, the Pope's *Kostgänger* (pensioners) said, ‡ "It's very well for the German bishops to shew a bold front; they are rich." Cardinal Barnabò read the Oriental bishops a lesson of gratitude and *quid pro quo*: "To sit

* As Friedrich puts it ("Tagebuch," 163), "Gehorsam=Glaube und *vice versa*."

† E. Friedberg, "Sammlung der Aktenstücke zum ersten Vaticanischen Concil." Tübingen, Laupp, 1872, 199.

‡ "Quirinus," 225.

§ Friedrich, "Tagebuch," 117; cf. *ibid.* 103, "C'est la faim qui est le nerf de notre discipline," disait un jour, sans rougir, un grand vicaire. *Ibid.* 104, "Un prêtre interdit, c'est un malheureux sans pain et sans moyen d'en gagner;" a *Satan*, as Abbé Michaud once said to me.

here and eat the Pope's bread, and yet oppose, is a thing unheard of." *Zuckerbrod und Peitsche*, "sugarcake and the whip," cajolery and violence, are proverbially the panacea for restless consciences. For many clergy and laity, episcopal displeasure has been followed by the *interdictio aquae et ignis, tecti et panis, commercii et colloquii*. Through the Ultramontane processions and pilgrimages, casinos, brotherhoods and sisterhoods for every rank* and age, directed by a central authority at Mainz, the latest miracle or judgment is reported, the latest saint welcomed, a special devotion ordered on behalf of the pending Ultramontane campaign, a black list of heretics and State-catholics handed round, and all know whom to hate. The hatred explodes sometimes in petty malice, as tearing the porcelain name-plates from the walls of Old Catholic professors;† sometimes in murderous rage, as when the editor of the *Bonner Zeitung*, whose plate-glass windows had been again and again restored, as soon as shattered, was saluted by bullets, *ganz kleine Kügelchen*, when sitting at home with his family. To such artificially-heated fanaticism was due the Kissingen attempt at assassination. Probably no leading Old Catholic is ignorant what it is to face a fuming mob; no Old Catholic congregation has been allowed to meet for worship without passing the ordeal of railing and uproar.

Mr Thürlings of Kempten‡ was officiating on a festival at an outlying chapel. Scarcely had he heard the last confession, when there broke through the crowd of women and children a stranger of so threatening aspect that the pastor beat a hasty retreat. Drawing a knotted rope from his pocket, the savage lashed at haphazard about him, striking the sacristan and several women. At the door he was secured by the men waiting for the service to begin, but not before he had bitten one of them severely. There was found on him a purse and a prayer-book. The son of honest but bigoted peasants, he had been maddened by inflammatory sermons.

Pastor Hosemann,§ a Benedictine of Tuntenhausen, the residence of a wonder-working image, began to preach against false miracles. The craft of the publicans and purveyors of provisions was in danger. They resolved to starve him out. The baker would not furnish him with bread, the butcher with meat. He contracted with a baker to supply him from Munich, and for meat he kept rabbits, having nearly two hundred in his pens. The people, after his excommunication, believed that he was metamorphosed into a demon, such as they knew from prints. He bid them feel his forehead whether horns were sprouting, and assured them he had never felt so happy and easy in conscience as when he read the anathema levelled at him. He is now a zealous missionary in South Baden, and unwearied in the church and schools of his headquarters, Constance.

In a great cathedral city a tallow-chandler,|| in a good way of business, betrayed some hankering after Old Catholicism; but a hint was

* Some time since, Westphalian ladies of noble birth were fined for violence against the government; the public prosecutor begged for a mitigation of the penalty, on the score of their defective education, as shewn by their behaviour in court.

† In Sept. 1874, I observed that the "Schilder" (still intact at Easter) had been replaced by names painted on the walls.

‡ *Deutscher Merkur*, 8th November 1873, p. 359.

§ From Mr Hosemann's own lips.

|| Bishop Reinkens' "Speeches on Christian Union and Old Catholic Prospects." Rivingtons, 1874, pp. 32, 33.

given him, that if once he protested against the Vatican decrees, no clergyman of the diocese of Cologne could buy tapers of him again; and so, seeing his livelihood jeopardized, he held his peace.

The chief girls' school at Bonn,* founded expressly to counteract the dwarfing influence of cloister teaching, has been of late years in the hands of a wealthy and, as I am assured, most accomplished lady, to whom the work is its own reward. Some time since she bought for £6000 a large house and garden in the best part of the town. But her pupils and their parents are refused the sacraments; consequently the twenty-four boarders have dwindled down to three, the sixty day scholars to fourteen; unless the numbers increase, the school must be closed next midsummer.

The heathen moralist says, "*Maxima debetur pueris reverentia.*" Bishop Krementz chose for the public excommunication of Dr Wollmann in Braunsberg Parish Church a day when about a hundred children received the first communion there, and required all parents, on pain of damnation, to remove their sons from the school. Little boys were compelled to sign a protest against Dr Wollmann's teaching, which they afterwards with tears confessed that they did not understand. Clergymen forced *Primaner* (head-form boys) of Neustadt to declare in a paper edited by a teacher of religion, that they would neglect the religious instruction of their master for his rejection of the Vatican decrees. In one day the exhibitioners (*Convictoristen*) of Braunsberg Gymnasium were expelled by order of Bishop Krementz for attendance on Dr Wollmann's lessons. He himself was repeatedly turned out of church, and in a pastoral (22d July 1871) charged with apostasy, breach of faith and perjury; the same pastoral commanded the clergy to work upon the parents. Accordingly sermons were preached against the school; a village schoolmaster was threatened with dismissal, the wife of the school bedell was denied absolution, a dying man refused the sacraments, if they kept their sons in that tainted atmosphere. Dr Hipler, regent of the clerical seminary, forced the wife of his servant there to remove her reluctant son. When many pupils had thus been torn away, an Ultramontane compassionately devoted the proceeds of a book to the benefit of children cast out of the gymnasium for their loyalty to the Catholic faith. Boys prepared for their first communion, and accepted by the bishop, were suddenly rejected (July 1871). In Overbeck's Münster Catechism occurred the question, "Is the Pope infallible?" with the answer "No." A cancel was issued, giving the answer "Yes." Many a father must have felt as Professor Schulte,† when at Munich he proved from the necessities of his own household the urgent need of an Old Catholic cure for souls. "At Easter, my eldest girl, fourteen years of age, ought to receive her first communion. I know not but recognition of Papal infallibility may be made an indispensable condition of her admission. In April last my daughter of ten came to me from church: '*Papa, heute bist du mal wieder auf der Kanzel gewesen!*' 'Well?'

* Information from Professor Reusch and from the principals. I will gladly forward the prospectus to any parent or guardian who may desire to place a girl at the school; there is an English chaplain at Bonn, and the most jealous Protestant need feel no apprehensions of proselytism.

† Stenographischer Bericht über die Verhandlungen des Katholiken-Congresses abgehalten vom 22 bis 24 September 1871 in München. München, Ackermann, 1871, 141.

'The father (Jesuit X.) spoke to-day of the writers of pamphlets against the power of the Popes, and let fly at them. *Papa, lass mich nicht mehr in die Kirche gehen. Von Christus, von Gott, ist nicht die Rede; nur Kirchenstaat, und wieder Kirchenstaat, nur Politik und Schimpfen.*'" The greed which kidnapped the young Mortara is not extinct, as any young son or daughter of Old Catholic parents will testify from their school experience. The Ursuline * nun thought she was laying up a store of merit before God when she dictated to a girl of twelve a prayer to be said at the communion against her Old Catholic father.

Another Vatican implement of torture has been aptly christened by Bishop Haneberg *Barrikaden-Theologie*. Alas, that the engineer has been hoist with his own petard! With Döllinger, in September 1863, he convened as a reformer the meeting of Catholic scholars at Munich; even after the Council he wrote to Hefele: † "Is it possible to regard a thing as false up to July 18, and from that time forward as true?" Yet, on the 3d of March 1874, he was fined by a Bavarian court for denouncing in church a legal marriage as concubinage and adultery. ‡ *The Christian Pilgrim*, an official paper of Haneberg's diocese, has not disdained to repeat a foul libel against the private character of Bishop Reinkens, § a libel already confuted and punished in a court of justice. That it also endorsed the Dutch fable of the bishop's approaching marriage may prove the wisdom of the German clergy in abstaining from wedlock in their own persons, though they exact from others no vow of celibacy at ordination. The so-called Catholic press|| is supported everywhere by Bishops, lauded by Rome. Subscribers are recruited in the confessional and from the pulpit, though it notoriously revels in slander and disloyalty. Louis Veuillot, editor of the *Paris Univers*, dubbed by Pressensé "the greatest calumniator of the entire contemporary press," is an intimate personal friend and guest of Pius IX.; when a little while ago his paper was suspended, the first number after the eclipse flaunted a brief of sympathy and gratitude from his Holiness. Are our English prints entirely free from this disturbing bias? Remembering that an Italianated Monsignore lately boasted of the strength of the Catholic element in the public press, and seeing the current representations about Old Catholicism, I cannot repent that in this matter I have trusted to no second-hand informant.

The bishops who encourage vulgar and ribald prints, proscribe "under pain of grievous sin" the learned and truly Catholic *Theologisches Literaturblatt*¶ of Bonn.

The letter-post must also diffuse *Barrikaden-Theologie*; all conspicuous Old Catholics are deluged with anonymous lampoons, sometimes avowedly written by brother clergymen. Monks and nuns shower down, as from some higher world, letters of conversion.** One generous friar from

* J. H. Reinkens, "Glaube und Unterwerfung." Münster, C. E. Brunn, 1871, 52.

† *Deutscher Mercur*, 7th March 1874, p. 76.

‡ *Ibid.*, 28th March 1874, p. 103.

§ *Ibid.*, 21st March 1874, p. 92; 28th March, p. 104; 25th April, p. 134; 9th May, p. 156. He had dared to *tuloyer*, to address as "Du," the daughter of a professor, an intimate friend, who had known him from her infancy, and received many a doll from him.

|| Bishop Reinkens' "Speeches on Christian Union and Old Catholic Prospects." Rivingtons, 1874, pp. 36, 37.

¶ Agent, D. Nutt, 270 Strand. After the excommunication of its editor, Professor Reusch, the number of subscribers sank from 1100 to 400.

** J. H. Reinkens, "Glaube und Unterwerfung." Münster, C. E. Brunn, 1871, p. 52.

America assigned daily a pittance of his spare deserts to purchase Dr Wollmann's salvation.

But the leading doctor of the barricades is the Roman bishop. Indeed, if we may trust eminent authorities, a necessary ingredient of an *ex cathedra* decision is an anathema. Look at the encyclical letter of Nov. 21, 1873; the sects of freemasons are the synagogue of Satan; the Italian Government sacrilegious, despisers of right, enemies of religion; the German Emperor extremely cruel, bent on the utter ruin of the Catholic church; Bishop Reinkens an apostate, destroying many souls bought by Christ's blood; a thief and a robber, entering not through the door, but by another way; the Old Catholics (*miserrimi isti perditionis filii*) unworthy of the salutations of the faithful, their very worship a sacrilege. Perilous sparks these to fall on Ultramontane tinder, hailing them as rays from the sun of eternal truth.

An Ultramontane editor regards his staff as incomplete without *Fingergottes-männer*, augurs keen to espy the *digitus Dei* in their neighbours' calamities. "Who did sin, this man or his parents, that he was born blind?" "The Tiber floods Rome, the Nile does not rise, *Christianos ad leonem*." "*Ugonottorum strages*." One single example from the pen of a doctor and a clergyman, subregent of Braunsberg Theological Seminary, A. Kolberg:—"The wrath of God will overtake them. . . . Even before the excommunication did not the angel of death in a startling fashion lay his cold hand on the two excommunicated by name in Ermland, and then for once withdraw it, to grant them as priests the last respite for repentance?" Dr Michelis had fallen heavily on the ice; Dr Wollmann had been laid low by a dangerous illness.

Dr Zenger,* Professor of Law in Munich, had signed a declaration of the University in July 1870, against the Vatican decrees. On his death-bed, in June 1871, a Franciscan denied him the last sacraments because of his adherence to the faith in which he had been bred. Professors Messmer and Friedrich rendered to him this service of charity, and Messmer was suspended in consequence. Friedrich had been already excommunicated. The burgomaster, in spite of the vehement protests of the Vatican clergy, allowed Professor Friedrich the use of the vestments, and of a church belonging to the municipality, for Zenger's Christian burial, bearing witness that he was "a true Catholic, one of the best of our citizens."

Jo. Bapt. Baltzer,† Professor and Canon of Breslau, died 1st October 1871, a martyr to the Church policy of the Prussian State. For eighteen years (1853-1871) he was continually engaged in suits at Rome, first in defence of the anthropological tenets of the philosopher Günther, and then in his own defence. He was denounced by a colleague; the Prince-Bishop Förster of Breslau put a stop to his lectures, and then the minister Mühlner instituted proceedings against him for neglect of duty. Finally he was suspended *ab ordine et officio* 20th Nov. 1870, for opposition to the Vatican decrees, having signed the Nuremberg protest at the

* Friedberg, 62, 201, 887-890.

† Lives by Em. Friedberg, Leipzig, 1873, and by Ad. Franz, Breslau, 1873. Reviewed by Reusch in the Bonn *Theol. Literaturbl.* 1873, col. 508-12. A noble speech at his grave, by Professor Knoodt his friend for twenty-seven years, was privately printed by P. Neusser in Bonn.

end of August. Broken in body, but sound in heart and mind, he spent the last months of his life by his native Rhine, busy to the last with his literary works.

Amalie von Lassaulx,* or sister Augustine, "the mother in the hospital," born at Coblenz 18th Oct. 1817, sister of the famous Ernst v. L. and friend of Görres, and of Clemens and Christian Brentano. Three of the sisters joined the order of St Borromeo, Amalie in 1840; in 1849 she was summoned to take charge of the newly founded St John's Hospital in Bonn. Twice she interrupted her residence, in 1864 and 1866, to follow the Prussian armies in Schleswig and Bohemia. Her organising power and tact were as conspicuous as her self-devotion. "Many an ornament of the hospital chapel came from hands seldom opened for Catholic purposes, many a heart estranged from God had been brought back by her to the way of righteousness." From over-exertion in 1864 she contracted an affection of the lungs, and after the winter of 1871 seldom rose from her bed. Early in November her superiors from Nancy and Trèves demanded a confession of her faith. "Thank God," she says, "I gave it according to truth, duty, and conscience. Yesterday they deposed me, and the new Superior is already come. For my part, I rejoice exceedingly to endure a little of that painful persecution which has overtaken so many. Love me still and pray for me. Thank God, I can hope for a speedy death." The house in which she had closed so many eyes in death, had pointed so many dying looks heavenwards, was to know her no more. Broken in health and heart, escorted by one faithful Sister, she took refuge in Vallendar Hospital, and stoutly resisted all intimidation. Often she had seen the comfort derived by the dying from the last sacraments; it cost her tears to think that this comfort was denied to her. The threat held out by her superiors on her deathbed, that her corpse should be stripped of the habit of her order, was carried out. It was borne with no escort but the ferrymen of Vallendar across the Rhine to Weisenthurm, where the parishioners, in gratitude for a chapel built *gratis* by her father, had assigned the Lassaulx a family vault. The Vatican clergy held aloof. For hours the coffin stood unprotected in the street, till her friend the Dowager Princess of Wied had it taken into a house, and a group of mourners from Bonn and many villagers followed it to the grave. The relations refused the offer of the suspended Bonn professors to perform the last rites. Professor Reusch, many years confessor to the hospital sisters, said the three usual Paternosters. Even if a funeral oration had been allowed, it would have been needless; as all present had for years witnessed her fruitful labours. Herself she sacrificed during life; her conscience and reason she dared not sacrifice. The little company of outcasts dispersed with the feeling "*dass es schön sei, so gelebt zu haben, und noch schöner, so zu sterben.*" They had laid her by the stream on whose banks she played as a child, and which had brought her so many ships freighted with wounded. She had begged the physician to warn her of the approach of death. When he did so, she said—"Well, I rejoice that I come so soon to my Lord God. He will be to me a more gracious judge than men."

* "Schwester Augustine (Amalie von Lassaulx). Nekrolog." Reprinted from the *Bonner Zeitung*, 31st Jan. and 27th Feb. 1872, and the *Coblenzer Zeitung*, Feb. 1872. Bonn: P. Neusser. Pp. 8.

Franz-Wilhelm Kampschulte,* professor of history at Bonn, author of a history of Erfurt University, and of a life of Calvin, acknowledged on all hands to be in regard of research, honesty, classical finish and the wide survey of a true philosophical historian, without a rival among the biographies of the Genevan reformer. Without abandoning his Catholic point of view, he allows no party prejudice to warp his judgments. Not only for theologians, but for all persons of culture, this is one of the most important contributions made of late to our knowledge of the Reformation. He died 3d Dec. 1872, at the age of forty-two, having for many years struggled with extreme feebleness of body. Professor Reusch at his grave took all friends and colleagues to witness that, while punctual in the discharge of all religious duties as a Catholic, he knew and proved by his practice that the humane and Christian virtues of truthfulness, justice, impartiality, respect for our neighbours' convictions, gentleness and love to dissentients, are also Catholic virtues.

Archbishop Scherr† arrived in Munich from Rome on the 19th July 1870, at midnight; next day reports flew abroad that he had submitted. The theological faculty was summoned to meet him on the 21st at ten o'clock, and appeared in full force, Döllinger at the head. After some compliments the archbishop said—“*Roma locuta est*, you know yourselves what follows. We can do nothing but submit.” He then gave an account of the efforts of the German Bishops to add to the definition of Papal infallibility the words *iuxta traditionem catholicam*, and *cum consensu universalis ecclesiae*, or *episcoporum*, and sharply contradicted Haneberg, who found the *personal* infallibility of the Pope too strongly laid down in the decree.

At the end of the meeting, turning to Döllinger, he said—“Well, then, let us begin again to work for the Church.” Döllinger replied, in his peculiar sharp tone, “*Ja für die alte Kirche!*” The archbishop's look told that his fury would have broken out if he had faced any other than Döllinger. As it was, he controlled himself, saying—“There is but one Church, no new Church and no old!” Döllinger drily retorted—“*Man hat eine neue gemacht.*” The archbishop replied—“You know that there have always been changes in the Church and its doctrines.” As he turned away Friedrich saw tears in his eyes.

Next morning the haughty prelate drove to Döllinger's, and spent more than an hour in endeavouring to win him. But the old professor declared that he would never accept the decrees of 18th July, as in flagrant contradiction with the previous doctrine and history of the Church: unheard of, above all, was the addition made at the last hour, *non autem ex consensu ecclesiae*. This crowning humiliation the archbishop then for the first time learnt from Döllinger's lips.

It were needless here to speak of the persecution of the Munich professors, Döllinger, Friedrich, Messmer.‡ When once the English nation awakes from its apathy, these names will be familiar as Luther's to our ears. Here I will only remind you of Döllinger's letter to the Archbishop of Munich,

* See “F. W. Kampschulte. Nekrolog” (*Bonner Zeitung*, 5th Dec. 1871), with the speech at his grave (6th Dec.) by Professor Reusch. Privately printed by P. Neusser, Bonn.

† Friedrich, “*Tagebuch*,” 408–411.

‡ See the Index to Friedberg under these names.

28th March 1871. He had heard from the chapter that penalties were in store for him, such as were usually reserved for priests guilty of gross moral delinquency, and very rarely inflicted even on them. Like our English Jewel, he issued a challenge, which will one day be familiar to all students of history. He undertook to prove before the German bishops, or before the Munich chapter, that all fathers of the Church interpreted the texts of Scripture cited for infallibility in a sense entirely opposed thereto; that the dogmas of 18th July 1870, were unknown to the Church for a thousand years; that the bishops of Spain, Italy, South America and France—i.e., the majority of the Vatican fathers, had been misled by forgeries accepted as truths in their text-books; that two general councils had condemned by anticipation the Vatican decrees; and that those decrees were in flat contradiction to the constitution of Bavaria, to which he had sworn allegiance.

Prince-Bishop Förster of Breslau, whom the Pope had constrained to remain in his see, excommunicated Professors Baltzer and Reinkens and Dr Weber, and threatened Dr Reisacher, director of the gymnasium, with excommunication, stoppage of stipends to the amount of several thousand dollars, prohibition of religious teaching and worship, withdrawal of the pupils of the episcopal seminary from his classes.*

Michelis,† a majestic figure, aptly termed by v. Schulte,‡ *ein Stück Athanasius*, "a chip of the Athanasius-block," won his excommunication by many titles—e.g., by a declaration 27th July 1870:—"Public accusation against Pius IX. I a sinful man, but steadfast in the Catholic faith, hereby in the face of God's Church openly raise up my voice in accusation of pope Pius IX., as a heretic and ravager of the Church, because and in so far as by abuse of the form of a general council, he has proclaimed as a revealed doctrine—thereby attempting to introduce into the Church the godless system of absolutism—the proposition—founded neither in Holy Scriptures nor in tradition, rather directly contradicting the Church constitution appointed by Christ—that the pope, apart from the teaching body of the bishops, is the infallible teacher of the Church. As I understand the Catholic faith, I cannot content my conscience otherwise than by this decisive step, making use herein of the right canonically guaranteed, of withstanding openly to the face the pope labouring for the Church's ruin; for the pope, according to the maxim of Innocent III., if a heretic, is subject to the judgment of the Church."

Bishop Kremetz,§ of Ermeland, on his return from Rome, was received in state at the Braunsberg station, 25th July 1870, by the ruridecanal chapter. When an archpriest thanked him in the name of the diocese for the manly stand made by him at the council, he graciously received

* Friedberg 58, 162.

† Fr. Michelis, "Offener Brief an den Bischof Philippus Kremetz von Ermeland. Braunsberg, Ed. Peter. 1870." "Das häretische charakter der Infallibilitätslehre. Eine katholische Antwort auf die römische Excommunication. Hannover, Meyer. 1872." Friedberg 162-3.

‡ "Stenographischer Bericht über die Verhandlungen des Katholiken-Congresses abgehalten vom 22 bis 24 September 1871 in München." 137.

§ "Der kirchliche Conflict am Gymnasium zu Braunsberg: Abwehr gegen die Schrift des Seminar-Subregens Dr. A. Kolberg: 'Die Secte der Protest-Katholiken, etc.' Von Dr Paul Wollmann, Religionslehrer am Gymnasium zu Braunsberg. Königsberg, Braun und Weber, 1872," 8vo., pp. 46. All my notices of Dr Wollmann are taken from this tract.

the tribute, nor shewed any change of front till the episcopal meeting at Fulda, at the end of August. His theological Mentor, Dr Hipler, since then the right-hand of his tyranny, complained bitterly of Romish intrigues, averring that in the inevitable schism lay the only hope for the Church. The Dr Thiel, who, as vicar-general, threatened Dr Wollmann with ex-communication, had after the council urged him to write a school-book against Papal Infallibility.

Thus the professors of the Braunsberg Lyceum, on setting out for the meeting at Nuremberg, 25th and 26th August 1870, had every reason to believe that they were strengthening their bishop's hands.

But Bishop Kremenitz returned from Fulda a zealous Vaticanist. He ordered Wollmann to read in the school-church a declaration of infallibility: when the director and government forbade obedience, the bishop rejoined in the much-tortured text—"We must obey God rather than men." When Wollmann urged reasons against the doctrine, the reply was—"It is a question of obedience, not of truth or falsehood." When the director threatened to shut the church, if used as the bishop required, "You need not tell him," said the mitred Jesuit, "what you mean to do." Finally the church was laid under an interdict, Wollmann forbidden to receive confessions, and suspended from orders.

By law the faculty of Catholic theology is an integral part of the University of the Rhine"—i.e., of a state institution, founded by the state, maintained by the state, administered by the state. The statutes were issued after a long negotiation between the government and the court of Rome, represented by the Cologne archbishop v. Spiegel, seven years after the publication of the university statutes—i.e., though a law of the state, they have also the formal sanction of the Church. By section 4, the archbishop for grave cause can veto the appointment of a professor, can complain to the minister of a teacher who offends against Catholic faith and morals, or gives cause for scandal, can make remarks on the scheme of lectures, which the faculty must respectfully consider, and, as far as possible, act upon, and where a professor offends as a Catholic priest may censure him, first giving notice to the minister. The charter of the university grants unlimited freedom of teaching. The statutes only bind the professors to the creed of Trent; the archbishop demanded a further subscription without consent of the state; the professors are sworn to deliver their lectures; the archbishop forbade three of them to lecture: he might have appealed to the government, or he might have warned the students from attending any lectures in regard to which he had misgivings. But, like the prince-bishop of Breslau, he chose violently to interdict the professors from lecturing. Professor Schulte asks—"How can a minister of state, who is not infallible, regard as manifest Catholic dogma a decree of Pope Pius IX., against which eighty-eight bishops, representing nearly half the Catholics in the world, protested by their *non placet*? What is the result of the blind, passionate action in Rome, Cologne, Breslau, &c.? A multitude of the noblest priests are plunged into misery, fanaticism takes the place of love, the spirit is killed in the formalism of the letter, the interests of individual Catholics are grievously damaged by the

* "Das Vorgehen des Herrn Erzbischofs von Köln gegen Bonner Professoren gewürdigt von einem Katholischen Juristen" [J. Fr. v. Schulte]. Bonn, Max Cohen. 1871. 8m. 8vo, pp. 24.

ever-increasing difficulty of their position in the state ; they (the Ultramontanes) sought to establish authority by the declaration of infallibility, and they destroy it, by making the spiritual power the object of daily assaults, the butt of scoffs and gibes ; they have created fanatics on the one hand, on the other more hypocrites a hundredfold ; they have cast into deep grief those alone, who with bleeding heart, holding fast to the Church, to the primacy and episcopacy, see themselves scorned, persecuted, denounced as heretics, because their conscience forbids dissimulation, and their reason must refuse belief."

Letter of the Bonn professors Hilgers, Reusch, Langen and Knoodt, to the Archbishop of Cologne (here translated from the original edition, 5 pp. 8vo, published by P. Neusser in Bonn ; reprinted in Friedberg 801-5) ;—

"Your Archiepiscopal Grace has informed us by your letter of the 12th of March, that, inasmuch as we have declined the believing reception of the decrees of the Vatican general council, we have legally incurred the greater excommunication on account of notorious heresy. In reply, we feel called upon to make the following declaration :—

"As the sin of heresy consists in the maintenance of error in conscious opposition to the doctrine of the Church, we have not made ourselves guilty of this sin by refusing to accept as dogma the purport of the papal decrees of the 18th of July 1870. We still to this day acknowledge the doctrine of the Catholic Church, as we learnt it by teaching and by study, and have for many years as priests and teachers, under the superintendence of our ecclesiastical superiors, set it forth, and we declare once and again, that by God's help we desire to live and die in the belief of this doctrine.

"Our refusal to recognize the decrees in question as valid and binding in conscience rests simply on the conviction that their contents form no part of Christ's doctrine handed down in the Church from the time of the apostles. Without entering here on learned discussions, we only allow ourselves to mention some notorious facts :

"Your Archiepiscopal Grace, in March 1870, yourself declared at Rome, that you could not assent to the proposed definition about the pope's infallibility, and in so doing attested the following facts :—' Many learned and orthodox men regard this dogmatic definition as impossible, on account of the weighty objections which may be raised against it on the ground of various historical facts and several sayings of the holy fathers, which appear to prove that a unanimous and general consent as respects this view never existed in the Church. . . . Many also of those who are inclined to assent to the opinion of the pope's infallibility have not so firm and sure a conviction as would be required in order, without heinous guilt, to prescribe and impose this view upon all believers, as one to be believed on pain of everlasting damnation. There is therefore not even a hope that this definition can be decreed unanimously ; rather there can be no sort of doubt that a great number of bishops will resist the proposed definition. Hitherto, however, it has never in God's Church been held right to propose new dogmatic definitions without the at least morally unanimous agreement of all bishops present at a council.'

"Your Archiepiscopal Grace further attested that the view in question was in many districts so 'unknown' that its definition would 'to many

believers' appear as 'an alteration of religion, aye, as an alteration of its foundation.'*

"As late as May 8, 1870, in concert with many other bishops, in a memorial addressed to the presiding cardinals, your Archiepiscopal Grace said of those who promoted the passing of the definition of papal infallibility, they desired 'to overcome, not the Church's enemies, but brethren, and to win the palm of victory for opinions of the schools,' and would thereby 'inflict on the Church very grievous hurt.' †

"A view, of which but two years ago a great number of the most respected bishops could speak in such terms, cannot possibly be a part of Christ's doctrine handed down in the Church from the time of the apostles.

"We further mention the fact, that down to the most recent date, with approbation of the ecclesiastical authorities, catechisms ‡ and manuals of religion were used in the Catholic schools, in which the very opposite of that view is set forth, and that the most celebrated champions of the Church, as Count Fr. L. Stolberg, § reckon the assertion, that the Catholics 'recognise and regard as infallible a visible supreme head who can prescribe doctrines,' as one of 'the utterly untrue assertions brought into vogue by the enemies of the Catholic religion, and kept in vogue by barefaced repetition.'

"Accordingly, it is not, as a blinded faction loves to assert, the vanity of scholars, infallible in their own conceit; rather there are facts patent and indisputable, which stand in the way of the assumption, that the contents of the decrees of 18th July 1870, belong to the revelation entrusted by Christ to the Church.

"We are very well aware that against these facts is opposed the assertion that the objections derived from them are unconditionally to be withdrawn in the face of the dogmatic decrees of a general council. Here we are, in the first place, startled by the appeal to the authority of a general council in favour of a doctrine, which degrades this authority itself to a mere shadow. But, even waiving the objection that, according to the new dogma, not the council but the pope decreed the decision, and the council (deducting the bishops who dissented and left before the session) merely assented to the papal decision, neither the pope nor an assembly of bishops is entitled to add anything new to the doctrine handed down from the apostles, or to make any alteration in it, and the mere fact that an assembly did so would deprive its resolutions of the respect which must be ascribed to the resolutions of general councils. Nor, however, will an assembly convened as a general council ever be able to decree such resolutions, if in its proceedings the rules be observed, which have always been reckoned indispensable in the celebration of general councils. But in this case your Archiepiscopal Grace, in concert with many other bishops, has repeatedly taken exception to arrangements whereby the freedom and regularity of the proceedings of the Vatican council were impaired; and finally, you declared in the above-named memorial of 8th May 1870—'We can

* [Friedrich] "Documenta ad illustrandum Concilium Vaticanum," ii. 225.

† *Ibid.*, ii. 396.

‡ "Ist der Papst persönlich unfehlbar? Aus Deutschlands und des P. Deharbe Katechismen beantwortet von Clemens Schmits, Katholischen Priester. München, Rud. Oldenbourg, 1870." Sm. 8vo.]

§ "Zwo Schriften des h. Augustinus." Sitten, 1818, p. 275.

no longer reconcile it with our episcopal dignity, with the office which we administer at the council, and with the rights belonging to us as members of the council, to hand in petitions, as experience has taught us enough, and more than enough, that such petitions have not been allowed any weight, nor even thought worthy so much as of an answer. Nothing else therefore remains for us but to lift up our voice and protest against the proceeding above-mentioned [the discussion of the rights and prerogatives of the primacy apart from the other doctrines relating to the Church], which we regard as ruinous in the highest degree to the Church and the holy apostolic chair,—to protest against it, in order thus before men and before God's terrible judgment to shift off from our shoulders the responsibility for the unhappy consequences, which soon will issue and in part already have issued therefrom. Hereof let this paper be an everlasting memorial.* Accordingly, it will be needless to recount in detail the irregularities which occurred in the proceedings at Rome. We only specify, that precisely that condition, which is indispensable in order to ensure the agreement of a dogmatic statement with the traditional doctrine and to guard it against legitimate exception—viz., a thorough investigation embracing every difficulty, such as was demanded by many bishops as absolutely necessary—according to the express declaration of Cardinal v. Rauscher,† made long after the conclusion of the council, did not take place at all. Still more notorious is it, that a great number of bishops voted against the definition, and that not merely in regard to its opportuneness, but also against its dogmatic contents, and as late as the 17th of July expressly 'renewed and confirmed'‡ this vote; and that therefore the determination on the 18th of July, even if the pope had not alone decided, in any case took place in a manner, of which your Archiepiscopal Grace has yourself declared, that 'in God's Church it has never been regarded as right.'

"We cannot convince ourselves that the decision thus irregularly brought about can have obtained the importance of a true dogmatic decree of a general council by the subsequent 'submission' of the bishops previously opposing. Let us here again waive the contradiction that, while according to the new dogma the pope is the subject of ecclesiastical infallibility, the voice of the bishops who submit is to count toward the decision. So long as those bishops do not declare that at the council, instead of bearing evidence, according to their duty, to the faith already existing and dwelling in themselves, they spoke falsehood,—so long the fact remains that, in respect to the doctrines of the decree of the 18th of July 1870, a conciliar dissent was manifested, which proves undeniably that those doctrines do not belong to the faith handed down in the Church, and consequently could not be the object of a valid dogmatic decision.

"Accordingly, in refusing to acknowledge the decrees of 18th July 1870, we know ourselves to be entirely clear of the sin of heresy, and must therefore repel the censures pronounced by your Archiepiscopal Grace, as objectless and not binding in the sight of God and His Church, remembering the words of Pope Gelasius I.: 'An unjust sentence can hurt none in the sight of God and His Church.'§ For the scandal arising

* "Documenta," ii. 396.

† "Documenta," ii. 264.

‡ *Epist. ad episc. orient.* n. 43. (Thiel, *epist. rom. pont.*, i. 311.)

§ In Langen "Das Vaticanische Dogma," &c., p. 108.

ing from the suspension and excommunication of priests free from reproach, and university teachers of long standing, we must disclaim all responsibility.

"We are assured that these measures will not rob us of the respect of those whose judgment we value, and are convinced that the invisible divine Lord of the Church, in spite of the doom whereby men seek illegally to cast us out of her pale, will acknowledge us for her true sons.

"The apprehensions, which your Archiepiscopal Grace on the 8th May 1870, in concert with many other bishops, so solemnly and urgently expressed, have already been fulfilled only too largely, and we may reckon on their still more complete realisation. The bishops convened in a very critical juncture, to deliberate on the Church's welfare, in seven months' time brought nothing to pass except the decree about the faith and the decree of July 18th, of which latter your Archiepiscopal Grace said that it was still less than the former demanded by the exigencies of the time, and that by it, while pressing necessities of Christendom were neglected, the victory was secured to school opinions, whose definition the pope appeared to have favoured by so many writings and public speeches. Hereby, and by all else that has been published respecting the proceedings in Rome, it has come to pass, as your Archiepiscopal Grace feared, that 'not only love and reverence towards the holy chair, but also the faith of many and their souls' health, has been endangered, and a grievous hurt inflicted on the Church.'* It rests in God's hand, whether we shall live to see the end of the present confusion; but we choose rather to depart from this life, burdened with the weight of unjust censures, than make ourselves partakers of their guilt who have caused this confusion, or who, in mistaken zeal for the maintenance of outward Church unity, accept doctrines in which, on honest examination, they, as we, can discern only an essential disfigurement of the traditional faith of the Catholic Church.—Your Archiepiscopal Grace's most obedient,

"Dr HILGERS, Prof. of Theology.

"Dr REUSCH, Prof. of Theology.

"Dr LANGEN, Prof. of Theology.

"Dr KNOODT, Prof. of Philosophy.

"Bonn, March 16, 1872."

Dr Tangermann,† in riper years, not without personal sacrifices, took holy orders, and served the Church without blame for near twenty-six years, when on a sudden he was chased by his archbishop from benefice (Uiten) and home, from altar and pulpit, as a renegade and unbeliever. He is a man of high culture and a favourite poet, now engaged as Old Catholic pastor at Cologne. In his declaration‡ (22d October 1870) he replied to Archbishop Melchers—"As in duty and conscience I must confess that I can neither believe nor teach the new dogma of the Pope's personal infallibility, and consequently there only remains to me the alternative, either to be a hypocrite before God and men, or to lose office and bread, I will rather—if it must be so—choose the latter. In humbleness of heart

* "Documenta," ii. 395-6.

† "Die römisch-jesuitische Neuerung. Mit Beziehung auf das Verfahren des Herrn Erzbischofs von Köln gegen den Pfarrer von Unkel, zugleich als Denkschrift für das Königliche Staatsministerium von Dr W. Tangermann. Bonn: Max Cohen, 1871," 8vo, pp. 36.

‡ Friedberg, 159, 160.

I bow before the Lord, for whom I have borne witness in the Church by word and teaching more than twenty-five years, and who, not without a wise design, as I believe, has imposed upon me this trial of faith."

Pastor Joseph Renftle* of Mering in Bavaria, on the 9th of October, 1870, read in church, as directed by his ordinary, the pastoral issued at Fulda by the turncoat bishops at the end of August, but challenged at the same time the legality of the Vatican council, because it was enslaved, because its decisions were neither unanimous nor supported by Scripture and tradition. "I know well the consequences of this declaration, but I must obey God more than men. His honour, the honour of the true Church of Jesus Christ, love to the Christian-Catholic people, who have a claim on us priests for the truth, compel me to this declaration. God be my helper." After reading the pastoral entire, he pointed out that some German bishops had not signed it, and that of the signatories several up to the middle of July had held a very different language in Rome. "God defend His Church. Amen." This brave pastor has maintained his ground, in spite of excommunication and all the routine of tyranny; his people, with very few exceptions, have stood by him, and to this hour he is in full enjoyment of his benefice.

The Swiss pastor Gschwind † had an interview (7th March 1871) with Bishop Lachat, who gruffly asked—"Did you read my pastoral through?" "Yes, to the passage about infallibility; that I omitted." "Why so?" "Because I do not and cannot believe in papal infallibility." "Then you are no longer a Catholic." After a two hours' discussion, the Bishop regretted that he had wasted a word on a deserter worthy of death. *J'ai l'autorité.* Gschwind interposed: *la puissance.* The Bishop, raising his voice—*l'autorité.* Gschwind, drily—*la puissance.* Ultimately Gschwind promised neither to teach or write anything officially against the fourth session of the Vatican council.

On the 20th of October 1872, he said in a sermon:—"If I pored as much over the beer glass as over my books, I should be unmolested; if I led a licentious life, at the utmost I should be removed to one of the smaller cantons [a grave scandal of the kind had so been dealt with in the immediate neighbourhood just before]. Why, then, do they leave me no rest? Because I will not say yea and amen to every lie." Perpetual espionage, he says, interpreted to him the working of the Spanish inquisition.

Without delay he received the following bluff mandate:—

"SOLOTHURN, 29th Oct. 1872.

"REV. SIR,—You receive herewith the episcopal sentence, which (a) deposes you from the benefice Starrkirch, (b) suspends you from all spiritual functions, (c) declares you subject to the greater excommunication. Your frantic conduct in the pulpit on the 20th October, the dedication feast of your parish, must necessarily be followed by this measure. You have only yourself to thank for the severity of the sentence. May it

* Friedberg, 60, 672-88, 778.

† "Appellation an die öffentliche Meinung gegen die jüngste Exkommunikations-sentenz des Herrn Eugen Lachat. Von Paulin Gschwind, Pfarrer. Bern, K. Y. Wyss, 1872." 8vo, pp. 79. F. Nippold, "Ursprung, Umfang, Hemmnisse und Aus-sichten der altkatholischen Bewegung. Berlin, Habel, 1873," pp. 32-36, where the case of Pastor Egli, of Luzern, is also noticed.

have the effect desired by the bishop's fatherly heart : that you may one day pray with consoling discernment : *Bonum mihi quod humiliasti me !* God grant it !
By order, Jo. DÜRST, Chancellor."

The constituted authorities of parish and canton declared this sentence null and void, no one legal condition of deposition having been observed.

Gschwind appealed to Christians of every confession, who could not be indifferent to the conversion of the Roman Church into a Tibetan religion, with a new Dalai-Lama at its head.

"Our adversaries still din in our ears, 'Rome has spoken, the case is settled.' But *now the world, cursed by Rome—unholy Rome—begins, looking before and after but never recoiling, to speak, and the same case will be a second time decided by it, but in another sense.*"

A momentous accession to the Old Catholic ranks was Baron v. Richthofen,* Canon of Breslau, whose few published sermons may be recommended as models of gentle, forgiving persuasiveness.

Importunity, feeble health, and the divergent interpretations given of the Vatican decrees, led him to find in them the pope as the mouthpiece of the Church, competent to proclaim no doctrine foreign to the original deposit of the faith. In this sense (14th March 1873) he handed in a short submission. As however both parties, with sorrow or triumph, agreed that he had wholly changed sides, he undeceived them in a paper dated 15th May. His former interpretation was plainly incompatible with the words *non autem ex consensu ecclesiae*. The council was anticipated with terror, sat under constant intimidation, and had since borne bitter fruits of discord in families and congregations ; the Church had sunk in public opinion and political status. The apologies of the new doctrine did not commend it ; it burdened mind and conscience like an Alp. Men were shy of naming it, and yet fierce against those who openly rejected it. "I retract my submission as inconsistent with the terms of the decrees. The flame lashed by the storm is easily beaten to the ground ; but when it has gathered new strength, it shoots upwards once more and fulfils its office."

From a later letter we learn something of the sufferings of this diffident, Ken-like nature. Temperate as were the terms, sad as was the tone of his retraction, published in the morning, in the evening, canon and nobleman as he was, the decree of excommunication was in his hands. "The sentence of deposition," he says, "might well shock me, seeing the company among which it cast me ; inflicted, as it is, by the canon law for murder, robbery, perjury, rape, &c. After a three years' struggle I yielded to my friends and subscribed ; but soon a new struggle began. I must learn to obey God rather than men ; must learn that a peace grounded on respect of persons is not lasting ; and so, thank God, I became again restless in heart, till I came to the certainty : here a breach is unavoidable.

"They complain of scandal. Disbelieving infallibility, how could I avoid giving offence ? Should I declare that white which I perceive to be black ? Should I say, 'I believe,' when conscious that the thing is not so ? Is it in defiance that I doubt infallibility ? In headiness ? In

* "Zwei Erklärungen des Breslauer Domherrn, Freiherrn C. v. Richthofen, über seine Stellung zur päpstlichen Unfehlbarkeit. Köln und Leipzig : E. H. Mayer, 1873," 8vo, p. 18.

pride? No, God knows; and therefore I will rather suffer than be driven to confess it. . . .

"Here I must beg the clergymen who since the 15th of May greet me no longer, to take it in good part if I remind them of the saying—'If ye salute them only who salute you, what do ye more than others? Do not even the heathen so?' Thus in the matter of greeting also Christians are to be distinguished from heathen. Unhappily this behaviour shews how the person is confounded with the cause. Fidelity to conviction I must honour even in the enemy, though I may not share the conviction. If I am now making sacrifices to my conviction, so that I often well-nigh sink under the pain, this should not, at any rate, methinks, merit contempt, least of all from my brethren.

"Bitter it is to be mistaken by one's own brethren, to be classed with heathen and notorious sinners, to be robbed of all blessings of the Church (for *this* blessing of the Vatican Council I can *not* be *grateful*); yet I cheer myself and rejoice in *hope*, well knowing that 'the end of the commandment is *love out of a pure heart* and of a *good conscience* and of *faith unfeigned*' (1 Tim. i. 5). To this my endeavours are bent, and therefore I suffer misconstruction."

How are we to account for all this; a handful of scholars maintaining the rights of bishops, and the bishops themselves banded with their clergy to beat them down by slander and curses, hunger and Lynch law? I will answer in two words, not my own. The master of moral anatomy lays bare with a touch the mainspring of tyranny, *odisse quem laeseris*,—"Do a man an ill turn, and you are his foe for ever." An Old Catholic veteran, Licentiate Buchmann, notes: In the Vatican Church one predicate—*sanctissimum*—is attached to three subjects—to the Eucharistic Christ, to the Bishop of Rome, now infallible and omnipotent, "the third incarnation of the Godhead,"* and to the tribunal of the Inquisition.

ADDRESSES.

REV. MALCOLM MACCOLL.

THOUGH prevented by circumstances from fulfilling my promise to Dr Döllinger of taking part in the recent Conference at Bonn, I had the advantage, seven months ago, of spending the best part of a week with that venerable and illustrious man; and I think I may say that there was hardly a point bearing on the subject of our discussion which I did not then, as well as on previous occasions, have the privilege of talking over with him. I will mention two incidents of that visit. Dr Döllinger is fond of taking long evening walks, and, good walker as I am, he nearly walked me off my legs. During our walks I was particularly struck with two things. First, with the affectionate eagerness with which little children would run out of the houses and cottages on the way, to shake hands with him. Secondly, the marked respect—I may even say reverence—with which he was greeted by all who knew who he was—by none more than by the priests of Munich, who were separated from him in religious communion by his excommunication. He particularly pointed out to me one evening a middle-aged priest who had signed his sentence of excommunication, and who, as he passed us, saluted Dr Döllinger with a profound bow. I am to speak to you about "The Old Catholic Move-

* Words of Mermillod, "Bishop of Hebron," in a sermon preached at Rome during the session of the council.

ment on the Continent of Europe." Practically, however, the only part of Europe which furnishes any trustworthy *data* for our consideration is Germany, to which I may add Hungary and Croatia. In the latter country the brave Strossmayer still holds out against the Vatican dogma—a solitary figure among the minority who denounced the dogma as a falsehood in the Vatican Council, and then imposed it as an article of necessary faith on the flocks committed to their charge. But Strossmayer is not merely a fearless and eloquent prelate; he is also a great political leader, trusted and loved by some five millions of brave men, who would break with Rome to-morrow at his bidding. Rome, therefore, prudently winks at his disobedience, while the aged Döllinger was summoned to instant surrender on pain of excommunication. But outside the geographical limits which I have indicated, the Old Catholic movement does not appear to have obtained any firm footing. In Switzerland it is mixed up with so many heterogeneous elements, that it is hardly possible to hazard an opinion as to its character or prospects. In France everything is against it. Among the mass of the nation it has to encounter the almost insuperable prejudices engendered by its German origin. Nor is this the only obstacle. There was a time, indeed, when France would have offered the most promising field for the success of a movement which owes its existence to its hostility to Ultramontanism. But Gallicanism is dead in France, and that great nation is now divided between Ultramontanes and Voltaireans—the latter constituting the vast majority of the town population and of the educated classes. The man most responsible for this state of things is the first Napoleon. No one knew better than he the immense power of religious ideas over the minds of men. He saw the blunder of those who enthroned human reason on the altar of the living God, and he resolved to be wiser than they. The Church should rule as of old the consciences of men, but he would rule the Church. His Concordat with the Pope extinguished the liberties of the French Church at a blow by making the bishops dependent on the Pope, and the clergy dependent on the bishops,—the Pope himself being at the mercy of Napoleon. The overthrow of Napoleon restored freedom to the Pope, but the Church of France remained in chains! The Pope claims and exercises immediate jurisdiction in every diocese in France. The Bishops are thus the delegates of the Pope, and are necessarily Ultramontanes; while the clergy are at the mercy of the bishops. "My clergy," said Cardinal Bonnechose seven years ago, "are a regiment; I say 'march,' and it marches." The abolition of the liberties of the second order of the clergy, and the supersession of episcopal jurisdiction by a conspiracy of the Civil power and the Pope, have thus resulted in the triumph of Ultramontanism and the extinction of religious freedom; and the laity have been among the chief sufferers. It has, in fact, been always the policy of the Court of Rome to supersede first the inherent jurisdiction of the episcopate by the arbitrary intrusion of Papal absolutism, and then the legitimate rights of the parochial clergy by the intrusion into their parishes of the religious orders. Depend upon it, there is no rampart against despotism, whether political or ecclesiastical, like the breasts of freemen, and any nation which allows the liberties of the Episcopate or of the parochial clergy to be invaded by any great prelate in Rome, or elsewhere, allows, at the same time, the foundation of a future tyranny to be insidiously planted in the midst of it. Apart, therefore, from the accident of its German origin, a religious movement which, while strongly opposing Ultramontanism, is resolved to cast anchor on the secure ground of Catholic antiquity, offers but little attraction to the France of our day. Nor do the prospects of the Old Catholic movement improve when we pass from France into Italy. I know that country well. I spent the best part of a twelvemonth, six years ago, travelling through Italy and Sicily, and I have lately returned from a three months' tour through the same regions. My opinion is, therefore, founded on personal observation and examination, when I say that the vast majority of educated men in the kingdom of Italy do not feel sufficient interest in the Church to make them even wish to see it reformed. It is not so much active hostility as sheer apathy which makes them so indifferent. They can hardly understand how sensible

men like the Old Catholics can make such a fuss about the addition of one more myth to a religion of myths. They are willing to tolerate the Church for the same reason which, according to Gibbon, induced the politicians of Rome to tolerate the mythologies of Paganism. Ultramontanism, therefore, has no cause to congratulate itself on the ill-success of the Old Catholic movement in Italy. The gain is not to it, but to the spirit of Paganism, which has eaten into the heart of Italian society, and eaten all the more deeply where Ultramontanism has had it all its own way. The kingdom of the Two Sicilies under the Bourbon *régime* was, in fact, a choice preserve where the experiment of Ultramontanism was made on the most favourable conditions—the civil power lending all the force of an unlimited despotism to the decrees of the Church. And the result of it all is a dreary waste of unbelief; an unbelief, remember, for which Italian Liberalism is not responsible, for the whole of Southern Italy was found to be infected with it the moment the chains of Bourbon despotism were broken. There was an instant recoil from forced conformity to open rebellion. On the whole, therefore, it appears to me that the ultimate success or failure of the Old Catholic movement on the Continent of Europe depends mainly on its success or failure in Germany. What, then, are its prospects in Germany? Bishop Reinkens claims a following of 100,000. That is not a large number, but it really does not represent the full strength of the Old Catholic party. The fact is, the Old Catholics—my informant is Dr Döllinger—encourage their sympathisers to avail themselves, when possible, of the ministrations of the ordinary parish priests, and thus spread the leaven of a reforming movement within the bosom of the Church. So that you see the number of the open and avowed adherents of the Old Catholic movement is by no means commensurate with the number of its well-wishers. Besides, it is unfair to compare the Old Catholic movement with similar movements three centuries ago, when the whole force of the civil power was exerted in favour of the reforming party. The genuine Reformers in England at the death of Edward VI.—I mean those who really and intelligently dissented from the old state of things on religious grounds—were but a fraction of the population. The Old Catholic party is not four years old, and it is therefore premature to predict its failure from the paucity of its avowed supporters. When the Divine Founder of Christianity ascended to His throne the number of the disciples together were about one hundred and twenty. One serious danger to which the Old Catholic party is exposed, and which, I trust, it will resist, is the attraction—very natural under the circumstances—of a blighting Erastianism. To lean upon the arm of Bismarck in the battle against Ultramontanism would be a fatal blunder, and would be pretty certain to alienate from the Old Catholics the good-will of the religious portion of the community. In fact, the Falk laws have been a severe blow to the Old Catholics, though they are in no way responsible for them. The German Bishops had lost character in consequence of their conduct with respect to the dogma of Papal Infallibility; and the Old Catholics had gained by their resistance the ground in public estimation which the Ultramontanes had lost. But the Falk laws reversed the current of popular sympathy. Partly on this ground, and partly from his antipathy to intolerance of any kind, and from whatever quarter, Dr Döllinger, early this year, sent a message to Bismarck, imploring him to recede from a policy in which he was sure to be defeated in the long run, and from which the only gainers would be the Ultramontanes. But Bismarck sent back an answer on which politicians are sometimes apt to lay more stress than is altogether prudent. “The law,” he said, “must be obeyed.”

The Very Rev. the DEAN OF CHESTER.

THE salutary rule which restricts me to fifteen minutes admonishes me that it will be my wisdom to limit my observations to one topic: and if I can find one feature of this Old Catholic movement which has characterised it from the first till now, and has characterised it wherever it has appeared in various countries, I think such a feature

will suggest the topic upon which I may suitably address you. I say "from the beginning" advisedly, because, though this Old Catholic movement apparently began suddenly, the preparation for it had been going on for a considerable period, and in other countries also besides Germany. Though not at all differing from what has fallen from Mr MacColl, and being very well aware that he has depicted the truth only too faithfully as regards France, yet if we take the word *movement* in its widest sense, we may find illustrations of the subject before us in Italy as well as in Switzerland. Let me refer to some of the difficulties under which this cause has been advancing more or less in these three countries, in order that I may the more forcibly set before you this one feature that characterises it everywhere. In Germany the movement is more or less encouraged by Government, though we have heard that indirectly it is discouraged too. Still, on the whole, the feeling of the Government is friendly to the movement, and in that country it is connected with a very deep religious feeling. Now in Italy the state of things is extremely different. There, as we have heard, there is great religious indifference. There, also, it has been the policy of the Government for the sake of developing the idea of national unity to allow the Church to have very much its own way; so that, on the whole, any endeavour of this kind is discouraged by the Italian Government. This we should carefully bear in mind, remembering also that in Italy the power of the Roman Curia is relatively extremely great, and that the whole body of the bishops find it almost essential to be subservient to the Pope. In Switzerland there is too much encouragement on the part of the Government—encouragement amounting to interference. There the movement has been of a popular and very democratic character. Having just sketched these differences in the three countries where this movement can be traced, I will now mention the one feature we find in every one of them, which is, that the intention and practice have, in every one of these cases, been to bring out the laity into corporate union with the clergy in Church affairs, and for religious purposes of all kinds. Allow me to trace the progress of this idea and this practice in Germany. When we met at Freiburg a few days ago, mention was made of Hirscher, a theologian who used to be called, what Dollinger may be called now, the guide and master of German theology. In one of his books he alludes especially to the hopes inspired in his mind by the calling of a council of bishops; but then he adds, "A council of bishops, unless we have the adherence and co-operation of the people, is like a council of princes for political ends." Then he goes on to say that if the clergy will persist in managing all Church affairs with their doors shut against the laity, the Church is merely a close corporation, and will have no real influence upon the community at large. Then, being a learned man, he quotes Cyprian, and being what I hope we all are, he quotes the Bible, and remarks that the laity are rich in great gifts, moral and spiritual, all of which ought to be used for the good of the Church; and I remember in one page he says, "I long to see the laity united with us the clergy in Church action; without the laity, we the clergy are nothing." Allusion was made just now by Professor Mayor to the meeting held in Munich in 1863. There, I think, Dollinger gave utterance to this conviction about the laity. Certainly he did so in March 1871: I believe in answer to a memorial that came from Hungary. Then he said, "that one of the great principles to be kept in mind in Church reforms must be to give the laity a voice in Church affairs." Let us pass on now to the Congress at Munich in the autumn of that year. In the paper of principles put out at the beginning, there is a distinct statement that it is essential to bring the laity into conjunction with the clergy whenever there is a question of settling Church doctrine. It is asserted to be the right of the laity to give their testimony to Church doctrine and to object. The very constitution, too, of that Munich Congress was an assertion of this great principle which had then laid hold of the German mind. The great canonist, Von Schulte, who was a layman, was made chairman. Some of the chief speakers were of the laity. Then at the Cologne Congress such expressions as this were heard—"that we must look for the great principle of unity

in the Church, not merely to the hierarchy ;" and you have heard what the Bishop of Winchester has said of their feeling as to having a consecrated bishop ; still they said " the great principle of unity in the Church was to be found in the combination of the whole body of the people." Passing on to the election of the bishop, Bishop Reinkens was chosen by laymen as well as by clergymen, and laymen took quite as warm an interest in the matter, and had a voice quite as powerful as the clergy. Next we come to the forming of the constitution of the Church. The first draft of the constitution of the Church was drawn up by laymen in conjunction with clergymen. It was discussed at the Congress of Freiburg, I was present, and nothing struck me more than the thoroughly hearty confidence shown by the clergy towards the laity. No notion seemed to take possession of any of the minds of these learned professors and theologians as though any layman ought to be under any restriction as to giving his opinion on any theological subject. Many of the most prominent speakers were laymen. I pass on to the constitution which is now in force. The central part is the synod, which consists of the bishop at the head, of the standing committee, as we should call it in England, and of all the clergy who are officiating within the Church, and of a delegate sent from every community or parish except where the number of enrolled members exceeds 200, and then for each successive hundred there is another delegate. The duty of this synod is to elect the bishop and the standing committee. The standing committee consists of nine members, four of whom are clergymen and five laymen. I have said enough about the constitution of the Church to show how certainly it is the fact that this idea of the rights of the laity has laid practical hold of these Old Catholics, and that for good or evil they are no longer a clerical Church. I will conclude what I have to say of Germany by referring to Bishop Reinkens' own remarks at the opening of the first synod last Whitsuntide, and then to a little incident at the Bonn Conference. The Bishop preached a very short sermon, only five minutes' long, before the business of synod. Mr Canning once said that a sermon might be both short and tedious, but this was not a tedious sermon. Bishop Reinkens said " there was one great evil it was necessary to combat—viz., the notion that the gifts of the Holy Spirit as regards divine knowledge were restricted to those who were officially appointed to do service in the Church." He said that " the Church is the development or manifestation of the Holy Spirit in humanity, and that these gifts of the Holy Spirit are given to all in various proportions, and ought to be used by all for the common good." It is of some importance to quote Bishop Reinkens' own sentiments as expressed on that point ; and I could, if there were time allowed to elaborate, give you his arguments in illustration of this position. The incident I referred to was this. The other day, when we were discussing theological subjects under the guidance of Dr Döllinger, a layman got up and said, " Is it lawful for laymen to vote ? " I remember the amused, puzzled look of Dr Döllinger as he replied, " You are all invited, and I know of no difference in this respect." As regards Switzerland, the same constitution has been adopted for the large community of Liberal Catholics, as that adopted in Germany, with a few differences, all, however, indicating a greater relative power given to the laity. I will not enumerate them, but will rather say a few words on Italy. There is no organic movement in Italy, but there is widely diffused there an Old Catholic sentiment. I have met with it in country priests' houses. I have met with it in groups of several priests together. I have met with it among laymen ; and you may find it in the newspapers, and in the publications of men of letters. Mamiani, on the verge of the calling of the Vatican Council, wrote a book on the reform of the Catholic Church, in considerable anxiety as to the turn this council might take. He said there, " The bishops in Italy are isolated from the body of the people, because it is their interest to be subservient to Rome." He further said " that the science of Divine things belongs to the laity as well as to the clergy, and there are many among the laity who, by knowledge and spirituality of mind, have the power of being eminently useful ; and if there is to be a great Church reform, this reserve of moral and spiritual power must be used for the benefit of the Church."

DISCUSSION.

The Rev. C. CLAYTON, M.A., Hon. Canon of Ripon,
Rector of Stanhope.

I MERELY rise to mention one important fact which I think is not known to many in this assembly. We have heard a great deal to-day about Bishop Reinkins. Many of you will be delighted to hear that he has been corresponding with one of our societies for the purpose of securing a large circulation of God's Holy Word. That society has most largely responded to the appeal, and the Holy Scriptures will be widely disseminated through his means. What will be the effect of that movement we all know. The entrance of God's Word giveth light, because it teaches repentance towards God and faith in Jesus Christ. England's greatness is owing to her open Bible, and our sixth Article of Religion is the glory of the Church of England. Therefore I cannot but rejoice at this fact which I have communicated to you. We are told that "the law of the Lord is perfect, converting the soul:" and our blessed Lord has said, "Sanctify them through Thy truth: Thy word is truth."

The Rev. ROBERT J. NEVIN, D.D., American Chaplain
in Rome.

I AM afraid I must begin by expressing a somewhat different opinion from that of my friend, Mr MacColl, as regards the condition of Italy in relation to the Old Catholic movement. I know it is too true that the result of the Roman teaching in Italy has been to make the greater part of her laymen infidel. I am not giving this merely as my own impression; for more than one Roman Catholic bishop of England and America have said, when speaking of the "imprisonment of the Pope," that there was *no Christianity* in Italy. This, however, is not true. I believe that there are a large body—though not, perhaps, the majority—of laymen in Italy, who have an earnest interest in the Church, and her future; and further, that among the clergy and even bishops there are some who do not accept the doctrine of the infallibility of the Pope. But we must remember that Italy stands in an entirely different position from that occupied by Germany, in regard to the organisation of an Old Catholic movement. Germany has been able to take the position which the people of England took in the sixteenth century, of rejecting a foreign supremacy; but it must be borne in mind in thinking of this subject, that the Pope is the lawful Metropolitan of Italy, and bishops in the Italian Church to-day who do not accept the doctrine of the Pope's infallibility, and who sympathise with the theological positions of the Old Catholics in Germany, find themselves embarrassed with the difficulty of separating between loyalty to the Pope as their own Metropolitan, and rejection of his false pretensions as Pope. And this brings me to something which I wish to say in answer to a remark that appeared in an editorial a few days since, in that enlightened paper the *Times*, to the effect that something might be hoped for from the Old Catholic movement, if they would not trouble themselves and others about intercommunion, but set themselves to work to make themselves the National Church in Germany. And this is precisely what the Old Catholics are driving at, i.e., to make themselves the *National Church of Germany*. They were shut up, indeed, to this alternative from the beginning, from the moment they did that which was no more than England did in the sixteenth century—*viz.*, protest against the supremacy of a foreign Pope. For there was no room for them to put their movement

into any other shape in Germany. There was no need there for any new reform of Protestantism. Although it is true that Protestantism has been very much overawed by Rationalism in Germany, it is still true that what we ordinarily understand by unhistorical Protestantism is there represented as strongly and vigorously as here; and if it were simply a movement in that direction, all that the Old Catholics would have had to do, would have been simply to join some existing Protestant body. But what the Old Catholics are aiming at there is the foundation of a German Church whose tradition shall rest in the Apostolic *Episcopate*, as over against all later novelties. The only danger at the beginning of the movement was, whether they would not be swept away from this stronghold into the quicksands of Rationalism; and I have felt from the beginning that there were these two assurances against this—first, they were rooting the justification of their movement wholly upon the facts of history with regard to the past of the Church; and secondly, as far as it is possible to be with men, we were assured against the danger of their drifting from this into Rationalism by the personal character of the leaders of this movement. We must remember here Döllinger's past, his unswerving loyalty to truth in history, even in the school in which he had been brought up, which has not been particularly noted for adherence to that virtue. I cannot illustrate this better than by quoting (I think I may do so without violating any confidence) an incident told by himself in the year 1870, how one of the most distinguished prelates who now exercises Roman functions in this country, came to him some years back and thanked him for having been the instrument which finally led to his entrance into the Roman Catholic Church. When Döllinger, who had not met him before, surprised at this statement, asked what he had ever said or written that would lead an English priest to leave the Church of England and enter that of Rome, this prelate said, that even when convinced in almost all points of the authoritative claims of the Church of Rome, he was yet staggered by the manifest want of loyalty in her historians to truth in history, and he had begun to fear the character of a Church in which it seemed impossible to be true both to the doctrine of the Church and to the facts of history; but when he had read Dr Döllinger's writings he felt the difficulty was solved. This same bishop cried out in the Vatican Council—Döllinger has appealed to history; but history is fallacious, and must not only be interpreted by dogma, but must be corrected and revised by it. History must be subordinated to dogma. I was in Munich at the time when the Vatican Council declared the doctrine of the Pope's infallibility, and just after the German bishops had returned and made it evident that they were not going to stand on the ground they had originally taken; and I remember asking Döllinger what he thought would be the issue of the movement. His answer was to this effect: I cannot tell. We are not forecasting the issue of this movement. We are not providing ourselves for it. We are not going forward to anything new. We are simply standing for the Old Catholic faith. It remains for them to thrust us out, if they will; and it remains for God, and not for us, to determine the future of this movement. And now, as I shall not have time to speak of the steps by which the Old Catholics have been shaping their movement into the character of a national German Church, I want to bear my personal testimony here to this, that everything that I have ever seen in this great and good man (and I have seen him at many times) has led me to place the greatest and most implicit confidence in his perfect truth and fairness and honesty. I have never seen him angry or heated. I have never seen him even in a hurry. I have never heard him utter one bitter word—whatever strong truths he may have said—against the Pope, against the Roman Catholic Church, or against her bishops, even when they betrayed him within twenty-four hours of their return from Rome; and one of the most touching things I know of was the manner in which Dr Döllinger would take upon himself the vindication, or, at least, the extenuation of the acts of his own Archbishop when his younger followers, in the first heat of their indignation, were disposed to speak severely or harshly of his action. During the meetings at Bonn, it was my

privilege to be with him every morning, assisting in preparing in their English shape the propositions which were to be placed before the meeting; and in those private meetings, as well as in public conferences, there never was the slightest indication on the part of Dr Döllinger of any unfairness, or disposition, by wresting a word here or changing it there, to take advantage of those who, he thought, might differ from him on theological points; but, on the other hand, whenever he thought men were disposed to accept some resolution without duly weighing the force of the words in which it was couched, he made it his duty to call their attention to the fact even where it was something that would militate against the course of action that he himself hoped might be reached in the meetings.

The Right Rev. the BISHOP OF MELBOURNE.

We cannot but feel a deep interest in the Old Catholic movement on the Continent of Europe. We cannot but deeply sympathise with, admire, and love the leaders of that movement, and especially that noble man of whom we have heard so much this afternoon. We rejoice at their rejection of so many of the errors of Romanism, and at their recognition of the orders of our own Church and evident desire to be in communion with us. I feel that they have a strong claim upon our sympathy and our prayers. I also entertain an earnest hope that this movement may lead to an extension of the truth throughout the continent of Europe and the world. At the same time I feel that there is need of caution lest our sympathy with them, and our admiration of them, and our hope concerning them, and our desire to cherish communion with them, should lead us in any degree to put out of sight, or explain away, or gloss over any of those great truths which our Church recovered at the Reformation, or to countenance any of those errors which she then put away. It is our bounden duty to pray for them, and, if we can, to raise them upwards, but not in any degree to descend towards them. I have been led to address you on this occasion in consequence of the articles agreed to by some most highly esteemed members of our Church, men whom I highly revere and love, at the recent Conference at Bonn. Of those articles which have just now been placed in my hands, there are several which I am constrained to say I regard as inconsistent with the doctrine of the Holy Scriptures and of our own Church. I trust, my Lord, I shall say nothing this afternoon in any degree at variance with the sentiments of your admirable opening address, or inconsistent with the office I hold. On the other hand, I would ask you, my brethren of the clergy, to bear with me if I should express sentiments with which you may not all perhaps agree. Among the articles to which I refer one relates to Confession; another to the commemoration of the faithful departed; and a third to the Holy Communion. A fourth, relating to the Invocation of Saints, was withdrawn, but apparently assented to by the members of our Church there present, who also assented to the three first named. I cannot agree with any of these articles, but I shall not dwell upon them now. I wish to call your attention to one which appears to me to be in direct contradiction of the great fundamental principle of the Reformation; viz., that relating to tradition. It is as follows: "The Holy Scriptures being recognised as the primary rule of the faith, we agree that genuine tradition, that is, the unbroken transmission, partly oral, partly by writing, of the doctrine delivered by Jesus Christ and the Apostles, is an authoritative source of teaching for all successive generations of Christians. This tradition is partly to be found in the consensus of the great ecclesiastical bodies, in historical continuity with the primitive Church; partly is to be gathered by a scientific method from the written documents of all centuries." Now, I confess for myself, that, except as to Episcopacy, the baptism of infants, and the change of the Sabbath-day from the last day of the week to the first, I do

not think there is, with regard to any matter, such genuine tradition as can be at all relied upon as a source of teaching in the Church. I do not myself (I am speaking my own opinion) acknowledge that the doctrine contained in the articles to which I have referred can be proved in any way to have been that of the Primitive Church. Even with respect to Episcopacy, the baptism of infants, and the Sabbath-day, it is to be remembered that one of our own Church historians, the late Dean Waddington, maintained that there was no Bishop of the Church in Corinth during the time of Clement; that one at least of the ancient Fathers opposed the practice of infant baptism; and that upon the duty of observing the Lord's-day as a Christian Sabbath, there is still much difference of opinion amongst the most learned members of our Church. I am sorry to find I have no more than three minutes left. I can therefore only briefly say that this admission of tradition to be in any however subordinate degree a co-ordinate, authoritative source of teaching with the Scriptures, is contrary to the doctrine of our blessed Lord and His apostles, who always referred to the written Word of God; and contrary to the doctrine of our own Church, which not only in its Sixth Article declares the sufficiency of Scripture for salvation, and in its ordination service requires its ministers to express their determination to teach the people committed to their charge out of the Scriptures; but also grounds its acceptance of the Three Creeds on the fact that they may be proved by Scripture, and its retaining of infant baptism on its being most agreeable with the institution of Christ. I regard also the admission of that Article as exceedingly dangerous—first, because of it affording Satan an opportunity of reviving superstitious practices and doctrinal errors in the Church; secondly, because of it leading men from the study of the Scriptures to the study of human authors fallible like ourselves; again, because of it turning them from the writings of our own eminent divines to the writings of others far less capable of instructing them; and lastly, and above all, because of it making men to doubt themselves, and to teach others to doubt, whether the reading of the Scriptures by themselves, with prayer for the teaching of the Holy Spirit and the use of such helps as God in His Providence affords them, is sufficient to make them wise unto salvation. Let us never forget that the foundation of our Reformed Church is this; that the Bible is the only standard of truth and practice, the *sole* "authoritative source of teaching," and that it is the duty and privilege of every man, learned or unlearned, to read the Bible for himself, and thus see whether what is received by tradition, and what is contained in any book or taught by any minister, is in accordance with that inspired Word.

The Rev. Dr LITTLEDALE.

I HAVE risen (having designed at first not to speak at all) in order to bring forward one point which, singularly enough, appears to have been passed over by all the speakers hitherto; it is the broad, simple question, What business have we with the Old Catholics—why not leave them to manage their own concerns without any interference or suggestion from us—or why should any persons, whether formally or informally, from this Church of England, have taken any part in the Congress at Bonn? The answer is extremely simple—that in our case, as well as in theirs, the same truth is at stake. It is the question of historical Christianity—the duty of preserving the polity of that kingdom which our Lord set up, instead of inventing for ourselves, like the Abbé Siéyès, paper constitutions of no binding or moral value. One of the speakers has told you that Dr Döllinger, after the Vatican decrees had been passed, told his bishop that a new Church had been made; but he did not tell you that Archbishop Manning, writing in Italy and in the Italian language, has said the very same thing. His language when in Italy, and writing in Italian, is singularly different from what appears in the columns of the *Times* when he is writing in English. His exact words are, "*La chiesa cattolica*

d'oggi esce *tutta nuova* dal fianco del Vicario di Gesù Cristo." That is : The Catholic Church of to-day issues brand-new from the side of the Vicar of Christ. Therefore, according to Dr Manning's statement in Italy, his Church is a new one. On the other hand, Dr Döllinger is standing up for the old historical Church ; and because that Church is imperilled in his country, as well as in this country, it is our duty to co-operate so far as we can, to strengthen their hands in a battle which is ours as well as theirs. The danger in Germany is from the distortion of the Old Church by overlaying it with a mass of new dogmas which have no antiquity, no possibility of being traced back more than a few centuries. Our danger, on the other hand, is from that of a school which would evacuate the Church of all dogmas, which would lower its orders to the mere self-constituted ministers of countless discordant sects—I quote the language of one of our most able prelates—it is for that reason we are bound to sympathise with those who are taking part in this movement, because we are not altogether unfamiliar with the perils and difficulties through which they are passing now. We, too, could tell of pressure put upon men to abandon Old Catholicism ; the faith which has been handed down through centuries, through long tradition, which, with all due deference to the Bishop of Melbourne's address to you, means simply historical testimony. The word "tradition," no doubt, is a very alarming one until one understands that when a tradition has been once put into writing it becomes history like any other document. I may mention, also, that recognising the deep earnestness and piety of the words the Bishop addressed to you, I cannot forget the facts of history so much as to be unaware that the system he put before you was an impossibility until fourteen hundred years after Christianity came into the world, because it was not till then that the invention of printing made it possible to put the Bible into the hands of every man, woman, and child. It follows, therefore, that either there is some mistake in the Bishop's premises so far, or else—I say it with all reverence—there was a profound mistake made in the time at which Christianity was given to the world. There is, I fear, no alternative between those two horns of the dilemma. Therefore I say again, that it is because the Old Catholics are standing up, in the first place, for historical Christianity against a new system, however attractive, that charges of *éroula* have been hurled against them by men who are inferior to them in wisdom, learning, and zeal—I will not say in piety—but who, at all events, have charged them with breaking the unity of the Church, with disturbing the peaceful condition of things, and bringing up scandals and difficulties which might have been healed in quiet, had they submitted themselves to the godly admonitions of those Bishops who first protested and then submitted to the Curia at Rome. Therefore, I say again, the reason why we are glad to hold out the right hand of fellowship to the Old Catholics is because they and we are fighting precisely the same battle for freedom and for faith. Those two things must go together, because "where the Spirit of the Lord is, there is liberty ;" and where there is only despotism and tyranny pressing down, whether in the name of law, or of a new revelation such as is claimed for the Curial decrees, there cannot be true freedom, because there is no action of the intellect and will submitting themselves gladly to the will of God. We, too, have known such troubles as they are passing through now. We have not finished our battle for historical Christianity any more than they have. We, too, can tell of disturbances and riots, and of insults heaped upon the confessors of the Old Catholic faith. We, too, can tell of legislation directed especially against them. We, too, can tell of the feeble and unprotected being singled out for attack, whilst the powerful and influential were allowed to pass scatheless. We, too, have much of the difficulty still before us, much of the battle still to fight, but we know that as with them so with us, in quietness and confidence shall be our strength, that the Gospel given by our Lord Jesus Christ cannot be overthrown by modern inventions of man, and that the kingdom which He set up cannot be altered by any Act of Parliament whatsoever.

TUESDAY EVENING, 6th OCTOBER.

The Right Reverend the PRESIDENT took the Chair at
Seven o'clock.

HOME MISSIONS: RESULTS OF THE LONDON AND SIMILAR
SPECIAL MISSIONS.

PAPERS.

The Rev. BERDMORE COMPTON, M.A., Vicar of All Saints,
Margaret Street.

IN opening the subject of the results of the London and other similar special missions, I shall confine myself chiefly to the great London Mission of 1874, as that with which I am best acquainted, and as a very peculiar, as well as very signal, effort on behalf of the kingdom of Christ.

It may fairly be said to have been the greatest attempt at united spiritual action made in our time, and, as far as I know, in the history of the Church of England.

The previous general London Mission of 1869, set on foot mainly by that body to whom the Church of England really owes these missions, the Cowley Fathers, must be regarded as a tentative effort. The evangelical clergy of the metropolis took little or no part in it. It received not the previous formal sanction of the servant of Christ who is primarily responsible for the three million souls of the great city.

In the four years that elapsed after 1869, the demand for a more thorough effort became stronger and louder; and though the final proposal for it was very coldly received by the assembled Rural Deans of the London diocese, yet the ruridecanal measure of enthusiasm was not that of the general clergy. And when the condition of co-operation insisted on by the evangelical clergy was satisfied by the formal sanction of the three metropolitan bishops, the movement was taken up by almost all the active clergy of the great diocese.

For the real primary cause of such movements is an irresistible one. It is nothing else but the deepened spiritual life of the clergy, the fruit of the great Church movement usually dated from 1833.

The spirit is stirred in those whose inner life is rising and consolidating, when they see huge cities, crowded towns, and growing villages, if not wholly given to idolatry, in dreadful spiritual famine. Those who have the charge of souls, and know by experience the love of God moving mightily in themselves, cannot sit down in peace, using only the means of evangelization which are adapted for those growing in saintliness, which are wholly above the heads of those who require to be roused to recognize

the peril of their eternal life. This it is which forces the priests of the Church to light the candle, and sweep the house, and seek diligently until they find the piece which has been lost.

And here, at the outset, comes out the essential difference between the Church's missions and the revivals of Nonconformists. The latter may perhaps find the lost piece, may rouse a sinner from apathy, may excite him to a dread of judgment, to an anxiety to be saved. But there it leaves him in his excitement, which cannot last, which will die away to a state more hopeless than ever. Not so does the Church work in her missions. The mission, with its necessary excitement, is but the beginning of the Church's work. The lost piece, though the stamp of God is discernible upon it, yet is sorely defaced, perhaps by the corrosion of one evil habit in an otherwise respectable life, perhaps by utter wretchedness of living, and in any case needs much gentle, careful treatment to remove the dross. The mission is but the beginning of the work! When a man is roused to a godly indignation against himself, then begins the steady, calm routine of authoritative teaching, of quiet guidance, of discreet, unhurried ministration of spiritual food, in and through the sacraments and sacramental ordinances of the Gospel. After the stringent medicines of the fearless and skilful physician have carried the patient through the crisis of the disease, then must care be taken for the office of the indefatigable nurse, through the tedious convalescence, up at last to the strong meat of restored health.

We must never attempt to be God's instrument in converting a sinner without asking ourselves the question, "What are you going to do with that soul after it is converted?" Are you going to be satisfied with mere revival; to say to the poor and miserable and blind and naked spirit, utterly sore with the shock of conversion, Be thou warmed and fed, and then turn your back and leave him in his destitution, to flaunt his wretched rags of righteousness, and probably go about to teach others his own proud ignorance? Not so, says the Catholic Church. The after-work of gradual training is not inferior to the actual work of the mission. The true view of a mission is as the foundation of subsequent edification.

And now, first, for the dangers and difficulties of missions, such as that of ours in London. Secondly, for its bright side. Thirdly, for the lessons it has taught. For various reasons I am not going to present you with statistics. I have received much information from the incumbents of London, for which I desire to thank them heartily, and to put before you in a condensed form the experiences which they have communicated to me.

As soon as the Mission was put before the London clergy by the letter of the three bishops of the 9th of May 1873, various reasons were alleged against it, and especially was a fear expressed by those who do not use private confession in their ordinary parochial system, that a mission would inevitably lead to that usage.

The fear was an ugly one, for it seemed to admit that any usage which was inevitable for a great effort on behalf of God could not be an unnecessary part of the Church's armament at all times. And, secondly, it was a groundless fear; for experience proved the truth of the obvious answer, that weapons new to the troops should never be introduced for the first time when about to engage in a pitched battle; that the wisest

course for each incumbent would be to secure the services of a missionary whose practice was mainly in accordance with his own.

The preparation for the Mission was the next care. From the 9th of May 1873, to the 8th of February 1874, gave time for this being well done. And very well and carefully was it done in many parishes by frequent prayer-meetings, and generally by raising the expectations of men to hope for great results of their prayers. Even where the necessity for preparation appeared a stumbling-block, one good result developed itself. The strength or weakness of the parochial organization was immediately put on its trial. When incumbents were advised to get together frequently their communicant lay helpers, men and women, to employ their guilds and confraternities in systematic and thorough house-to-house or room-to-room visitation, to exhort all to make regular and unwavering prayer that the effort might be blessed to individuals and families, then out came too often the disheartening avowal that there existed no parochial organization available for these purposes. It is no slight advantage to be compelled to recognise deficiencies; it is the first step towards applying a remedy.

Many churches whose incumbents found themselves in this position, and others which for various causes could not make their arrangements for joining in the great Mission, did what they could outside it, by praying for it.

And then most happily, when we were just ready to begin, came the general election. Most happily! and providentially! for one great danger, that of being the nine days' wonder of the London world, was averted, and we set to work under conditions far more favourable to spiritual work, not oppressed or inflated by an atmosphere of secular criticism.

I attribute very much to this cause the remarkable absence of sensationalism, which was the crowning ornament of the great Mission, and which, more than anything else, has closed the mouths of those who are ready to object to all missions, on the ground of fostering such an unbecoming adjunct to the most solemn of all work.

The next great difficulty of the preparation was the practical absence of the metropolitan bishops from active co-operation in the mission work. They approved of it, and recommended it; they gave a few excellent addresses on it, and preached a sermon or two in the course of it; but anything more than this was impossible.

As my own bishop most sensibly said, it would have put the whole machine out of gear.

Already overloaded with work, much of which is rather secular than spiritual, they could not undertake any more, however urgent it was, though it was the very highest of all work, the direction of a grand assault upon the empire of the prince of this world. It certainly was an awful example, if example were wanted, of the numerical deficiency of our Episcopate, of the crying necessity of setting our bishops free to give themselves to the ministry of the Word, that in the greatest spiritual effort that has been made by the Church in the greatest city of the world, the bishops of the city were too busy to take an active part, all the while desiring to help it, and surely not fearing to be implicated in its risks of offending the world. Their authority was specially needed in regulating the mission services, in-

cluding the prayer or after meeting, and in providing and designating missionaries. Incumbents were warned to limit the devotional proceedings in God's house to the actual words of the Prayer-book and Bible, to which they are confined by Act of Parliament. I fear this warning could hardly be attended to where prayer-meetings were held. The Prayer-book was never meant for such extraordinary occasions as this, any more than it was meant for private devotion, while to evade the secular law by abandoning the house of God and taking to a schoolroom is somewhat childish, and not far from utterly degrading to a branch of the Catholic Church, that she should be deprived of the use of her sanctuaries, just when she most needs them. A discriminating and authoritative direction from the bishop, to be lovingly obeyed by congregations of his diocese, may, indeed, have been beyond the legal powers of the Established Episcopate, but the want of it threw a precisely similar responsibility upon the incumbents, who have enough already of such responsibilities. Again, in the designation of missionaries to individual churches, the immediate authority of the bishop is sadly needed. Very many incumbents could not themselves find missionaries.

The bishops nominated six secretaries, two for each metropolitan diocese, who did what they could both to find missionaries and to put incumbents in communication with suitable men. And in this respect the prayers that went up for a due supply of men qualified for the arduous and anxious duty of conducting a mission were wonderfully answered. Numbers of zealous priests in all parts of England, who little thought they were capable of doing what they actually did, regarded an invitation to undertake a mission for the first time as a call from their divine Master, and going in His strength to His work found it made perfect in their weakness.

But the secretaries, though aided as we were by the zealous co-operation of some of our own assistant priests, were all too weak for the work. It really required the personal weight of Episcopal action to choose out men, and give them a distinct call to separate themselves for the time to the work whereunto they were called. And these good men would have gone to their work far more comfortably if they had had the advantage of such Episcopal mission.

Another difficulty, common indeed to all missions, was, of course, felt on this occasion—the danger that the exciting preaching and other means used to rouse the dying soul, may over-excite and weaken the reviving or healthy soul. At all times there is nothing so difficult to prevent as the misappropriation of forcible general pressure on the heart and mind.

And if the prodigal on his way to his Father, conceives himself to be told that he still needs to come to himself, he is puzzled and daunted.

Still worse, if the elder son appropriates to himself the warning that he is in a far country, and that he has wasted his substance in riotous living, it will not be likely to tame his unloving pride, more likely to harden him. The only safeguard against this inevitable danger of persons taking to themselves exhortations which were not meant for them is the most diligent attention to individual cases, and the promoting by every means the pastoral ministration to individuals. Without this, the mere general broadcast preaching of conversion will do awful mischief to the work of edification, and that to some of the choicest of God's children.

Another danger is that of the usual time of mission services. I hope

some speaker will presently address himself to this point. Spiritual exercises prolonged far into the night are inevitably attended with undue physical excitement.

There is some fear that a distaste for the ordinary quiet services of the Church may be fostered by the stirring novelties of a mission.

And lastly, it has been found that the ordinary congregations in seat-appropriated churches either absented themselves from the Mission services, thinking their room would be better than their company, and so lost their own opportunity, or, by themselves attending, did really leave no room to the non-churchgoers for whom the Mission was specially intended. Separate services at various times of the day would meet this evil, but the missionary must be made of iron !

But now for the brighter side of the picture.

And here, in the first place, it must be remarked that the deeper the soil is ploughed the slower the seed is in coming up. The incumbents of London will not furnish you with copious catalogues of conversions. Each may have one or two startling cases to recount, but the main work of the great Mission will not be known till the Great Day.

In the meantime cases come dropping in, one by one, of people who date the rousing of their spiritual life from some day in the Mission, when a sentence of the Mission preacher, or a whisper of the Holy Spirit Himself in the midst of the Mission prayer-meeting, made them "feel" (as they say) "very uncomfortable."

In most churches which took part in the Mission there has been a steady increase in the number of baptisms and confirmation candidates.

Lay-workers have offered themselves in augmented numbers; people slightly touched during a previous mission have been thoroughly roused.

Neighbouring churches have been quickened into more vigorous action. The parochial clergy have been enlightened as to the state of their people; themselves excited to more vigorous pastoral work; their ingenuity in reaching the godless quickened; and the opportunity given them of making experiments without severe criticism. The well-living people have been brought to care for the souls of others; the elder brother in the Father's home made ready to welcome the returning prodigal. The work of a church and the privileges of grace afforded by it have been made known in its own neighbourhood. All these results are reported; and, perhaps before anything else, a very substantial progress in bringing the Gospel home to working men, the class above all others difficult to reach.

Of special results peculiar to a great general mission, I may mention the making known among the clergy what a mission is; the bringing out new missionaries; the glory of God promoted by open defiance thereby given to the prince of this world; and last, not least, the priceless benefit of bringing men of different schools of thought to pray together and work together.

I will defy you not to feel the strongest desire for complete unity when you are working and praying with men to bring poor lost sheep home to their Shepherd's love.

And I venture to assert, as a signal proof of this result of the London Mission of 1874, the remarkable absence of any exultation of intolerance

on the part of the Evangelical clergy of London during the great party triumph of the Parliamentary session of the summer.

Lastly, for the teachings of the Mission.

The business men of London were not much reached. I hope some speaker will discuss this more fully.

The fallen women, that enormous multitude of perishing souls, had some vigorous efforts made for them, especially among strata of that tremendous community which had been previously hardly touched by our penitentiary associations.

The groundwork has, I trust, been laid for establishing special and permanent missions for these poor creatures, among whom perseverance in amendment is more difficult than the first step.

In general, I think it is the impression of the London incumbents that there must be a very considerable interval before another such Mission on the large scale is required. Not because this last one failed ; but because it did its work in advancing special missions in particular churches, or among special classes of people.

Many points of private skill have been suggested to me by friends, which I trust they will themselves now allude to. I will conclude with one warning of my own experience to all brother incumbents who have a mission in their own parish, to reserve their strength for the fruits of victory, for following up the work of the Mission, and not to incapacitate themselves for this, as I foolishly did. And last and chief of all, as the glory of the whole work, do we give thanks unto the God and Father of our Lord Jesus Christ, for the assertion of the Church's confidence in prayer, as the very corner-stone of all home mission work, so emphatically and gloriously made in the great London Mission of 1874.

Rev. F. PIGOU, M.A., Vicar of Doncaster, Chaplain in Ordinary to the Queen.

It were to occupy the attention of this meeting to little profit were I to enter on any detailed explanation of what are technically called "Missions." Few are the dioceses in which they have not of late been held ; few are the clergy who are not familiar by report or experience with a movement, not new in the Church's history, but of comparatively recent adoption in the Church of England, as a generally recognised special effort to enlarge and hasten the Redeemer's kingdom. I am not here to apologise for missions, nor to justify, I will venture to say, their expediency, if not necessity. The prejudice which at one time, and not altogether without reason, existed against them is, I believe, everywhere breaking down in the face of confessed facts, and whilst some may still be sceptical, and ask for results to satisfy them that a mission does not begin and end with excitement, others, I would fain hope, are making the same inquiry in order that any lingering scruple may be removed as to the expediency of soon welcoming a mission in their own parish. Nor will I touch, save incidentally, upon the subject of the actual conduct of a mission, which must be guided by local conditions, and can know no Act of Uniformity. Results largely depend on how the parish is already shepherded ; on the princi-

ples on which a mission is conducted, the teaching to which prominence is given, the special preparation preceding it, and the diligent following up by the parochial clergy of the good work initiated or revived. They depend, humanly speaking, not a little on the missionary himself. All this must not be lost sight of ; it need not be exaggerated nor undervalued. In these conditions we have the elements of comparative blessing ; and yet, while results cannot but be materially affected by these conditions, I would not take upon myself to say that they are wholly dependent upon them.

The time seems to have arrived when the experiment, as some call it, has been fully tried, and a fair field has been given to this special effort. The time, therefore, has also arrived when we ought to be in a position honestly to come to some definite and decided opinion on the whole subject, either in the direction of justification of prejudice against missions, or by the accumulated testimony of those whose prejudices have been entirely removed, recognising missions as, to quote his words whose congregation was entrusted to me in the London Mission, "one of the most effective and blessed forms of spiritual instrumentality which has been evoked by the activity of our modern Christian life."*

The effort is, as I have said, extraordinary ; the strain on the mind great and sustained. The bow is fully bent. A mission is like a storm or earthquake in Nature, of comparatively rare occurrence. What is the result ? Is it long lived ? Do you not fear reaction ? Is anything more attained in the short space than could be attained in a longer by persistence in the usual ministrations, with, perhaps, increased diligence ? Is the product a hotbed, forced, unreal religion of sentiment ? Is little more effected than an interest excited for a while in religion ? holiest emotions stirred only to be felt ? truths proclaimed to which the ear has long been accustomed, only with the testimony of another voice and the emphasis of speciality ? Not only the large world of those who frown upon or are suspicious of what is called spirituality, but a large world of sober-minded, earnest Christians are asking these questions. "You have conducted missions, you have had large experience of them : what is your calm, unprejudiced, dispassionate opinion ? Do you believe they are doing good ? do you think they may be at the expense of a more sober view of all real godliness, and of a due estimation of the value of ordinary means of grace ? Is there no danger lest the religious life may become dependent on fitful, spasmodic efforts for its sustenance, if not very existence, and may come to rest content with an impulse heavenward, which was no more than an impulse ?" It is only natural to ask such questions. The whole subject is too grave to allow of any impatience of practical tests of its worth and reality ; it is too important to be imperilled by a doubtful, halting verdict ; and I cannot but be thankful to God, for the sake of the great cause missions have in view, that mine should be the privileged opportunity of bearing testimony on so great an occasion as the present to the blessed and enduring results of special missions. I earnestly believe they cannot be exaggerated ; nevertheless, I am most anxious to guard against simply drawing upon or quoting my experience, which on the part of one who conducts missions might be considered natural, or even biased. I might be pardoned if I dwelt, as I often love to do, as amongst the most happy

* Rev. Daniel Moore, vicar of Holy Trinity, Paddington.

and grateful memories of now twenty years' ministry, on the scenes, facts, and associations of a special mission. I love to recall days spent in God's work at Huddersfield, Ripon, Northampton, Liverpool, Croydon, Tiverton, London, and other towns in which I have conducted missions. I can never forget the interest excited in all classes, the earnestness and fervour of steadily increasing congregations, the evident power of the Holy Ghost manifested in our midst, the hush and calm of the early celebration, with increasing communicants, as, one by one, through the simple preaching of the Gospel of Christ, applied by the Holy Spirit, souls were given to realise a Saviour's love. I can never forget the thronged attendance at our evening services, the intense and yet restrained fervour of our quiet "after-meetings," conducted into a far hour of night, with absence of all excitement, in the subduing stillness of God's house. I can never forget the spectacle of men and women of all grades, and of varied opinions, flocking at unwonted hours, to hear the things which concern their everlasting peace,—friend bringing friend, companion persuading companion, the influence for good widening out into more embracing circles of loving constraint. Have we not known the sinful arrested, the indifferent interested, the formal, professing or lukewarm Christian become decided, even whole households converted to God? Have we not seen the power of prayer, and felt the presence of the Holy Ghost? Have we not seen hearts bowed down like reeds under the storm of true conviction of sin, and eyes, long unused to tears, weeping at thought of a long and wilful estrangement from the fold? Have we not known many and many who have found "joy and peace in believing" as their new and glad experience? How many who before the mission knew not what it was to work for God, are now of His most earnest workers? Enlightened from on high, together with the entire surrender of the whole heart to Him, their life, to my personal knowledge, is invested with a new meaning, and with a value it had not in their eyes before. Missions have been largely the means of raising up living witnesses for Christ, so that in towns and parishes I could name the professed change of heart is borne witness to by the confessed change of life. The newly-awakened conviction was not ephemeral. As the molten metal flowing in white heat from the glowing furnace is quickly run into the mould which is to give it shape and practical form, so my invariable rule is to remind those under strong conviction and lively impressions that if they would have this endure they must take up work for God, and perpetuate what they experience by carrying not only the recollection of it, but even its new power into definite work for His glory. Thus not only are multitudes awakened and turned to the Lord, believers refreshed, God's own people edified, but new life is infused into a parish, just as fresh life is poured by hurricane into what is stagnant; just as storms clear the air and make it more sweet to breathe. I have in my possession, amongst the results of missions, a large correspondence spreading over now many years. The writers of these letters, some unknown, bear such grateful testimony to the blessing experienced during a mission, that I find it difficult in reading them to restrain the tears of joy. In many cases the seed has been carried away, unconsciously it may have been, and, quickened later on by God's good Spirit, has borne its fruit. This is remarkably the case in connection with Confirmation. All whose missions I have conducted bear uniform testimony to this

result. It is difficult, indeed, to crowd and narrow down within a few minutes the experience of many years, and in so limited a time to do justice to a subject so replete with proof of the value of a mission. I have put myself in communication with those whose mission it has been my happiness to conduct, and have asked them to give me, in writing, their unbiassed, candid verdict after the lapse of two or three years. All of them, without exception, had their misgivings previous to the mission. Without exception, their testimony is of the deepest thankfulness to God that the mission was held. To my mind such testimony is of the greatest value. It is the testimony of prejudice overcome, doubt satisfied, fear shown to be groundless, conviction of the reality of the work borne out and deepened by continually recurring proofs, long after the mission itself, of the real good effected. It is the judgment, calm and deliberate, of men of sober minds, keenly alive to the responsibility they incurred in having a mission, and daily thanking God that they—or shall we say He?—did not allow their prejudices and fears to stand in the way of so confessed and realised a good. "It may confidently and thankfully be affirmed," writes one, "that in many souls, on which old truths long heard with habitual indifference had made no saving impression, light has sprung up, and by outpoured showers of blessing upon an extraordinary use of ordinary means, the Spirit of God has manifested the Gospel of Christ to be the power of God unto salvation." Another—"The blessing in individual instances has again and again been brought before me, especially in connection with Confirmation, the preparation for which, following close upon the mission, brought out the fact that many young persons owed their first serious impressions to the services of the mission." Another writes—"I did and do thank God for the mission, and long to have another." Again—"The deepest earnestness prevailed; many were cut to the heart, many were led to come to the mission who scarcely ever were seen in the house of prayer. There was very little excitement beyond tears shed in silence, and the fruits of the work are real and abiding. The next Confirmation revealed to the vicar of the parish how many young persons received their first impressions at the mission services, and many of those who showed their earnest tokens of piety are now found amongst the most devoted of the members of our Church." Yet one more out of many—"I must ever look back upon the mission with most unfeigned thankfulness to God. Whether we look at the newly awakened, or at the revived and strengthened, the work appears directly to show itself as owned and blessed of God. I can bring forward at least ten or twelve men, chiefly from the educated classes, whose lives are entirely altered, not to speak of many more. But in addition to those whose change is more marked, there are also numbers of God's people who have been greatly strengthened and quickened. As to myself, I feel that my hands have been greatly strengthened in every way, for hearts on all sides I find now full of love, and ready to carry on the Lord's work with me! I pray God that every parish in England may enjoy a like blessing." We may ask, are not these results? and if not, what are, or what do we look for? Is not such testimony from various sources reliable? Is it not reassuring? Is it not convincing? To my mind, it is conclusive and overwhelming. What would not any parish priest give to be able to record such results at the close of one, shall I say ten years' ministry? He

would not, for his ministry's sake, be sceptical of their reality were they to come to his knowledge; why should he do otherwise than thank God for results brought about, in His good pleasure, in a shorter time, for which he himself would in a longer be tearfully glad? Let me then reduce all this to a few points.

Much of the results of a mission must defy tabulation,—all condensing and crystallising process, all statistics. Much that comes to a missionary's personal knowledge, and in confidence, is too personal and sacred to be paraded in print or on a platform. The individual instances of blessing received are amongst the most striking, yet they are just those which may not be publicly quoted. You cannot gauge the deepening of the spiritual life. You cannot register its rise or fall—but of the more outward and tangible, which come to the surface and may without presumption be tabulated, I take confessedly such as these. Where the teaching has been not a gospel watered down to meet the spirit of the age, but the plain gospel of Christ, and the need of personal salvation for every soul to be saved insisted upon, personal repentance, personal faith, personal conversion, personal conscious acceptance of a Saviour and His finished work—a gospel of grace such as I earnestly believe the Church of England holds and sets forth—there the attachment of our people to the Church of England has been greatly strengthened. I cannot remember being responsible for encouraging schism, or detaching any member of our Church from that in which he had been baptized. I know of some who have through a mission been won back from the ranks of Dissent. It is true a mission ought to be perfectly free from all party spirit. It should never be made the occasion, vehicle, or instrument of partisanship. Our object is not to swell the ranks of any one communion, but to increase the Redeemer's Kingdom. Still my experience is this, as a minister of the Church of England, by not compromising distinctive Church teaching our people have become more attached to a Church which they are brought to see is evangelical in doctrine: they take up various forms of practical work, desiring to develop their spiritual life within her fold, not counting it of indifference in what fold it is developed. We have as the outcome of missions increased congregations, increased communicants, multiplied services. We have new forms of Church work: Bible classes for young and old, communicants' classes, children's services, devotional meetings. The parish is inspired with a new life. The mission marks the inauguration of a new era in the parish. It can never be forgotten. In many cases the blessing falls not least on the parish priest himself. He is himself, in some cases, for the first time given to see "the truth as it is in Jesus," and then what gain to his people! He has stood by and witnessed the power of the Holy Ghost. He has seen a work of God amongst his own people which he little looked for, and this without prejudice to or reflection on his own faithful ministry. His own hands have been greatly strengthened; a band is raised up around him whose hearts God has touched. If his responsibilities are increased, as indeed they cannot but be, he has great encouragement to labour on by what his eyes have seen and his ears have heard,—not only many converted, distressed souls finding conscious peace, careless ones awakened, slothful quickened, but a marvellous unity is established, men of

differing opinions are drawn closer one to the other ; points of controversy are forgotten in the grand verities of the Gospel, reconciliations have been sealed at the Lord's table in friends long estranged, breaches of years' rupture healed, lips before dumb opened to speak with less reserve of common blessings, and the string of many a tongue loosed to praise God. One grand result of a mission is the unity which follows upon it, and of a peace which flows into a parish like a river. Missioners are raised up by what experience has taught them—the missionary himself goes home braced and quickened mightily for his own work. Is it not something, reviewing the experience of years, to be able to speak thus of missions as the occasion of great blessing? may I not be emboldened by this experience to encourage others to welcome the effort? That such results shall follow, first and above all, the mission must be preceded by long preparation for it ; the preparation of fervent, persevering prayer for the outpouring of the Spirit. This is the grand secret of success in the best and truest sense. There must be a momentary dependence on the Holy Spirit to apply the truth of the everlasting Gospel to individual hearts. We must honour the Holy Ghost, and encourage our people to look for a blessing. Then, as this work on the soul is, as a rule, calm and still, so experience convinces me that results are great and enduring in proportion as there is least of what is histrionic, sensational, or exciting. It is in the still moments of the "after-meeting" that the Voice often is most clearly heard. Opportunity must imperatively be given for personal conversation, for heart to speak to heart, for souls under conviction to be helped and guided. To this end the mission should be, as far as possible, conducted throughout by one and the same man. His work ends with the mission, save to revive its memory by an occasional visit to its scene. That good results shall be abiding, that no reflection be cast upon the special effort, that it shall not be deemed ephemeral, will depend greatly on following up the work diligently, earnestly, lovingly. In this way, as far as human instrumentality may or can, the precious seed is fostered, the quickened life is cherished, the soul is nourished and sustained, and while we joy in the evident work so owned of God, and rejoice to see such present results, I humbly and confidently believe, that Eternity alone will record the real sum of blessing in any single effort to any given parish, that many will then thank God for what the mission was to their souls, and will praise Him for what it was to them, in that day, when they who sow and they who reap shall rejoice together.

ADDRESS.

The Rev. W. HAY M. H. AITKEN, M.A., Incumbent of Christ Church, Everton, Liverpool.

MISSION-WORK is pre-eminently harvest-work ; and as our blessed Lord taught us, "Herein is that saying true, One soweth and another reapeth." Years of apparently unrequited labour on the part of the parochial clergyman have met with their crown of reward under the agency of special efforts such as a Mission. There are many parishes in which a great work is regularly done, and yet the results do not reach the surface ; or if results have shown themselves, yet the work has not borne those full fruits which an

earnest incumbent would desire to see. But it has pleased the Spirit of God to sanction this form of special effort; and men who have worked hard in their parishes, and have been led to adopt this method of seeking a spiritual revival, have found suddenly that the harvest is ready, and the Missioner has only to bring in the full corn in the ear; and herein is that other saying fulfilled, "He that soweth and he that reapeth rejoice together." In my own experience I have never been able to detect any feeling of jealousy on the part of those hard-working servants of God, when they have seen large numbers of persons to whom they have long preached with apparently little effect, coming to the Missioner and yielding themselves to the power of God's grace. On the contrary, I have ever found—and I have been much engaged in Mission-work—those earnest labourers filled with overwhelming joy when they have contemplated God's power on these occasions. I always feel that there is no rivalry whatever between ordinary ministrations and Missions—the one is not intended to supersede but to supplement the other, and neither could take the other's place. On the contrary, Missions will seldom do good unless the ground is prepared by long and earnest labour; and I cannot help feeling that we Mission preachers, after all, do but a small portion of the work in a large number of instances. The question to which I propose to devote the few minutes allotted to me is, How far this work is permanent in its effects? I can look back for ten or twelve years, during which time I have been able to observe the results of Mission-work, and am pleased to add my testimony to their permanence. And, although in a great number of cases there have been disappointments and backsliding, I rejoice to be able, on the whole, to testify that the good has outweighed and outbalanced the painful and the disappointing; that where there has been a certain proportion of backsliding and falling away, there has also been a larger proportion of satisfactory work which has proved itself, by its steadfastness for years, to have been the work of the Holy Spirit of God. It seems natural that there should be some falling away from our expectations, because at the time of the Mission we are not able to see how far impressions have gone. I would just say in passing, that Mission preachers should guard against being too quickly satisfied. If souls are impressed, we ought not to rest content with that. A large portion of our disappointments possibly arises from the fact that when souls have been awakened they have been left there, and not led on until they have had the full enjoyment of God's peace. I do not say it is in any man's power to communicate that peace; but we certainly ought not to consider our work concluded until we have good reason for believing that point has been reached. No work performed for God, humbly and in dependence upon His Spirit, is thrown away, but let us not consider our mission to individual souls fulfilled till such souls are consciously rejoicing in the love of God. I believe that, in most cases of apparent backsliding, there has not been a full apprehension of the saving work of Christ; the seeds only just lying on the surface, the fowls of the air have come and gathered them up. In other cases there has not been a sufficient breaking up of the fallow ground—no solemn consecration of the will to God—and so the impressions made upon such souls are evanescent. There are besides many cases in which persons who have been more or less impressed are lost sight of—their addresses are not properly taken down, or they remove and are heard no more of. Thus a certain amount of disappointment as to permanent results may be reasonably accounted for. But, on the other hand, the successful results have been most encouraging. Those results vary considerably in different cases. But I have known few Missions in which less than twenty or thirty, and more than one in which several hundreds of persons, have been led to consecrate their hearts and lives to the service of their God. It is results like these which make us "thank God and take courage," although some particular cases may not prove as satisfactory as could be wished. In speaking of such disappointments, however, I would like to call attention to this consideration, that in ordinary parochial work it may be that very few appear to turn to God, while in a Mission large numbers profess to be so moved; and instances of backsliding in the former case are rare,

because professed conversions are also rare, while in the latter, by the mere rule of proportion, it is natural that there should be many. This point ought then to be borne in mind whenever anything is said about the backsliding which sometimes follows Mission-work. Among other encouraging results of Missions which have come under my notice has been the great increase in the number of communicants. In many cases the number has been doubled, and I know of more than one instance in which I believe it has been multiplied by ten, so that where there were forty, there are now four hundred. Then I have noticed, as the result of every well-conducted Mission, that large numbers of workers are added to the clergyman's staff; as, for instance, Sunday-school teachers, and men and women willing to do other work for the Lord. In August, last year, I was myself in a great want of Sunday-school teachers for my then existing schools; but besides these, I was erecting large additional schools, capable of holding a thousand children, and my heart misgave me as I asked, Where are the teachers of my new schools to come from? In October a Mission took place in my parish, and the result was that two months later about fifty persons came forward to offer their services, who were all duly qualified in this respect, that their hearts were right with God. Perhaps I may be allowed to say a word as to the danger which I am most apprehensive of in connection with this kind of work. It is the possibility of its becoming merely a fresh form of ecclesiastical mechanism. I dread that more than anything else. When we consider how strong a hold this movement has taken upon the sympathies of the clergy, I rejoice with exceeding great joy; but looking at the tactics of the great enemy of souls, who first opposes every good work, and then when he finds his opposition futile tries to corrupt it, it behoves us to be on our guard against that form of corruption. To this end let us always remember that from the beginning to the end, from the first prayer-meeting to the close, the whole thing is to be the work of the Holy Ghost. Let us recognize His sovereignty in it all. It is true that He acts as He willeth; but it is also true that there is nothing arbitrary or capricious in His dealings with us, but in His own infinite wisdom He acts according to certain laws and principles. We must try to discover those laws, and fall in with them. Our blessed Lord compares the operation of the Holy Ghost to that of the wind which "bloweth wheresoever it listeth," but He only acts in accordance with the most perfect wisdom and holiness. The first of these laws or conditions of the Divine co-operation with us is the law of faith. How often, where Missioners do not succeed, is the failure to be attributed to the want of faith on the part of God's children. We do not expect a blessing, and therefore we do not get it. How often have we Mission preachers to begin our work by appealing to those who ought to be our best helpers, and conjuring them not to hinder the work by their unbelief, but to call forth the latent energy of faith, and so to help the preacher. And as this spirit of unbelief often prevents the real work of a Mission from having a prosperous beginning, so it often brings it to a premature end. I have yet to learn why a Mission should end the moment the Mission preacher steps into the railway carriage. If it be the work of man, then this is consistent enough; but if it is the work of God, I want to know how any minister dare close his church and bring the Mission to an end, until God ends it.

DISCUSSION.

The Rev. C. F. COBB, M.A., Vicar of St Jude's, Islington.

I STAND before this Congress as a thankful witness of the blessings received in my own parish from the London Mission of February 1874; and also as a recorder of a similar testimony on the part of a considerable number of clergy in the same part of London (Islington). I had the good fortune to be present in March and June last at two clerical meetings in our rural deanery, the last being ruridecanal, when an opportunity

was given to the clergy to relate the effects of the London Mission in their several parishes. As briefly as I can, I will set before this Congress the result of those experiences. In the first place, out of sixteen parishes in only one case was the Mission recorded as a failure; and the reason assigned was, that the Missioner came to his work exhausted, and, though there were large congregations at first, they gradually dwindled away. In the other fifteen parishes, the clergy recorded great success in each. With regard to the marks of success, the following were so general as to be characteristic. In every case there were large congregations, increasing, in most of the cases, till the end of the Mission, when in many the congregations were overflowing. With regard to the constituents of those congregations, many persons were perfect strangers to the house of God. Of those who were attendants, the exclusiveness about seats and reserve of demeanour were broken down; all selfishness disappeared. Those working men who attended were made welcome at the doors, and the seats were freely thrown open. Another general effect observed was, the absence of all mere excitement and temporary feeling—while, on the other hand, there was the deepest solemnity and earnestness. The after meetings were attended by large audiences, and multitudes went away exhibiting evidences of the deepest spiritual impression. In one parish, the names of three hundred and forty persons were registered who had been deeply impressed under the Mission, and they were followed up by thirty-seven spiritual workers, under the direction of the incumbent. In other cases, many whose prejudices against the Mission had been the warmest, became, as it proceeded, the most active in its support; and middle-aged men were seen bowed down with penitential grief for their sins. One of the papers spoke of business men not being reached, but I certainly witnessed myself business men apparently under deep religious impressions. In one parish, between two hundred and three hundred men employed on the Great Northern Railway attended the meetings at their spare hours, and in another from one hundred to two hundred mechanics did the same. Some of the clergy expressed fears that after the Mission the good results were partly slipping away for want of agencies to carry them on; but it was not the first time the harvest has been great and the labourers few. Even in these cases, however, things remained in a much better state than before the Mission was instituted. In many cases, souls were brought to Christ. One clergyman spoke of thirteen, and another of thirty-five, being truly converted. In several cases, the regular congregations were stated to have increased. In the month of May, there were thirty adult baptisms at one parish church, of which eight were directly the fruit of the Mission. At the Confirmation in the same month, one hundred and forty were presented from the same church for Confirmation, of which thirty-seven were the result of the Mission. In four parishes, eighty were confirmed as the direct result of the Mission. In four parishes, an aggregate of one hundred and sixty-one were added to the communicants. Seven parishes altogether reported additional communicants; two reported blessings extending through whole families; and in one parish, one hundred and seventy persons subscribed their names as having benefited, and presented an address of thanks to the Missioner. Eight clergy reported a general increase of lay-helpers; five, increased Bible classes; one, one hundred and fifty inquirers in three classes. As permanent institutions, consequent on the Mission, and distributed in these fifteen parishes, I may name the establishment of three weekly Mission services; one fortnightly after-meeting; one congregational, and five cottage weekly prayer-meetings; one daily prayer-meeting; one weekly prayer-meeting for workers; and a memorial hall erected to commemorate the Mission. The testimony from lay and Nonconformist observers is equally satisfactory. The clergy testified generally to the personal benefit they had derived, and one would in future preach extempore. These, then, have been the results as they have come under our observation—of much earnest prayer, careful organisation, hard work, clerical and lay; the faithful preaching of a free, full, and pure gospel; and an evident outpouring of the Holy Spirit.

The Rev. HUGH RYVES BAKER, M.A., of St Michael and All Angels' Mission, Woolwich.

I WISH to bear my testimony to the great success of the London Mission. I am engaged in a Mission district at Woolwich, under the Bishop of Rochester, among a population of 4500 working people, where, though we have our permanent schools, there is only a small temporary iron church. On the day after the Mission commenced we were obliged to open a schoolroom for extra services, so that services were conducted simultaneously in the church and schoolroom. An organised band of lay helpers, forty in number, offered themselves, and most of them are continuing to assist me at present. As a result there was a large increase in the number of the communicants, and the number of Confirmation candidates was almost doubled at the first Confirmation after the Mission, and many come to church who never came before the Mission. Sixty-five children, varying between the ages of thirteen years and three months, were baptized the last day of the Mission, and twenty-five children, varying between the same ages, were baptized two days after, giving a total of ninety children. I have formed a guild for the district called "St Michael and All Angels" as one of the results of the Mission, the members of which are pledged to support me in parochial work.

Mr DOUGLAS FOX.

THERE have been a great number of interesting statistics laid before the Congress to-night with respect to the effect of Missions; and I rise to speak of a special Mission to a very interesting portion of society, I mean the Mission which lately took place in this town to the fallen women amongst our population. I think there is not a heart in this meeting to-night but will feel delight at the few statements which I propose briefly to lay before you. We have for some time endeavoured to follow up the Mission, and we have had this year several of those important gatherings called "midnight meetings." We had two in the spring, and I have great pleasure in stating the result to have been that forty of our fallen sisters have come out from their lives of shame, and have been sent home or otherwise disposed of in a highly satisfactory manner. And what is most striking is, that within a few days after the midnight meetings over one hundred called upon our secretary to consult him what they ought to do. If time permitted I could give some most interesting results of these meetings; but I am anxious to call attention to the fact that there is in this town an institution for the reception of fallen women at Albion Hill, which is acknowledged to be a model Home, and has been conducted for some years by a committee, but principally by that excellent and extraordinary woman, Mrs Vicars, whose health of late has quite failed, and she will be grateful for funds to carry on that great and noble work. Year after year I have looked carefully into the actual work of the institution, and I am able to affirm, without fear of contradiction, that 75 per cent. of the inmates have turned out respectable members of society, and have remained so. This institution is open for the inspection of any member of the Congress, and I am sure that every one who possesses a feeling heart will rejoice when they see the way in which their poor fellow-creatures are brought up, not only for time, but with a view to the vaster interests of eternity.

The Rev. H. SALKELD COOKE.

I AM happy to bear my testimony to what has been stated as to the practical working and divine success of these glorious special Missions. For fifteen years God has employed me in this work, and there are three great things, which from the experience I have gained, I think ought to be sought for. The first aim of the Mission should be

the personal conversion of sinners by bringing the Gospel to bear upon their hearts and lives. It ought not to be satisfied with any impressions however strong or remarkable they may appear; but must look for personal conversion by God's Holy Spirit bringing home the truth to the sinner's heart. Secondly, one of the most satisfactory results of a Mission has been the raising up of a body of God's people in the parish where the Missioner had been at work—men and women who had been nominal Christians for many years, and who were resting satisfied with a low phase of the divine life, have by the Mission been raised up to the glorious privileges to which they had been called, standing out as they never did before as living witnesses for God, for Christ, and for His Church. It is a fact that there are in every parish a number of men and women whose Christianity their minister dares not deny, but it is a Christianity of so low and so wretched a type that they are no assistance or use to him in carrying on the mighty and glorious work of making known the Gospel to perishing sinners. We must, therefore, in our Missions bring the divine truth to bear on such Christians, so that we may raise up a body of men and women anxious to attain to the higher life of the child of God, and to come to the altar and offer themselves a living sacrifice—a living sacrifice indeed in mind, body, soul, and estate. I am always thankful if I can bring only one such man or woman to feel and to grasp this higher life. That is better than the conversion of ten souls. And why? Because they are a mighty testimony to the power of God and the abiding influences of His Holy Spirit. Thirdly, the work of the Mission is, from first to last, to be the work of God the Holy Ghost. There must be no doubt or misgiving on the part of the Missioner, no listening to the whisperings of Satan, no pride or presumption, but going to the people in the power of the Holy Ghost, expecting as a matter of course to convert souls, and to raise God's dear people to the higher life of which I have been speaking. The Missioner will then leave behind him a body of men and women with the blood of Christ in their souls, the Spirit of God in their hearts, and the love of Christ as their great constraining principle, to stand by the parish priest in looking for the poor lost souls of the blood-bought family of God now scattered in this miserable and naughty world that they may be saved in Christ now and for ever.

The Venerable ARCHDEACON EMERY.

I SHOULD like to say a few words on this subject of Home Missions, having taken part in several not only in the diocese of Ely but elsewhere. I believe that Missions, as far as I have been able to watch their progress and work, are deserving of all the praise we have heard of them this evening, but sometimes there is a danger of putting forward Mission work somewhat in opposition to parochial work. It is indeed an important work of the regular minister to convert individual souls, and to bring back those who have forgotten their Lord and Master. But while a great object is to convert souls, and while from time to time excellent results are produced on certain individuals, the great work of the Church of Christ is to build up from the beginning—from the time when the children are brought to holy baptism, and have the promise of God's Spirit to teach them the Word and will of God, and by His help daily to grow in grace, and go on to perfection. I have put these matters forward just now by way of caution. I am not depreciating Missions, from which I have seen admirable results. Under the late Bishop of Ely (Dr Harold Browne) we had a Mission some time ago. It was an extensive one, taking in the centre of my own Archdeaconry, and adjacent parts. It touched the University of Cambridge as well as the parishes, and it reached to some of the surrounding villages. Its object was to assist parochial work, and to give fresh life and a fresh impetus to religion throughout the county. Our late bishop

gave himself up wholly to the work, he himself taking in the city two or three services a day for a whole week. In each parish we had a special Missioner. Besides this we had meetings of the clergy and laity on special subjects connected with the Mission. I believe the result was to raise the whole tone of spiritual life. The clergy were strengthened by it; they were encouraged to deal with individual souls; new services were introduced; and other different modes of carrying on the work of the Church were adopted, and are still carried on. I think it important that these Missions should be conducted under Episcopal authority, and with the Episcopal presence as far as possible. Under God one of the greatest reasons why these Missions in the diocese of Ely were so successful, was because the bishop was seen as the chief pastor at the head of the Mission, going from parish to parish encouraging both clergy and laity in the work. It has struck me that these Missions might do a great deal of work subsidiary to the regular parochial work, and help to give it fresh life. Without speaking of missions so extensive as that of London, I would say that if Missions are now to become a part of the regular organisation of the Church they must not be confined to towns, and they should be systematised. Thus the work ought to be always going on, so that every parish in a diocese might every two or three years be worked by a special Mission; the bishop and his officers being seen in the forefront of the battle, to combat evil, to awaken sinners, and to build up the souls of the people. I have tried it in two or three country parishes, and the result is admirable. In one parish, containing about 700 souls, we had three services a day, which were well attended from the first, but towards the last were overflowing. People came with enjoyment to the calm, quiet service of early communion. We had meetings for men, for women, and for children. The whole parish was roused into a fresh spiritual life, and yet it was only carrying on what the parochial system should be. Mr Aitken asks why Missions should stop when the Missioner gets into the railway carriage to go away? They ought not to stop. The work ought still to be carried on. There should be no relapse into coldness. By varied services adapted to the wants of our people it is possible by the help of divine grace and the power of the Holy Spirit to maintain and hold the ground won. If, however, the work is to be carried on after the Missioner is gone, one thing is necessary. A former speaker said that at a particular Mission the congregation gave up their appropriated seats to the people, but if after the Mission they went back to their appropriated seats of what good was it? We may, therefore, all go away with the lesson that if it is our duty to help Mission work, we must begin by freeing our churches. Once more, there must be greater elasticity in our services. I was greatly grieved that the late Act of Parliament, allowing additional services, restricted us to services taken from the Prayer-book and Bible. I hope Convocation will be able to obtain from Parliament more freedom in that respect, so that our additional services may be available to the wants of the people from infancy to old age, and suitable also for those who have fallen away from grace. In that way Missions assisting parochial work may do an immense amount of good, without in any way having the action of the one in opposition to the action of the other.

The Rev. HORACE MEYER, M.A., Rector of Trowbridge, Wilts.

I CANNOT hope, after all that has been said, to contribute anything new to the discussion, but I venture as a parochial clergyman, and as an open-air preacher, whether at midnight on the Brighton beach, or in London, or the country, to corroborate what has fallen from the previous speakers. I want to keep definitely to the subject before us—viz., Mission work and its blessings. Mission work must not supersede or set aside the regular, patient, persevering, parochial work. If viewed as an auxiliary to the

regular established ministry it will be found a blessing.—First, to the people. In my own town, Church people are greatly in the minority, we stand as 4000 to 8000 Nonconformists, but during our ten days' Mission last spring, we had large numbers of Dissenters attending the services. Many men of different classes told me they had never been inside of the parish church until we held our Mission. The old church has never been so thronged with worshippers since it was built, as it was night after night during our Mission services. Such facts are interesting, but we want something more. Independently of the number of persons who flocked to hear the Word of God, some of whom have never been in a church before (or any other place of worship), there are those in every congregation, who attend the services of the church and all other means of grace, and who know the way of salvation, but are not happy; they have not peace. I am able to testify that the success of the Mission was marked by several such persons being brought to the enjoyment of that peace which is the starting-point of happiness, usefulness, and holiness in the Church of Christ. Next, as to conversion. I have spent some nights with anxious souls—one memorable evening outside the gates of Balmoral Castle I shall never forget. I therefore cannot understand ministers not expecting conversions. I look for it, I pray for it; and I mourn and wonder when they do not occur. And this leads me to speak of the advantages of a Mission to the clergy. (1.) It gives reality to their ministry. When souls are roused from the sleep of death by the power of the Holy Ghost, and the old cry is heard, "What must I do to be saved?" (Oh how impotent it makes us feel) it sends us to our pulpits with a definite message. The bane of preaching to the masses is the want of individuality. (2.) Another effect upon the clergy that Mission-work has, is to make them deal with individual cases—in personal intercourse to press home the great question of eternal life through faith in Jesus Christ. I trust my reverend brethren will bear with me when I venture to say that it is here many of us fail. We visit the homes of our working classes, and there, perhaps, do speak of the glad tidings of the Gospel. But do we do so in the drawing-room?—do we deal individually with the consciences of the rich? When a country clergyman I endeavoured in many country houses round to speak face to face on the great verities of our faith with gentlemen and ladies, and many of them have said, "You are the first person who has spoken definitely to me on the subject." (3.) Will it be possible for the clergy to be thus meeting the necessity of anxious souls in their pulpit and house to house ministrations, without themselves being led to a more prayerful study of the Scriptures, to a more humble and abiding fellowship with God; and if so, can they fail themselves to derive benefit from the experience and influence of a Mission?

MISSIONS TO SEAMEN AND EMIGRANTS.

PAPER.

The Rev. JOHN SCARTH, Vicar of Holy Trinity, Milton on Thames, Gravesend, Hon. Secretary of the St Andrew's Waterside Church Mission.

THE work of the Church among sailors has not attracted the special attention of Congress since the meeting at Liverpool in 1868, when the system of parochial missions to seamen was so strongly advocated.

The subject might well command attention at a great port where so many are interested in shipping, and the wonder is that the excellent suggestions then made have not been adopted there, where so much has been done for sailors' orphans and sailors' homes.

Now that we assemble, not at a port, but at a place where so many thousands resort to gain some benefit from the sea and its breezes, we may hope to awaken the sympathy of the Church at large for those whose life or lot is cast upon the deep. To include sailors within the parish system, I venture, perhaps, upon a difficult task, but having carried into practice the suggestions made in 1868, and having followed out the course then marked out in Congress, I have to report the successful working of the same in several parishes, and a continual increase of real mission work.

The same missionary associations which existed in 1868 still thrive, but as time is short, I leave statistical details to be read in print*—merely mentioning that the Church of England missions do not receive much more support than those under Nonconformist management. Among the new societies that have been established is the Naval Church Society. From the simplicity of its construction, it is likely to extend rapidly, and do much good, not only in the Royal Navy, but in the merchant service, for already more than half of the naval chaplains are members, and an effort will be made by them to minister to the sailors, and visit the merchant ships when occasion offers in foreign ports. Much more is being done for seamen in America, China, India, &c., than heretofore; and as Waterside Missions increase in number at home and abroad, our sailors will find their highest interests really cared for by the Church. I advocate a close connection between all missions to seamen and the living agency of the Church on shore.

Until the active sympathy and definite teaching of the Church are to be found on board ship, and distinctly manifested to them on shore, our merchant seamen are likely to continue in the same unsatisfactory condition in which we find many now. They are not ignorant of the message of salvation, but are too often unmindful of either the duties or privileges of their Christian life. So long as they are unattached to any Church, they lack that interest in religion which gives a regular pulsation to the

* Note of Missions, Appendix A.

life within. The Duke of Edinburgh is not the only one who can point to the blot of moral degradation in the mercantile marine, but morality without sound religion is like a mast with insufficient rigging—it will be lost when the first blast of temptation comes. Though I am convinced that no class of working men are more easily influenced by sympathy, and have a higher regard for religion than our sailors, it cannot be denied that until lately the Church has obtained but little hold over them, because it has not brought before them the fact that the Church is a divine institution, the mystical body of the Lord,* through whose ministrations men are trained in holiness and truth.

Surely those who represent our Christianity and nationality abroad ought to be taught to have some appreciation for Church membership; for pure Christianity does not consist only in the acceptance of a belief in one's own salvation hereafter, but is a bond of brotherhood for worship and holy living in this world's daily life.

When men are brought by the force of circumstances to live together for months away from the ordinary temptations of the world, and daily see God's wonders in the deep, it seems to be the very time to foster religious principles, and, by the aid of the Word of God and the Book of Common Prayer, to nourish and strengthen their spiritual life; and instead of having to mourn over the degeneracy of British sailors, we should be making every effort to enlist their sympathy and their energy as voluntary fellow-workers in every land.

Unhappily, by the multiplying of paid lay agents to visit the sailors, and by the founding of undenominational Bethels on shore, the teaching and the influence of the Church has been kept, I might almost say, carefully in the background. If this system had been successful, we might all rejoice; and lest my remarks might appear to depreciate the earnest labour of some devoted men, and fearing that my own judgment might be considered prejudiced, I have been most careful to collect information from disinterested sources, and from these my opinions are confirmed.

I shall be able to show that one class of sailors has wonderfully improved of late years, and that little or no improvement has taken place in others; the one being directly influenced by definite Church teaching, and specially cared for; the others only awakening to any idea of their own responsibilities, or to the want of any church privileges at all. The clergy have also to accept responsibilities, which are becoming daily more pressing; frequent visits to sailors afloat or on shore by Scripture readers or colporteurs, do not make up for the general absence of the clergy; and where no sympathy is shown, all influence is lost.

In these days of changes, which affect sailors more than any other class, let us take a hint from those at sea, and instead of drifting about in the hopeless lassitude of a continued calm, let us apply to Church work on board ship force gathered from the shore, and, with the wit of wisdom, have a machinery which will keep us on the move. Let the sailor be sought out by the clergy in the parishes he enters, and let stronger efforts be made by the Church and by the Legislature to fit our seaports for his reception, that they may be havens of rest instead of traps of vice. I often think that our visits of welcome to the homeward-bound ships make

* Ephesians i. 22; iv. 12; v. 30.

the strongest impression, and the children's picture-books we give to the sailors then play the part of the little child that will lead the lion.

The Floating Church at Shields has just been restored, but the Mariners' Church at Liverpool has sunk at its moorings, and no one seems to care. The Sailors' Church on the Thames is little disturbed by chaplain or by congregation, and the venerable lay missionary in charge thinks that sailors prefer *extempore* petitions to the beautiful prayers which the Church provides.

An opinion has prevailed that sailors can be influenced better by laymen than by the clergy, and that they prefer to worship by themselves in some dismantled ship or in some cheerless room, rather than in a consecrated church with their fellow-men; so people have led them by twenties to the one, and this has kept them by hundreds from the other. Though there is a beautiful church connected with the London Sailors' Home, one of the large rooms of the Home has lately been set apart for a mission hall, and though the chaplain's house is contiguous, the whole time of a *lay* missionary is engaged for the boarders! In Liverpool, I noticed that a Church mission-room for sailors had been opened opposite the door of a parish church. If this is the system by which the Church would gain our seamen when on shore, no wonder that her influence appears to be so weak.

From almost every port, I have it on good authority that there has scarcely been any improvement in the character of our merchant seamen *on shore* for the last ten years; but this remark needs to be qualified, for the best men, or about one-half of the *English* sailors, are rarely noticed on shore; they are in regular employ, many have homes of their own—their savings' bank deposits show a steady increase, while the mixed and inferior men are to be found more readily when seeking some new engagement or loafing in the streets.

The average time of a man in the London Sailors' Home is only a few days; after his pay is received, he is off to his friends, or to a freer life.

There are now more sailors than ever there were, but many landmen are shipped, who take to the sea only for a time. I once found two university men in one fore-castle; however, it is not from the universities we recruit the mercantile marine! Our sailors, men who are to represent our nationality abroad, are often foreigners, and as specimens of our Christianity they combine every form of creed. We have 30,000 boys at sea to make sailors of, many born in squalor, bred in the workhouse or in the streets, and added to these there is a criminal class. Thus the charm and romance of the sea is wellnigh gone. No wonder that complaints are so common of the physical deterioration of merchant sailors, and that respectable apprentices annually decrease! It is generally acknowledged that, were it not for improved mechanical contrivances, ships could not be worked with their present crews. *With the best intentions we give homeless lads a homeless profession.* We first herd them together in hundreds, and then pick them out by twos or threes and plunge them among the roughest men, who are perhaps fresh from a wild debauch. Yet the sailors before the mast, when in their gentler moods, are sometimes better friends to them than are the owners whom they serve, for these lads are unknown to the owners. They do not remain in the employ; after the first voyage, about half of them are not heard of again; and when their ships go to the

colonies, many of them run. In some of the training-ships the physical development of the boys is so low, few can pass the naval standard, and not being apprenticed when they join the merchant ships, they too frequently lose the best chance of learning the most essential parts of their profession. When free from discipline, they have none of the softening influences of domestic life ; but their homeless profession should make the Church a mother to them all, and every effort for their welfare should be encouraged. These city arabs are, by the bounty of the charitable, drained off into the sea ; the parish is relieved, *but the sympathy of their benefactors ceases before the lad becomes a man.*

I furnish particulars of these training ships,* showing that in some the boys are never confirmed ; in others the proportion is miserably small. One might think that the sailors of our merchant service are never to be Churchmen, and that a Bethel is to be their only sanctuary on shore !

All honour be to those who preach temperance to sailors ; the Church is doing good in this direction now ; but the total abstinence enforced by some shipowners makes the men, whom they have not converted, fall the sooner when they indulge after a protracted fast. The evidence in proof of this, especially from abroad, is most deplorable.† In ships where there is a judicious and kindly care taken of the men, we find happy and contented crews ; but is it not slave-driving under another form when men are only treated as muscular machinery by which money can be made ? When nothing is done to make British sailors better Christians, the Nemesis that overtakes the shipowner is that he at last by choice employs heathen, and is responsible for their becoming even more degraded while in his service, and his heart becomes more wrapped up in his ships the less he cares for his men.

The marvellous improvement that is to be found in the *young men* of the Royal Navy both afloat and ashore, is a subject for real thankfulness, for the work of the Church is being felt. Of the boys in the Admiralty training-ships, from which the navy is largely recruited, a fair proportion are confirmed before leaving : they are physically, religiously, and morally a superior class. The Admiralty has also been alive to the wants of the men, and a regular supply of books to every ship in commission has been a great boon, and periodicals are sent each month. An effort in the same direction is being made by different sailors missions to help the merchant seamen. On behalf of thousands of sailors, I can pronounce their grateful thanks for books. We have made comparative plenty where once there was a dearth of reading, and this has tended to improve the tone both among officers and men.

I speak from a large experience when I state, that among the real sailors of our merchant service, when *on board* ship, there has been a steady and marked improvement of late years in their religious life, but the most marked improvement has been among the officers. We find a greater number taking an interest in the spiritual welfare of their men, and the influence of the Church is to be found in more frequent services and holier lives. Some of the best-conducted ships are sailed by men who do not belong to our communion, but they welcome our ministrations, and often adopt the Book of Common Prayer. In mission work on the Thames,

* Appendix B.

† Appendix C.

if the exigencies of the case only permit me to spend a short time on board ship, I would rather pass all that time in encouraging the captain or one of the officers to carry on some mission work during the voyage, leading up to the regular worship of God at sea, providing books to forward this, than I would occupy the time in an address to all hands, or chance conversation with individual men. When I say that "I am sure that mere hortatory declamations do very little good, and that careful and exact teaching is the real thing," I use the words of Bishop Patteson, and have often felt their force; for church work among careless Christians is not unlike missionary work among the heathen, only, instead of spending time in repeating the acknowledged truths of Christianity, we have to press home repentance and the daily duties of Christian life. When we can send a ship to sea that will be a church upon the ocean, we have raised as it were a new temple to God; and when we have induced one man to carry on some mission work among his comrades or his crew, we have sent a missionary away who will be sowing good seed broadcast in new fields, and we leave the rest to Him who giveth the increase. As no mission is really successful until it has become reproductive, that mission is most successful that works with this object, and reckons least upon a parade of imperfect services and a numerical array of intermittent congregations.

The dangers that sailors are liable to from sailing in unseaworthy ships has of late attracted attention, and a Royal Commission has reported thereon. Mr Plimsoll has agitated successfully for sailors' lives; let Congress do the same for sailors' souls. Mr Plimsoll would move the Legislature; let this Congress move the Church. Unseaworthy ships are not the only danger that sailors suffer from, for the report of the Commission states, that "The anxiety of Parliament to protect the seaman, to treat him as incompetent to take care of himself, and as requiring the special interference of the Legislature, has exercised a bad influence upon his character." It has tended to promote insubordination, and destroy the confidence between the captain and crew which is essential to safety. If it is the duty of the Government to care for the *safety* of every class, surely the special care for their *salvation* rests with the Church. The state fulfils its duty so far with regard to the spiritual welfare of the 60,000 seamen in its employ, and we rejoice at the happy result. Since the Liverpool Congress, the official returns show that 23,600 British sailors *died abroad*, exclusive of those who have died at home! And last year out of every hundred who died, five were killed and seventy drowned! In the first six months of this year the average value of the imports into this country was £1,030,000 a day, all brought by sailors, exclusive of bullion in millions, all safely brought by sailors too. In fact, without sailors all our national prosperity would be gone. There are more than 300,000 men in the merchant navy of this empire. Is it not a shame that so little has been done for them by the Church or by the people? And those who talk so much about their deterioration, unheeding watch them fall!

But members of Congress know what is the tendency of the age, and though the State accepts the responsibility of providing for the spiritual care of the men in its employ, we can see by its action in the case of consular chaplaincies that it leaves to the Church the care of our merchant

seamen. For we learn from the evidence* before the Select Committee, that in those chaplaincies which are to be kept up in unhealthy ports, their existence depends not upon the number of living souls to which a resident chaplain might minister, but upon the number of sailors the consul might have to bury in the absence of a chaplain there! When there is so much at stake, so much to be done in ports at home, in ports abroad, and in ships at sea, must we look to Congress or to Convocation to make the organisation perfect upon the true principles of the Church? Let every seaboard or waterside parish accept and fulfil its own duty, as we see splendidly exemplified at Yarmouth; and where some great opportunity offers, let some special effort be made, aided, if need be, by an association of sympathisers, as exemplified in my parish on the Thames. If the various waterside parishes in all our ports worked on the same system, and accepted as parishioners all who entered their waters or their docks, the reflex good upon the parishes themselves would be immense—I speak from a grateful experience—but that system of a society monopolising a particular class, and instead of encouraging the parochial clergy in doing their best in their own locality, preferring to have an exclusive authority to minister to that class in their own way, does injustice to the parochial clergy, and is contrary to the discipline of the Church. Our parochial system is the proof that the Church has gone up and occupied this land which God has given to us, and though there are many who do nothing to help the Established Church in its battle against sin, even they must acknowledge that it is repugnant to the ideal of the Church Catholic, to delegate to irresponsible agents or associations the highest interests of a particular class or even of a single soul. I do not speak for principles which I cannot illustrate; for to prevent interference in mission work in my own parish, I offered to act as honorary chaplain to a society established under exclusively lay management in London, and I was told to my face that as I did not preach the Gospel and believed in the efficacy of Sacraments, they would have nothing to do with me, and would still provide a chaplain of their own! I hesitate to tell of this daily trouble in our mission field, where I am supported by the clergy in the waterside parishes on both sides of the river, and by the Bishop of the diocese; but I should be unjust to Congress and to myself if I did not point out difficulties, and hid in silence the pain that is in my heart. We undertook the work when there was no rival in the field, and because work ought to be done. In waterside parishes let us not be content with our work on shore, but launch out a little from the land, to let down our net for a draught, and we shall indeed be fishers of men.

The whole country is interested in sailors, and surely no congregation, if its pastor would merely ask, would grudge to give help to sailors' missions, in money or in books; for when emigrants are also aided by the mission in every way that Christian sympathy can suggest, the work is not only national, but covers a wider field, and touches every land.

The real place to do good to emigrants is at their own parish before they leave. In Liverpool they are on board ship only for a few hours before sailing, and though on the Thames we have them for two or three days, what they need is their own pastor's teaching, with careful instruc-

* Questions 298, 299, 300.

tion as to worship and family prayer, so that in the absence of a clergyman near their new home, they may begin to prepare for a new church by well-fitted living stones.

The vast gifts that are sent to us gladden many hearts, and show the sympathy of the Church to the very last. We are able sometimes to minister to the emigrants in the most touching service; we can indeed take courage when we see a ship's deck sanctified by a kneeling crowd, and a goodly number, chiefly men, drawing near to receive the blessed Sacrament for the last time in their fatherland.

When Frobisher, in Queen Elizabeth's time, sailed to America, he and his crew received the Holy Communion at the hands of the minister at Gravesend; and if it were not for the fiery haste with which in these days time tries to give the go-by to eternity, we might hope often to see new enterprises and new ships hallowed by such a service again.

It is a matter of great importance too—as the mortality during the voyage is chiefly among infants—to take care that the emigrants' children are all baptized. We have baptized 160 children in the last eight months on board ships in my parish. Parents who had thought little about religion have been made thoughtful then, from the interest that strangers take in these little ones, whom we do not suffer to leave the country entirely uncared for by the Church.

I trust that other speakers will make up for my deficiencies to-night. Let us all strive to make the British ensign the sign at sea of a floating sanctuary—the emblem of *devotion*, as it is the sign of *freedom*, to all beneath its folds. Then though we sail in troubled waters, the Church will find that God has given to her all them that sail with her, and the living souls will survive the violence of the storm.

ADDRESS.

The Rev. E. L. SALISBURY.

MISSION-WORK among our seamen and emigrants is closely interwoven with the interests, and partakes largely of the nature, of both Home and Foreign Missions, and indeed forms an essentially important connecting link between them. For the very term itself implies a work to be accomplished among a very numerous body of men, who, though they go out from among us to become toilers on the sea or settlers in distant lands, still belong to us, bound as they are to us and we to them by the closest ties of kindred nationality and obligation. For consider from whence and from whom this large and important class is taken. It is supplied not merely from our large seaport towns, but from our vast agricultural, manufacturing, and mining districts are its ranks continually recruited. Its interests are shared alike by representatives of every social grade, from the lowest to the highest, from the lone widow, whose livelihood is dependent on the exertions of her gallant sailor-boy, to the noble lady who adorns the most exalted position in the land, who has sanctioned the adoption of a seafaring profession by her son, our sailor-prince, not only, we may suppose, as an example and an encouragement to her sea-loving subjects, but also as an acknowledgment of the vast debt of obligation under which England lies to her brave and hardy mariners, whether as the chief promoters of her commercial greatness, or as the zealous guardians of our country's honour. But mission-work among our seamen and emigrants is closely connected with that of Foreign

Missions also. This is an age of intellectual activities which are quickly developed into various forms of practical utility, and tend greatly to accelerate the pulse of commercial energy and enterprise. Our land, as the centre of the great arterial system of the world, exerts a mighty influence over the whole earth. Our vessels, as the life-blood, with quickened circulation go coursing through the seas, communicating fresh life and activity through the extremities of the world. The keels of our ships cleave every sea, and their sails whiten every harbour. The very name of an Englishman is his surest passport to him. Wherever he goes, he is regarded as the representative of a mighty Christian nation, and carries with him an influence it is almost impossible to exaggerate. But alas! it is an influence which has too often been exerted for evil and not for good. It has been employed in dragging down to lower depths of degradation those whom we are accustomed to speak of as heathen and uncivilised nations. Our seamen and emigrants have been to a fearful extent a circulating moral pestilence, the bane of missionary effort and enterprise. The greatest obstacles which our missionaries in foreign lands have had to contend with have arisen from the vices and immoralities practised by our own countrymen—our seamen and emigrants. While we have been sowing the "good seed" by dribblets, we have permitted "an enemy," through the instrumentality of our own countrymen, to "scatter vice broadcast" over many a fair and fertile tract which we have sought to reclaim from the wilderness of the world, and bring under the culture of our Church's husbandry; and now we are but reaping the bitter fruit of our past folly and neglect. Need I refer to that one event which has startled the Christian world, for a time at least, from its apathy, and excited a greater interest in Foreign Missions? Let us be thankful indeed if we can glean one ray of comfort from so solemn a warning, so awful a catastrophe, and one which we must all feel is so closely connected with the subject we are considering. I allude to the death of the late lamented Bishop Patteson, whose sad and cruel martyrdom is clearly attributable to a judicial act on the part of the South Sea Islanders, as a reprisal for broken faith and atrocities perpetrated by seamen who bore our country's name, and therefore for whose moral degradation and turpitude we, as a great Christian and maritime people, must hold ourselves responsible. But when we consider the neglected moral and spiritual condition of our seamen, could we reasonably expect these deplorable results to have been otherwise? The number of seamen is estimated at between two and three millions. A large proportion of these serve on board British vessels. Certainly the great majority are in the habit of visiting our shores. The number of emigrants leaving our land year by year exceeds a quarter of a million. If we consider that at least two-thirds of a sailor's life is spent at sea, there cannot be less than two millions of souls constantly passing over the broad highway of the ocean, thus proving that these men, by the very nature of their calling, are, in a great measure, deprived of those spiritual opportunities which are at least offered to those following less arduous occupations at home. In point of fact, the parochial system has utterly failed to reach our seamen as a body; and though much good work has been accomplished by means of extraneous organisations, carrying on their operations for the most part in our own and foreign harbours and roadsteads; yet if we sum up the individual agents employed for this special purpose, and include our Scripture readers and lay missionaries, who bear the proportion of about two to one to our regularly ordained chaplains, we shall find there is not more than one to every 20,000 seamen; and if we further consider that this is not, as in the case of a fixed population, permanently resident in one locality, but that it is an ever-shifting and most widely-scattered one, "the utmost ends of the earth, and them that remain afar off upon the sea," being included in its limits, we may form some idea of the extensive nature of the work, and how utterly inadequate are our present resources for grappling with even its very barest necessities. In confirmation of this fact, I have been repeatedly assured by seamen themselves that very frequently weeks and months, and sometimes even years, pass away without their having even the opportunity afforded them of attending a religious service of any kind; and that not unfrequently vessels pass to and fro our shores without being subject to any spiritual

supervision whatever. We learn also from the Report of the Royal Commission on Seamen, that there has been of late years a deterioration in their moral and physical condition. When we think of these things, and take into account the position and circumstances of these men, the strong bond of union which exists between them and ourselves, their widely-extended influence, and their representative character; their numbers, their perils, their lives of hardship and their early deaths, and above all, their scanty religious opportunities, why then, I think, it cannot be denied that it is the undoubted duty of our Church to take the peculiar case of these men under her special consideration, and not to rest satisfied till she has made some effectual and permanent provision for the spiritual needs of so vast, so important, and I must add, so neglected a body of her people. I know that in making these statements I am liable to be accused of drawing too gloomy a picture, and I admit that it would be comparatively easy, looking at the subject in another and more partial view, to paint a much brighter and more hopeful one. I could point out, for instance, how readily our ministrations are accepted, and how gratefully they are appreciated by those seamen to whom we are able to offer them. I can truly say for myself, that never have I felt more deeply impressed with the solemn responsibilities of my sacred office, than when on board some outward-bound vessel, surrounded by a group of our weatherbeaten seamen, all eager and intent to catch and treasure up the word of truth as it fell from the preacher's lips, with a longing and wistful earnestness it was most touching to behold. Could I but take you with me to witness such a scene as this, to see for yourselves the reverence and devotion of these poor men, kneeling devoutly, as I have seen whole ships' crews, on the bare deck, with uncovered heads, indifferent alike to the drifting rain or scorching sun—could you but hear the serious heartiness with which they join in the hymns we sing, the simple but earnest endeavour with which they strive to enter into the spirit of our short services—could you but feel the pressure of the rough but honest hand, or catch the glance of the tearful eye, or the saddened, softened expression of their features as they reluctantly bid us farewell, in all probability for ever, I am quite sure it would make an impression upon you, as it has done upon me, never afterwards to be effaced from your memory. "To think, sir, of your coming out such a rough day as this to preach to us poor sailors." "God bless you, sir, and your work too!" "Indeed, sir, we have need of visits such as yours, else we are in danger of forgetting we are Christians at all." Such are some of the parting words I frequently hear. It would be very easy to dwell on scenes and incidents like these; but I trust enough has been said to show the hopeful nature of our work among seamen, and to afford a strong argument as to the desirableness of extending our work among them. Experience convinces me that this may be most effectually promoted by greatly increasing our agencies afloat. It is most desirable also that the impressions which are often produced at the commencement of a voyage by the agencies referred to, should be followed up and strengthened during its continuance by the ministrations of regularly ordained chaplains, at least for our larger merchantmen, and by seamen specially appointed for the purpose on board the smaller vessels. The numerous training-ships would no doubt supply a sufficient number of young seamen, who after a course of fitting instruction would be quite capable of undertaking such a duty. I have already met with some of these boys on board vessels, who have rendered material assistance in conducting services, and who seemed to have exercised a good influence on the crew. Again, some more effectual spiritual supervision is greatly needed over the large number of seamen employed in our extensive North Sea Fisheries. The only effectual way in which their needs can be met would seem to be by the appointment of a chaplain, who, provided with a Church Ship, would thus be enabled to cruise among the several fishing fleets, and gather a congregation from the different vessels for service on board his own. But above all, in order to extend mission-work among our seamen and emigrants, and to render it at all commensurate to its present urgent requirements, I cannot conceive that it would be possible to adopt any course more conducive to the attainment of this end, better cal-

culated to give a character of stability and permanence to the work, and to afford a readier means of meeting its ever-varying and increasing necessities—more certain to ensure success in the needful endeavour to combine, strengthen, and develop the several existing organisations, and above all, to bring down a more direct and fuller blessing from on high, than by the special recognition of the divinely-appointed order of Episcopacy in connection with our neglected seamen, and by the creation of a new and widely-extended ocean diocese, which should be committed to the charge of a seamen's bishop. Surely the moral and spiritual supervision of two millions and a half of people, who exert so powerful an influence over the religious and secular interests of the Church and nation, is well worthy the weighty consideration of our statesmen and Ecclesiastical Commissioners. And surely, also, our great Church societies might be induced to consider whether they would not be best fulfilling the great ends of their existence by rendering material support to a cause so closely interwoven with their own interests, and which partakes so largely of the nature of them all. In conclusion, I beg earnestly to commend it to your kind, your thoughtful, and permit me to add, your prayerful consideration. I am convinced that it is a subject which has been too greatly overlooked, and hence that which might have been to our Church a source of strength and satisfaction has become a cause of weakness and regret. "The vine which God's right hand hath planted" in our midst has been dwarfed in her stately proportions by the blighting and pernicious properties of those very waters which, had they been kept free from pollution, would have imparted fresh strength and verdure to the branches which were "stretched forth unto the sea," and had reached even to lands beyond. It is for us to seek, by the blessed Spirit's aid, to "heal these waters" by casting in purifying influences, "that there shall not be from thence any more death or barren land."

DISCUSSION.

Commander W. DAWSON, R.N.

SPEAKING as a sailor and as a representative of the "Missions to Seamen" Society, I must beg your indulgence whilst recalling what the Church is doing through this agency for merchant seamen afloat. With an income of £10,121 last year, the "Missions to Seamen" occupied 31 seaports at home and abroad, with 33 hon. chaplains, 14 mission clergy, and 23 Scripture readers, besides having brought up and put out in life several flourishing "daughter" societies, as at Liverpool and other ports, and by its example and influence had encouraged the birth of some admirable "stepdaughters," as at Gravesend, and Torbay, and Southampton, which do good work for Christ. Its quarterly magazine, the *Word on the Waters*, tells how sailors perish for lack of knowledge, and how they are saved through grace. The four archbishops and nearly the whole of the home episcopate expressly approve of this branch of Church work, which is moreover conducted in docks and rivers in harmony with the parochial system. But much of the work afloat, being outside all dioceses, is not under a bishop; and being beyond all parochial bounds, there are not naturally any pastors for such seamen, and no means of grace except that provided by such voluntary agencies as the "Missions to Seamen" for half a million of seafaring Christians, or for about a quarter of a million of foreign-going sea Churchmen. British merchant sailors have thus been neglected for centuries by their Church when afloat, from boyhood to the grave, until the Society for "Missions to Seamen" arose. When sailors reach the shore they are not much better off, for whilst they are warmly welcomed by publicans, brothel keepers, and other parishioners, with difficulty they find the Church open, and then idle pew-closers are stationed at every door, to tell them that "nothing common or unclean" could enter there. What more,

then, can Churchmen do for the sailor sons of our beloved Church? Let seaport clergy cultivate in their lay helpers the mission spirit, and let these hoist the flying angel of the "Missions to Seamen" on every ship on the confines of their several parishes. Let them instruct their pew-closers not to smell too closely the garments of sailors seeking admittance to the house of God. Let inland clergy arouse the dormant sympathies and prayers of their people as to this branch of home and foreign mission work. Let laymen cultivate first "a willing heart" by joining in prayer on Sunday mornings for seamen chaplains and seamen missionaries, for shipowners, officers, and men, and then strive to stir up their brethren to aid efforts to convert and nourish the souls of our nautical fellow Churchmen. Let others collect and send to the "Missions to Seamen," 11 Buckingham Street, Strand, London, W.C., parcels of books, magazines, periodicals, and pictorial papers, of prayer-books, Bibles, and hymn-books, and let them write to Commander Dawson, R.N., at the same address, who will tell each one how he or she may do something for the work of God afloat. Finally, on stormy days, sing in your churches the hymn "for those at sea;" and surely not in vain will rise from every congregation in our land this petition—

"O Trinity of love and power!
Our brethren shield in danger's hour!
From rock and tempest, fire and foe,
Protect them wheresoe'er they go;
Thus evermore shall rise to Thee
Glad hymns of praise from land and sea."

The Rev. EDWARD A. WILLIAMS, Chaplain, Royal Navy.

WHEN it was suggested to me to address this meeting on the subject of "the Church in the Navy," I did not think that any apology was required for taking up the time allotted to a speaker. It will be generally admitted that the Royal Navy takes a foremost rank among the great services under the Crown: and, perhaps, there is no branch of the Church that presents features of greater interest than "the Church in the Navy." There is a halo of romance connected with the sea, but to those actually employed on it there is a great reality. Those who brave the dangers of the deep, "and do their business in great waters, they behold the works of God and His wonders in the deep." And, perhaps, there is no branch of the Church less known to the Church on shore than the Church afloat. I would, therefore, venture to note a few facts which indicate that there is spiritual life and activity in the Church in the Navy. For many years the religious wants of the sailor were sadly neglected—little sympathy was shown towards him in this respect in the country, but notwithstanding this want of sympathy there has been marked progress and improvement in the intellectual and moral character of our seamen and marines. I have been intimately associated with the Royal Navy for twenty years, and the alteration that is observable is enough to evoke devout thankfulness from every British heart. Instead of the "drunken sailor" of the proverb, you may now see in our great naval ports many hundreds of seamen daily going to their homes, and each morning returning to their ships as respectably as any class of men in the country. Many of them have become intelligent and valuable Scripture readers, and some are now ordained clergymen, who rightly divide the word of truth. During the Russian war of 1854 a vast number of men were drafted into the Navy that were sufficient to demoralise any service; the exigencies of war time cannot be evaded. At that time many chaplains assembled from time to time at regular clerical meetings with a view of considering the difficulties and disabilities under which sailors labour, and the best means of bringing the power of the Gospel to bear on their life and conduct. Various suggestions were made, and godly officers have been continually raised up to support

the chaplain in any efforts that were made to hold "Bible classes," "prayer meetings," and "night schools" on board ships of war, as well as to organise "reading-rooms," "tea meetings," and "temperance societies." Such efforts have been successfully made both on foreign stations and at home, so that every means have been used with the object of raising the moral tone of the men serving in the Royal Navy. Much has been done by the naval authorities for sailors both ashore and afloat; and it was a matter for deep thankfulness when the order was issued by the naval authorities that prayers should be offered every morning in ships of war, and now the incense of prayer ascends on high to the great Head of the Church from the deck of almost every ship of war in the service. The next step towards kindling the spark of spiritual life in the Navy was a combined effort on the part of officers and chaplains to form a society called "The Royal Naval Scripture Readers' Society." These "Scripture Readers" were employed to read the Scriptures and instruct seamen in those ships where there were no chaplains. That society has done its work well, and I can strongly recommend it to the Christian benevolence of every member of this Congress.* The next great movement in order of time that contributed materially to the moral elevation of sailors was the system of training 2000 boys annually for the Navy. This commenced in 1862. At that time I had the privilege of being chaplain to one of these training ships with six hundred boys on board, and I have no doubt that the training system has produced a great effect on the tone of the service. It has now had a fair trial for twelve years, and my intimate knowledge with the men of the Royal Navy leads me to the conviction that they can bear a favourable comparison with any class of the community in the country. If this is the case, if the Lords of the Admiralty have provided a large body of faithful chaplains for their spiritual wants, if "The Royal Naval Scripture Readers' Society" supplement their labours and assist them in their work, it may be imagined that nothing more is required. Much has been done, but much remains to be done. A higher officer over chaplains is needed. Many have felt the want of an Episcopal head. They feel the need of a head whose word would carry weight, and if this want were properly supplied, a great impetus would be given to "the Church in the Navy." With sixty thousand seamen and marines, with a quarter of a million merchant seamen afloat, the entire time of a Bishop might be well employed in fulfilling those duties which a Bishop alone can fulfil. His entire time might be fully employed in holding Confirmations in ships, or in the various ports around our shores. He would be brought into contact with chaplains, could advise and encourage them; their duties are often arduous, and their position often needs judgment and discretion; an experienced head might be of inestimable value to younger brethren. I well remember the effect produced by a Confirmation held by the great and good Bishop Wilberforce. I was then the chaplain of the principal training ship in the service. I prepared more than two hundred boys for that rite, and a marked improvement was afterwards observed in their conduct, and in the discipline of the school. That was a proof, if any were needed, that religion will not destroy discipline—it is an incontestable fact that many of our best seamen are the best Christians. Much has been done by those in the service to encourage a higher tone of spiritual life. Much has been done by the naval authorities, but much remains to be done, and it has often been suggested that an Episcopal head might effect still greater improvements on behalf of those "in peril on the sea."

* The office is at No. 4 Trafalgar Square.

TUESDAY EVENING, 6th OCTOBER.

IN THE CORN EXCHANGE.

Mr BERESFORD HOPE, M.P., took the Chair at Seven o'clock.

THE MANAGEMENT AND TRAINING OF PAROCHIAL
CHOIRS; AND THE ORGANISATION OF DIOCESAN
CHORAL FESTIVALS.

PAPERS.

The Rev. Sir F. OUSELEY, Bart.

It is difficult in these days to realise fully the ordinary state of our country choirs a century ago. And yet unless we do so, we shall be unable duly to appreciate the vast improvement which has taken place in them in our own days. Forty years ago this process of improvement was already going on, and people then drew very favourable comparisons between the Church music of that date and the Church music of half a century sooner. By recalling our own early recollections, then, and regarding them as an advance upon the ruder and more imperfect attempts at sacred song which prevailed in country churches in our grandfathers' days, we shall be able, perhaps, to conjure up a true picture of the fearful chaos of hideous sounds which was accepted in those days as sufficiently tuneful for the service of the sanctuary.

It must be within the recollection of many of us that in the days I allude to, organs were seldom to be found except in large town churches. Harmoniums were then unknown. If there was any instrumental accompaniment to the psalmody, it consisted of a couple of clarionets, a bassoon, a violoncello, and sometimes a small flute. Chanting the Psalms and Canticles was a feat seldom attempted by any but cathedral and collegiate choirs; or by the charity children in London churches, hidden away in some high gallery at the west end behind the organ, singing the melody only, in their specially nasal and snarling style. As for surpliced choirs in the chancels, such an idea never entered people's heads for a moment in rural districts, and very rarely indeed in the towns. Sometimes on grand occasions certain curious compositions by way of anthems were attempted by the rustic choir and orchestra, in which were solos and verses to show off the favourite singers of the place. And it is doubtless of such exhibitions of bad taste and worse execution that Jones of Nayland speaks in the introduction to his *Treatise on Music*, where he exclaims: "How often has my patience been tried, and my nerves put upon the rack, by the impertinent quaverings of some country choirs; while, at the same time, I have observed the congregation either laughing or frowning, and all serious people uneasy at seeing every good end defeated for

which music is brought into the church." The management of the choir and the choice of music was most commonly left in the hands of the singers themselves, or of their choragus, and the old-fashioned clergy seldom cared much what was chosen or how it was performed. The natural result of this system, or I should rather say want of system, was that the rustic choirs and church instrumentalists became thoroughly imbued with overweening conceit and vanity, and too often performed not for God's glory, but solely for their own. And this bad spirit was further encouraged by their position either conspicuously in front of the west gallery, or in what was called the singing pew—a raised enclosure fitted with desks, &c., wherein these village minstrels were wont to disport themselves. It is true, indeed, that there were bright exceptions here and there to this melancholy state of things, but they were few and far between; nor can the method pursued then in almost all the large town churches and proprietary chapels—a method still, alas! too common—be regarded as any great advance on the rural enormities I have attempted to describe. For, although these churches and chapels possessed organs, yet they hardly ever had choirs; and as, moreover, congregational singing was not then in fashion as it is now, the only singing which one heard proceeded from a mass of untrained school children perched up in some remote gallery alike unfit for choral effect and unsuited to promote devotion and attentive behaviour among those whose hard fate allotted to them that exalted position. Such was the general condition of parochial church music some forty or fifty years ago, and yet the people then compared it advantageously with the church music of the last century. It is therefore almost impossible for us adequately to realise the depth to which this sacred art had sunk in our grandfathers' days. It is only by such comparisons as these that we can duly appreciate, or be sufficiently thankful for, the marvellous improvement which our own times have witnessed.

And now, let us inquire into the manner in which this great improvement has been brought to pass. I believe the first impulse was given by that prince of choir-trainers, John Hullah. The Wilhelm system of teaching to sing in chorus, as set forth by him, soon became the fashion. It was thought, as people say, "the correct thing" to belong to his classes; and influential persons who did so would carry the taste for such work with them to their country residences, and spread the wish for improvement throughout the land. And then training colleges, and notably St Mark's College, Chelsea, did good work under the same auspices, and country choirs were gradually transformed from the rude form they had hitherto assumed into the better condition now so happily prevalent. It became a common thing for National schoolmasters to be also choir-trainers and organists, and the schoolmistresses also were able and willing to help on the good work.

But none of these influences would have been thoroughly effective had not the introduction of organs and harmoniums expelled the old rural orchestra. For the old traditional turns and flourishes which formerly so disfigured the hymn-singing in country churches were kept up by the clarionet-players and others, and nothing short of a complete exclusion of such accompaniments could secure the adoption of a simpler and better style of performance. At first the good effect of this movement was much hindered by the retention or introduction of barrel-organs (one of the most

odious inventions for praising God by machinery which has ever been imagined, only fit to be compared to the Oriental praying-machines); but this evil has pretty nearly died out, and will soon, it is to be hoped, be a mere matter of history. The architectural restoration of our churches also had a great influence for good on parochial choirs, for it involved the wholesale destruction of galleries and pews, and thus tended to bring the choral body into their proper position in the chancel, where they could be under the immediate supervision of the clergy, where they could best become the choral leaders of the congregation, and where at length in many places they were duly vested in their proper robe—the surplice. Such improvements as these could never have been carried out but for the wonderful revival of zeal and vigour which has animated the Church of England during the last forty years. The somnolent apathy of the eighteenth century could never have produced such fruits. Even the pious energy of a Wesley or a Whitfield failed to do so; and we have good reason to thank God that our lot has been cast in a time when the Church has so manifestly risen to the requirements of the age and the gravity of the occasion. It may well be doubted, however, whether it would have been possible to reach any very high standard of choral excellence in our rural churches without some opportunities of setting before them examples of really superior performance of the best sacred music, and thus presenting them with lofty models to follow, and objects to aim at, of which they could form no adequate conception whilst each choir was isolated from its neighbours. As soon as the necessity for some means of accomplishing this end was realised, the convenience for locomotion afforded by our railways suggested the idea of instituting choral unions of all the choirs round certain centres, and the appointment of good choir-trainers to every such union or association, so as to bring the choirs together for occasional festival services and for practice, and thus to foster uniformity in the mode of singing adopted. I believe this movement was first commenced in the diocese of Lichfield. Certain it is that the first large gathering of parish choirs was that held in Lichfield Cathedral on the occasion of the re-opening of that beautiful building after its complete restoration in the year 1857. We have since that time been accustomed to such gatherings. But then, of course, it was a complete novelty, and no one who was fortunate enough to be present on that memorable occasion will be likely to forget the astonishing effect of so large a body of singers in a building marvellously sonorous and well-arranged. This grand example and most successful experiment appears to have kindled a flame which has never since been extinguished. In 1858 the same thing was again done at Lichfield, with increased success. Southwell Minster followed the good example; and as time went on, other cathedrals and central churches threw open their doors for similar purposes. New associations or unions of choirs were formed in pretty nearly every diocese in the kingdom, so that this great choral movement has now become strictly a national one. It should, however, be carefully borne in mind that the great object of all these mighty gatherings of voices is not simply, or indeed primarily, to get up one grand musical service each year, as an example of what may be done, but it is rather to improve the ordinary practice of each and every individual choir in the kingdom. Therefore it is important that for such occasions simple and easy music should be chosen, so that it may be learnt, not only for performance at

one stated festival, but also for continual and ordinary use. By this admirable method every village choir may improve and develop its resources, till the Church music of the whole country shall become truly edifying to the faithful and earnest worshipper, and less unworthy than formerly of His acceptance to whose glory and praise all these efforts should be dedicated. It is indeed, as I have said, most gratifying to trace the rapid improvement which has taken place of late years, most encouraging, most consoling. But while we feel this, we must not be deluded into the notion that there is no room for further progress. For, in truth, the work is as yet but half done. Why should not *every* parish join the movement, and enroll itself in some Choral Association or Union? Why should not every chancel be filled with devout and earnest singers—singers coming together not to please themselves and their friends but to glorify God, coming into His house with pure hearts and single minds to sing to His praise out of the fulness of a grateful spirit? Why should not every chancel be thus occupied? Why should they not all be filled with men and boys arrayed in white robes, as an outward sign of the purity and holiness of the work they are come to do? There are, of course, many local prejudices and other difficulties to be overcome; and it may be that in many places improvements in the choral arrangements have been thwarted and thrown back in consequence of a want of discretion and patience on the part of those who too suddenly introduced changes. With this branch of the subject, however, it is not the object of this paper to deal, and it has simply been adverted to in order not to omit all mention of what has a very decided bearing on the advancement of choral matters in our churches.

It is now time to say a few words about the practical management of an ordinary country choir, though, inasmuch as a great variety of systems are in use, no one hard-and-fast law can be laid down. When the choir is composed, as it often is, of children out of the parish school, supplemented by a few volunteer adults from the working classes, and taught and drilled by the clergyman's wife or some other lady amateurs, all must depend on the tact which the teacher displays in softening jealousies and quarrels among the men, and maintaining good discipline among the children. The difficulty is lessened in some respects if the choir are taught by the schoolmaster or schoolmistress, for then the obedience and attention of the children will generally be secured; but it will be well in this case for the clergyman himself or some member of his staff to be always present at the practices, with a view of maintaining order and keeping up interest among the grown-up members of the choir. Where there is a diocesan choir-trainer, who will go round to the different choirs and give an occasional lesson to each, then it is of the utmost importance that his method and style should be followed as closely as possible when he is not there, so as to avoid the mischief of teaching the choir in contradictory ways at different times. At least one practice a week ought to be insisted on, and it should not only serve as a preparation for the music of the ensuing Sunday, but it should also comprise a little practice of solmization and vocalisation, so as to improve accuracy of intonation and quality of voice. It is always a very bad thing to practise children's voices to the accompaniment of a harmonium; for all children are apt to imitate the sounds they hear, and most easily adopt the spurling and somewhat

nasal quality of the harmonium, to the permanent detriment of their singing. The pianoforte is a far better instrument for practising choirs—better even than the organ. In the case of advanced choirs, who can sing well in harmony, it is most beneficial to practise them without any instrument at all, with a view of testing their ears, and accustoming them to keep up the pitch of the music without artificial support. In some places the choirs are taught to sing simply by ear. This is not at all a good plan. It may at first give a little more trouble to teach them to read music ; but in the long run it will save trouble, and produce far greater results, besides imparting to the members of the choir a most useful art, which may be a solace to them through life. Very frequently choirs may be met with who sing correctly in tune and in time, and who have evidently learned something of the rudiments of the art, and yet who spoil the effect of everything they sing by their abominable pronunciation of the words, either through provincialisms, or mutterings, or keeping the teeth closed, or through affectation, or carelessness. It is always the fault of the teacher when this is the case, for a proper and distinct enunciation of the words to be sung should always form a distinct part of every choral practice. Where the Psalms or Canticles are chanted this matter of pronunciation assumes additional importance ; for if, instead of being an exposition and heightening of the meaning of Scripture, the music simply tends to render it unintelligible, then it is obvious that plain reading would be better, and that choral music has failed in effecting its professed object ; nor can I omit to caution my hearers against the bad plan adopted of holding choir-practice in the church ; for the church is the house of prayer, and is not fit for other and more secular purposes. There is only time for me to glance very cursorily at one more branch of my subject which flows naturally from the last. I mean the *kind of music* which is best for parish choirs to learn. This will of course depend mainly on the capacities of the choir in each case, and also, perhaps, on the appreciative power of the congregation. In very rustic choirs it often happens that no singing in harmony can be attempted, and in such cases many persons would adopt Gregorian chants. Indeed, it is the only case in which they appear to be defensible from an artistic point of view. But simple Anglican chants can be also very effectively sung in unison if there is an organ or harmonium to keep up the pitch, and to supply a harmonised accompaniment. Perhaps, however, the wisest plan in such cases is to attempt no chanting whatever, and to be satisfied with easy hymn-tunes.

In no case would I advise the adoption of any elaborate music in ordinary parochial choirs. What are technically called “services” for the Canticles, &c., should be avoided as a rule, or at any rate they should only be used exceptionally on very special occasions. Chant services for the *Te Deum*, and ordinary Anglican chants for the other Canticles, are the best adapted for ordinary parochial requirements. As a rule, moreover, hymns are preferable to anthems in the general run of parish churches. Large town churches, with well paid choirs of picked and trained voices, are obviously a case apart to which these observations do not apply. The best rule, however, in all cases, is never to attempt more than the choir can perform well and the congregation can thoroughly appreciate. In hymn-singing, especially, all of the congregation who are gifted with voices and ears ought to be taught to join. But every precaution should at the

same time be taken to prevent non-musical persons from trying to take a musical part in the service, as they thereby interfere with or destroy the devotion of those whose ears are more sensitive and acute.

The above appear to be the most important matters connected with the management and training of parish choirs. Did time permit, much more might be said about several of the topics, but the few hints now given may perhaps be worked out by others with more experience than myself, and it would, indeed, be a matter of much congratulation if the discussion of this subject to-day should lead to any permanent improvement in the parish choirs of England.

The Rev. J. POWELL METCALFE, M.A., Rector of Bilbrough,
Yorkshire.

THE subject on which I am to address you is the organisation of Diocesan Choral Festivals. I must needs begin with a word or two on that of which the festival is but a means—though it may be a principal means—of promoting, namely, choral association.

Choral Association.—Now, that word “association” exactly teaches the only sound base of all united choral action—fellowship for mutual aid and sympathy and encouragement in one work. A baseless assumption of power is a rock on which has been shattered many a brisk young choral union. A short life, and not a merry one, is in store for the union that admits amongst its rules the fashionable term “inspection”—that takes upon itself to *direct*, and hedges itself round with hard and fast laws.

Of all the ticklish things in this world, a church choir is probably the most ticklish. And it must needs be so—its members being, as a rule, volunteers, with small opportunity of hearing better singers than themselves, and with that all-pervading tendency to think what “we do” necessarily the right thing. And, in fact, we may say (without unkindness it is to be hoped), that a cheery sense of self-satisfaction is that which keeps the volunteer choir together.

Fellowship in one good work not Inspection.—Inspection, with its sense of superior and inferior about it, is just the last thing the volunteer choir wants, and just the first thing that will damp that cozy glow of self-satisfaction that keeps things agoing, and which will surely in the end lead from loss of heart to loss of existence altogether. One inspector's sentence, one unsympathetic criticism, may shatter the work of the poor parson's patings-on-the-back for the whole year past, and leave him a weary business to coax back all into working good-humour once again. Of course, choirs ought to be actuated by far higher motives than this tells of—of course; but at present we must needs be content to take things as they are; and if our choirs of to-day are to be drawn into joint action, it must be, not by the tone of inspection, but by true association—not by the assumption of power by committees over individual choirs, but by the sense of fellowship, of fellow-feeling, and sympathy in one good work. And to promote this, the first and chief and best means will be found in the preparation for, and holding of, united services—that is, choral festivals.

The Principle—The Choirmaster's Commission.—The principle, so to call

it, of such gatherings would find expression in the words, "We propose to hold a choral festival—will your choir join? If so, we must needs have one service-book, which will be drawn up by the authorities in accordance with the general use of the associated choirs; and we must also needs have one style of performance, which one style will be communicated by the visits of competent choirmasters." There is nothing whatsoever in this *principle* that can in the slightest degree tend to chill the glow of self-respect of individual choirs. The invitation—to be refused or accepted at will—puts all on an equality to begin with; that rock-beset sea, selection of music, is passed by appeal to the majority; individual choirs are still left to comfort their hearts with the feeling that they at any rate do not follow the multitude to do evil; and the choirmaster's commission goes no further than the mere bearing about the one style of performance that is to be adopted on the day of festival. To the evermore cropping up "But we don't do so," he has the never-failing answer, "It is not a question of styles right or wrong; I have only to show you how we shall have to sing it when we all meet together." And he must be a poor creature indeed, this choirmaster, if, on the back of that little "only," he cannot get in some right good sound teaching, that very soon will quietly, gradually, wellnigh imperceptibly, make a vast change in the "what we do" of individual choirs.

But now for my subject proper.

Choral Festivals of Three Kinds.—It is most desirable that our Diocesan Choral Festivals shall assume a somewhat different character, and take a different sphere, in different years. For instance, one year, small country gatherings; the next year, district choral meetings; and the third year, one large central festival in the cathedral church.

A word or two on each.

I. *The Small Country Gathering—The Advantages of Small Gatherings.*—The small country gathering may consist of three or four neighbour choirs, in all some sixty or eighty voices; the accommodation in the church of meeting will most probably fix the limit to the aggregate choir. One object of these little gatherings being to relieve the poor parson's pocket—so grievously drawn upon on the grand festival year—easiness of access will be a chief consideration in selecting the meeting-place. The expensive and troublesome dinner may also be avoided, and at the same time the choirman worker's half day saved, by contriving so that the day's proceedings may all come within the afternoon. The out-journey, a bright half-hour's rehearsal (amply long enough, by the by, if there has been due preparation), a half-hour's rest for the voices, and the service itself, may all well be got over so as to leave time for tea in a neighbouring field, or for the jog back in the carrier's waggon, and the supper—supplied by parish contributions—in the schoolroom at home. And let no one despise these "little things." The true work of association may here be far better done, and, moreover, with far less of danger and peril to our singers, than at the grand cathedral festival within the crowded city. Here is the opportunity for the musical authorities to become acquainted personally with each choir, its wants, difficulties, and capabilities; and, above all, to secure that confidence, and excite that sense of mutual goodwill and sympathy, that is the oil of all choral union machinery.

This is the time to give example of the service befitting our ten thou-

sand and one small churches. It must needs be that, at our great festivals, the powers of our better choirs guide the selection of music, and perhaps we may acknowledge that the sense of display must more or less attach itself to its performance at our grand meetings.

The Fitting Service.—But our small village gatherings should aim at nothing more, and certainly nothing less, than the fitting rendering of such services as would be entirely in place in the church of any one of the uniting choirs on the following Sunday. Monotone response—unison chants, made interpretative and moving by such harmonies as those of Mr Hopkins of the Temple—unison service—simple hymns—a Macfarren's two-part anthem—of such plain yet withal wholesome food may the feast be made up.

Special Advantage.—And there is this special advantage about these little village gatherings, they introduce to our *people in general* our prepared and united services, and so create an interest in decent and fitting and edifying church song in many small centres, which may in time grow into each other, to the general raising of the tone of our Church's worship.

Times for Holding Small Gatherings.—If these small gatherings can be so arranged as to fall in with village feasts, harvest festivals, dedication days, church-school teachers' meetings, and the like, while doing their own work, they may also be made a most valuable instrument in other church work.

II. *The District Choral Meeting—Limits of District.*—The District meetings will of course be made up of these small knots of choirs. Rural deaneries seem to suggest the natural boundaries of such districts, if for no other reason than that the clergy are brought together by ruri-decanal meetings, and then and there have opportunity for discussing united choral action. But here, again, it will be found that hard and fast lines must bend to circumstances. It may turn out that railway conveniences may prove a stronger bond than existing ecclesiastical divisions. Each district will of course have its own executive, and the relations between this district executive and headquarters is one of the tenderest questions of diocesan choral organisation.

Relations between Districts and Headquarters.—The grand motto of the central executive must ever stand, "Aid, not interference;" and the great question will be, how the former can be given without suspicion of the latter?

The District Financially Independent.—A chief cause of attrition will be removed if the district be held to be financially independent, managing its own money matters, and neither giving to nor receiving of headquarters. Let the aid be in matters musical only, such as (1), the supply of the year's festival book to choirs at less than cost price; (2), the recommendation, *if desired*, of choirmasters, to be paid by the district; (3), the use of the services of the association conductor on the festival day, and at such other times as he may deem advisable, at headquarters' expense—the sale of books to the people on festival day being allowed to headquarters as a set-off to this expense. It would, doubtless, be readily agreed on both sides that a choir within the limits of one district may, if it please, attend the festival of another, provided it submits to all the arrangements, payments, and rules of the district whose festival it attends;

in fact, that it, for that year at any rate, becomes an associated choir of that district. It should also be understood that the central committee claims the right of acting in a district where action is suspended as though there had never been action at all.

III. *The Triennial Festival*.—We now come to the triennial festival, the great gathering of all choirs throughout the diocese willing and able to join. For this year's proceedings, besides the rural deans, who will be *ex officio* members of the central diocesan committee, the secretaries of all district associations will be added to the headquarters management.

Selection of Music.—The first point to settle will be the selection of music. This will probably follow the prevalent taste of the diocese, though, doubtless, it will be influenced by the powers and musical intelligence of the county.

Should not be Familiar.—It will be well to take care, firstly, that the pieces selected be not familiar to the choirs in general, so that the double process of unlearning and learning again may be avoided. No greater mistake can be committed than that of selecting a well-known and popular hymn-tune, for instance. Every choir is sure to wish to sing it "our way," and naturally will do its best to drag its neighbour into taking its interpretation.

Nor too Easy.—And it will be well, too, to take care that the selection be not too easy. To suit it to the capabilities of the meaner choirs may produce more noise, but will certainly produce less music. No; to secure a satisfactory festival performance, which surely should be as high as can under circumstances be accomplished, the powers of the better, rather than those of the worse choirs, must be allowed to sway the choice. Difficult enough must the music be to secure to the better choirs the place of *leading*, and to enforce on the worse the sense of *following*. It must not be easy enough, to enable the tail-end choirs to get the bit in their mouth and shout down the good choirs, or else keep them strained beyond their tone in the effort to steady the mass of noise. While well and pleasantly within the grasp of the better, let the worse choirs feel sobered by the sense of difficulty, so that they may be led to sing with a quiet, grateful sense of the helpful leading of their more efficient neighbours. And for the good of both better and worse will be such selection.

Advantages of Moderately Difficult Music.—Surely it is imperative upon us that all care be taken that our choral association shall not dishearten our more advanced singers. It is true policy in every way to set music that can interest them and keep them in heart. They are our real choir-teachers; the singing with them is the best of all lessons to the inferior singers. And it must surely be the ever-present desire and aim of those who have the management of choral festivals, that the gatherings shall leave behind them pleasant memories to the better choirs; and to the inferior choirs, the selection of moderately difficult music is distinctly advantageous. With such, the association choirmaster, while showing "how the music is to be sung at the festival," can get in a greater amount of sound instruction than with the very easy music; and, moreover with it, the benefit is greater that can be derived from the example of the better choirs. If, in the judgment of the association choirmaster, any portion of the service is beyond the powers of a choir, by no means let that choir attempt to get it up. Only let its members, one and all,

be most strictly enjoined by those having authority over them, not to utter their own noises, while that portion is being sung on the festival day.

Preliminary Setting-out Meetings.—The music having been selected, printed, and distributed to the choirs that have expressed the wish to join in the festival, and have, moreover, paid their subscription and music money, the getting up of the music will commence. As a preliminary, it will be found most advisable that, at various centres, the service should be sung over in completeness by a quartett at least of competent voices, and the special points in it be commented upon by the musical director of the association—such comments to be subsequently embodied in a paper and supplied to the choirs—this before the assembled home teachers of the associated choirs, so that they themselves may be posted up in the one style before beginning to work up their respective singers.

To be attended by all Home Teachers.—Though much has been said against hard and fast rules, it would but be right to require all home teachers of associated choirs to attend one at least of these preliminary setting-out meetings.

The Striving Choir to be defended against the Careless Choir.—And here it may be said, once for all, that the central authorities must make up their minds at all times sternly and uncompromisingly to defend the striving earnest choirs, be they large or be they small, from the careless, indolent, slipshod choir, whose one idea of a choral festival is a day's outing and a riotous jollification. If a choir cares not to take the steps the mass of choirs are most willing to take to render the preparation for the festival as complete as possible, better, and surely fairer, that that choir should withdraw at once. There can be no true *association* between earnestness and carelessness.

The Choirmaster best obtained from the Cathedral.—The home teaching will of course have to be supplemented by occasional visits from the association choirmaster. And now, where shall we look for the supply of these important officers for our Diocesan Choral Associations? Naturally our eyes turn to our cathedrals; and thankful are we to feel that, in these days at least, we may safely count upon all possible aid and sympathy from the mother church of the diocese. No better choirmaster can we expect to find than the cathedral songman, whose long years of service have engrained in him the cathedral style, and maybe have destroyed the freshness of his voice—no hindrance whatsoever in his choir teaching, though possibly making him more easily to be spared from his choir-stall than his younger brethren.

Deputy Choirmaster.—Such a man, with permission from the various authorities concerned to send a brother songman as his deputy, when himself unable to get through all the work, will be found, as a rule, far more generally acceptable than the non-cathedral choirmaster. The connection with the cathedral will of itself give weight to the teaching, and cause its acceptance without appeal.

Schoolmaster-Choirmasters ineligible from Local Jealousies.—Occasionally may be found among our country schoolmasters a man capable of being sufficiently instructed in the points of the service efficiently to bear it about to other choirs. It will be found useless to attempt to employ this material—efficient though it may possibly be of itself—in that district in

which alone school-hours will permit it to be employed—namely, in the home neighbourhood. The attempt will only serve to stir up a hornet's nest of small rivalries and jealousies, which may seriously impede the work of the association in that particular district. All teaching from the outside must be from a distance. Should there be choirs difficult of access, or demanding extra time for the visit, these may be taken by the secretary for music, or other like unpaid officer.

Choirmaster to be paid by Lesson.—While on the subject of choirmasters, it may be well to add, that it will be found in every way far better that they be paid *by the lesson* rather than by the year or the term. For the association it will be cheaper, for only instruction really given will have to be paid for. Choirs, too, will think much more of their lessons when they know exactly how many they get for their subscription. And the choirmaster himself will have the comfort of knowing just what he has to do, and so can arrange for the proper doing of it, instead of having to write here and there, when the excitement of the festival is over, to find some choir that will consent to receive a lesson from him.

The Diocesan Conductor's Visits.—As the great day of meeting draws on, the work of the festival conductor commences. It will be his place to visit in groups at convenient centres all the choirs—whether they have accepted the choirmaster's lessons, or have thought their own home teaching sufficient—so that he may obtain personal knowledge of the power of each to help him in the all-important placing at the festival. Here he will have opportunity of giving his final instructions—it may be of insisting on further preparation in careless or backward choirs; and the choirs in their turn will have opportunity of becoming acquainted with the conductor's peculiarities of beat and mode of conducting.

Of the festival itself and its arrangements, little can be said in a general paper. The size and plan of the cathedral, the general proficiency of the singers, and sundry other special circumstances, will necessarily guide the final directions that will have to be issued.

Badges and their Use.—It may, however, be mentioned, that it will be found very advisable to require each choir to wear during the day a distinguishing badge, a specimen of which shall be previously sent to the secretary. In church, this badge will be found most useful in marshalling and arranging the choirs; out of church, it may prove a friendly check on the country choirman among the perils of the city streets.

The Procession Four Abreast.—It may not be out of place here to add, that where the numbers joining in procession are large, stability and safety from panic may be secured by flanking the boys in pairs by their men—roughly four abreast. The best of boys, when left to themselves, are apt to loose their heads. The harmony, too, is better brought out with the more compact formation.

Value of Soprano Choir.—Once more, where a reliable body of sopranos is to be had—specially ladies—it will greatly help to give brightness, steadiness, and point to the singing, and will serve to *draw* the tone—to adapt the old lady's phrase of her teapot—if this soprano choir be placed to the west of the great body of singers, facing east, so as to sing *into them* so to speak. This use of sopranos will be found specially advantageous in the smaller gatherings, and indeed in single choirs as well.

Collection on Day of Festival.—A word on the collection on the festival

day. It will be well so to adjust the price of the music to choirs, that the loss upon it shall be about equal to the day's offertory, which may be calculated pretty nearly beforehand. This is practically sharing the collection amongst all the singers, and ought to be universally satisfactory. The profits realised by the sale of books to the people, together with the honorary subscriptions, will form the fund to meet headquarters' expenses.

The Duties of the Choral Association Constant—Choir Singers to be taught on Secular rather than Church Music.—Let me, in conclusion, say that the work of choral association must not be supposed to begin and end with preparation for and holding of choral festivals. The musical authorities must consider themselves a standing counsel for choral matters, and must look for occasions to aid all the year through. And especially must they endeavour to promote the practice of secular and non-church music amongst choirs, not for itself, but as a means to the one end. There is no custom that tends more to keep our choirs from rising to their proper level than doing all the teaching over music for the church service. Firstly, it has a most deadening effect upon the singers. Boys, while boys they remain, must needs be sometime scolded; men must be kept amused. Scolding and pleasantry are equally out of place at a practice of church music. Again, we must never forget that our choirs are leaders of our people's praise, *in heart, if not in voice*, and that therefore all sung in church must at least be "understood of the people," if not audibly joined in by them. The music of the church service is not, and ought not to be, sufficient to keep up the musical interest of the singers. Further, no good can be done by church music that comes from the mouth as a mere threadbare lesson. Something more than mere notes is needed to excite the heart-sympathy of the people, and the service must be entirely within the grasp of the choir to enable them to obtain this all-important "something more than notes." Let, then, the choir be taught over secular or non-church music in the schoolroom. Let them be kept in heart and interest by overcoming difficulty after difficulty in pleasant and hearty practice of chorus and part song; so let them learn to express sentiment in notes, and then let them bring all this to bear upon the due rendering of the praise of the Church. Practices for church singing, of course, there needs must be. Let these be held after a service in church, so that any of the congregation that feel inclined may stay and learn their people's part; or if in the schoolroom, let a prayer begin and end the work, and let the tone ever be "as to God," only *loved for now* by us all—attainable with the secular practice established.

The Choirmaster's Aid in the Choir's Secular Practice.—And here, in these non-church music practices, will be ample work for our diocesan choirmasters. A well-managed choral union will be able to afford to such choirs as desire it a second pound's worth of lessons for the £1 subscription. The first pound may be spent in preparation for the festival, the second in aid of non-church music.

No better way can be found of securing the needful extra practice than by preparation for choir concerts. These will give a zest to the practices—put a few shillings, as share of money realised, into the choirmaster's pocket, to be spent in getting together a small musical library—and,

best of all, will give the people an interest in their choir, and gradually draw them to look on it as verily *their own*, not as the parson's hobby (to be good-naturedly tolerated, or at best distantly patronised), not as provider of amusement in an otherwise dull church service, but as their leader and aid in their people's part—their unison chant and their hymns—the offerer of their praise in the canticles, expounders for them in music of God's Word in the anthem.

ADDRESSES.

The Right Rev. BISHOP JENNER.

It is quite impossible in the quarter of an hour allotted to me to enter upon both branches of the subject presented for our discussion this evening. I shall therefore confine myself to the second, that is to say, the "Management and Training of Parochial Choirs." Now, the training and management of a parochial choir will depend a great deal upon what you want your choir to be, and to do. This is a question which it is very needful to ask, and it is one that may be answered in two different ways; for there are, I need hardly tell you, two theories of Church choirs and of Church music. If you go into a cathedral church and into many parish churches, you will find one theory carried out, and often carried out almost to perfection. If you go into other parish churches, you will find altogether another theory prevailing. And what is the difference between the two? Simply this: one is congregational, and the other is, in its essence, uncongregational. The preliminary question, then, is: Do I want in my church a vicarious performance of a small body of singers and a silent congregation, or do I want a hearty service, in which every man, woman, and child, who has an ear, or a voice, can join, and which will be intelligible also to those who have no such advantages? I will assume the latter. For my part, I think that a service of this kind, a hearty congregational service, is a far higher, nobler, and more lovely thing than the most refined service executed by a few only, who do the work which the congregation ought to do. If you agree with me here, I may go on to urge that in the training of your choir you should make this the basis of your operations. And I hope I shall not shock you—I do not think I shall, considering what you have already heard—if I tell you that, in my opinion, all congregational singing must be unison singing. I do not think it is possible, and I appeal to any one here who has had any experience in the matter, and who is without prejudice, whether it is possible, to get a large mixed congregation to sing decently in harmony. I do not think that English Church people are, as yet, sufficiently educated in the science and art of music to justify us in expecting this. In the first place, you will find as a rule that the prevailing voices in congregations are not suited for four-part harmony. You will find, again, that very few of them, comparatively, are sufficiently well instructed: and even if both those conditions were fulfilled, where would be the balance of parts? In a four-part harmony, there is intended by the composer to be an exact, or approximately exact, balance. Now, if every member of a congregation were to choose his own part, we should have a large number choosing bass, a few, tenor, and still fewer, alto; not, surely, a very satisfactory performance. Besides, what is the effect to be aimed at in congregational worship, if we may talk of effects in the worship of God? You do not want something refined and delicate—you want something grand, broad, and massive. I remember a very eminent musician telling me that, accustomed as he had been, from childhood, to musical effects of one kind and another, there were none that had impressed him so much as that of some of the magnificent German chorales sung in unison by huge congregations accompanied by a powerful organ. I will not com-

pare that with what we heard to-day, for example, in St Peter's Church in this town; but everybody must have been struck by one thing—that the congregation were singing, and were singing in unison. Whether the melodies presented to them to be sung were suitable for that purpose, is another thing. *Appropo*s of massive effects, I shall never forget that which I heard on a certain day of June this year, in St James' Hall in London, when the Nicene Creed was recited in monotone by three thousand men's voices—an effect which, I suppose, had never yet been equalled in England, and which is an example of what I think we ought to aim at in our public worship, for it resembled that which was heard in the early days of Christianity, when the assembled Church “lifted up their voice to God with one accord.” If you agree with this view, you will train your choir accordingly. You will not let them think for a moment that they are there to make a display of musical skill and talent, but you will teach them that their very first object ought to be to lead the congregation in the service of song. And now comes another question. If the congregation are to join in the service, and if to do so respectably, unison singing must be employed, what sort of music will be most suitable for this purpose? This question must come sooner or later, and be answered; and here crops up the old controversy between Gregorians and Anglicans. Now, I agree in almost everything with my friend who read the first paper to you, but somehow or other we have never been able to agree upon this point. For, I must confess, if I am to make a clean breast of it, that after thirty years' experience of Church music, after having, during that time, heard all that could be said *pro* and *con* by those who do not know much about the matter, and also by those who, like my friend (Sir F. Ouseley), know a great deal about it, I remain a hardened, impenitent, and, I fear, incurable Gregorianiser. In other words, I believe in the supremacy of the Church's plain song as a vehicle for the Church's voice of praise. Now you must not consider this a party question. It is nothing of the sort. We have all one object in view, and that is to teach our choirs and congregations to praise God in the best manner. It is no more a party question than the free and open Church movement is a party question. Indeed, I think that the plain-song question is a kind of complement of the free and open Church question. I am sure that our free and open friend, Mr Herford, would not like to put people into church, and give them nothing to do when he got them there. And so I say that I wish not only to get people to church, but also to give them a kind of music by means of which they can sing God's praises lustily and with a good courage when they get into God's house. Well then, take the Psalter. I cannot understand for the life of me, how anybody can think what are called Anglican Psalm-chants fit for congregational use. Why, the number of endurable Anglican chants you can almost count on your fingers. Then for unison singing, I cannot think that any real musician—I cannot believe my friend Sir F. Ouseley, in his heart, thinks that double Anglicans, *e.g.*, are at all suitable; and as for those “fearfully and wonderfully made” chants which organists are never tired of producing, I can only say that I heartily wish that the Letters of Business which are issued to Convocation would enable that august body to pass a law prohibiting the construction of any more such pieces of “music” for, at least, two centuries. In training your choir, then, you must not think it waste of time to perfect them in plain song. It is quite possible that its very facility may be a snare to you. No doubt it is easy, yet such things as articulation, expression, smoothness, and even junction of recitation and inflection, will not come of themselves. In this, as in other things, *nil sine labore*, and you may depend upon it, it was not without a considerable amount of hard work that such a choir, for example, as that of St Matthias, Stoke Newington, rose to its present excellence as a plain-song choir. I had more to say, but the bell warns me to conclude. Yet one important matter I must refer to. I have had regard chiefly to the lesser or choir services of the Church, but I cannot think that a church choir is worthy of its name or its vocation if it stops there. Yet I fancy a great many choirs do stop there. But surely if Matins and Even-song are

to be chorally rendered, much more that which is the chief of all services, the celebration of the Holy Communion. It is a very inconsistent thing for a choir to spend trouble and pains on the lesser services, and to march out of church when the great service of all begins; or, rather, in the middle of it, for that is the common practice. Here, again, I would recommend the use of plain song. Perhaps it may be rather strait-laced on my part, but I cannot help hoping that the ambition which has been displayed in various churches to reproduce the masses of the great composers will not spread to any great extent. The principle that I advocate has been carried out by several excellent settings of the holy Eucharistic service in unison, but none, to my mind, equalling the genuine plain song; and if anybody wants to have it pure and unadulterated, I strongly recommend him to adopt a book by my friend the Rev. S. S. Greatheed, called "*The English Gradual*." I have only time for one more remark. We must recollect after all, it is not only the voice that is to be brought into exercise. The vocation of a Church Choir is a distinctly religious one, and it must be fulfilled religiously. Every Church Choir is, or ought to be, a kind of epitome of the Catholic Church, in its organisation, in its unity, in its brotherly agreement, in the holiness of its members. In a well-managed choir all idea of self-pleasing is put away, and every faculty and member is devoted to the worship of God in the beauty of holiness. Nothing less than this is the standard at which all choirs ought to aim—God only grant that some at least may reach it.

MR C. L. HIGGINS.

LADIES AND GENTLEMEN,—I think it is very observable, and it has been so in all ages, that when it has pleased the great Head of the Church to pour an especial blessing upon the Church at any time, it has always been signalled by a vast increase of Church song. I think, therefore, that when we see that in the good providence of God there is amongst us a widely spreading enlargement of this holy and blessed song, we may take it as an evidence that the great Head of the Church is blessing His Church, and fitting it for great, high, and holy purposes. Sir F. Ouseley drew a very entertaining sketch of what was the manner of choirs in former days. I think that Sir Frederik must have been happy in the choirs with which he was acquainted, for I must confess that in the part of the country in which I live they seem to have fallen into a condition even lower than he led us to understand had been his experience. I can very well remember, in my own village, and in a village near to where I lived, that the western gallery of the church was filled with musicians of a very rough kind. They did their work heartily, no doubt, and made a marvellous noise. This was increased on special occasions, when two or three neighbouring villages usually sent their singers and musicians to help. The gallery in the church with which I am best acquainted was about, I suppose, twenty feet long. It was filled up at the ends by two men who sat on stools, and had great bass fiddles, with which they made an amazing performance. The middle was occupied with singers, and behind were two or three rows of fiddlers and flute and clarinet players; and besides that, there were in the back seats a number of young women who made a very delightful sound, I daresay, in the ears of those who heard them. It was no uncommon thing, during the prayer of St Chrysostom, to see some one's head drop down below the front of the gallery, when you would hear a note sounded, and then the screwing up of the bass fiddles, with twitching of strings and things of that kind going on, which were not reverent certainly, but very much the contrary. I remember well an occasion on which the performers from a neighbouring village came to church. The native violoncello-player, by way of courtesy, gave his instrument into the hands of his foreign friend, with a piece of what is called in our country "*roesen*," a material along which the bow is drawn to give it a certain amount of roughness which will act upon the strings. As soon as the performer had got the violoncello between his knees, with his bow and

"rosen," he began to work away, and his friend, who sat a short distance below him, called out, loud enough to be heard by the congregation, "Rasp him well, Jemmy—rasp him well!" That appeared to be the way in which these kind of things were done, not very much to the edification of anybody. Now all this happily has passed away. We have heard a great deal of what has been done in the way of Choral festivals and the training of choirs. I do rejoice very much in this work, but I must be permitted to say that I think we are now getting almost into the danger of an opposite extreme. There is no doubt that in the choirs of large towns and some of the larger villages, a more elaborate kind of music may be indulged in; but in the small parishes which exist in the agricultural districts in the centre of England, where there are not more than two, three, or four hundred people altogether, the music which is practised by our choral festival associations is getting to be too elaborate. I much fear that a good deal of time is wasted, and that the effect altogether has not been such as is to be desired. I should wish to see more simplicity in the music which is practised. I think that anthems, which cannot be possibly used again after a choral festival, ought only to be attempted under very exceptional circumstances. Upon such occasions as these, a large portion, at least, of persons who are assembled together at our choral festivals are girls. Now, a good deal has been said to-day about surpliced choirs. Excellent they are, no doubt, when they can be had, but the great objection to surpliced choirs in some parishes is that it is fancied, because you have a surpliced choir, you must discard all your girls. I cannot see any reason at all why, if you have a surpliced choir, the young women who have done you good service before you had the choir, should be turned out. I have seen a great many instances in which they have been very serviceable and valuable; and I for one stand up very strongly indeed, and always shall do, for making good use of girls in our choirs. Providence has given them very excellent voices—far better than the unformed voices of boys, and I should be very sorry, indeed, to see the element shut out from our choirs. I must be allowed to say one word on another subject, and I am afraid I shall take objection to what my friend Sir Frederick Ouseley has said. I do think we have made a mistake in getting rid of all our fiddlers and violoncellists. I know they were a great abomination; nobody could have dreaded the sound more than I have done; but what you want to do is, to interest the largest number of persons you can in your country villages. Now, if you had fifteen or twenty young men and boys who were employed in playing on these fiddles and violoncellos and flutes, it would be a great point gained in your parish, and I should much like to see, even where there is an organ, these instruments brought again into favour, and—of course under careful management—used again in our churches. If a fiddler made too much noise, I should just get hold of his fiddle and grease the strings, and I would take care to give the man who played the flute an instrument that he could not make too much noise upon. I think we should get as large a number of persons as possible interested in this glorious work of Church song, so as to render it a great fact among our village people. I should rejoice to see this carried out more largely than it is. The praise of God is the most blessed offering that can come from our poor weak voices, and I cannot doubt that in training up our choirs for this holy purpose we are training them up to be some day members of a more blessed and glorious choir above, where the Church which is now on earth with the Church which has passed away, shall become the Church triumphant in heaven, in which there will be a glorious and blessed song without a jarring note, and in which the harmony will have no end.

DISCUSSION.

The Venerable ARCHDEACON VESEY.

LADIES AND GENTLEMEN,—When I sent in my card to the President, I had no idea of adding anything to the remarks which have been so admirably made by the preceding speakers, but having been the secretary, for some years, of the Ely Diocesan Church Music Society, my object was just to have given a hint which might be useful to some of my brethren who may be engaged as secretaries of choral associations, or who have to organise choral meetings of a large kind. The thing which I wish to say is this. You have heard from my friend Mr Higgins that he wishes to see the day when bands may be brought back to our churches. At the last choral meeting which we had at Ely, upon the occasion of our commemoration of St Ethelreda's festival, we introduced a band into the cathedral. We had always before found great difficulty with regard to the processional hymn, and I believe that most persons who have to organise large meetings of this kind, have found that their great cruz has been, how to manage the processional hymn—how to keep all the choirs together, and prevent them swaying about, and one getting before the other, as was the case with us at Ely some years ago. We had some choirs singing the end of one verse while the others had begun the following one, and our great desire was to keep them together by having some more powerful accompaniment than that of the organ, to which end we employed a military band. We tried the experiment three or four nights before with the cathedral choir, and then our great difficulty, having got the band, was to find where that band could be placed. After several experiments we agreed to place them in the triforium of the cathedral, and at the west end where the choirs were all to meet. We then got the band to march with the procession, and we found that it answered admirably, and we succeeded in keeping far better time than we had ever done before. I mention this, because I think it may be found useful. There are some persons who do not know that a military band has been employed in the services of an English cathedral, and it may be useful to some who are getting up festivals of the kind to know that the experiment has been tried and was eminently successful.

The Rev. R. C. BILLING, B.A., Vicar of Holy Trinity,
Islington, London.

MR CHAIRMAN, I believe that although all our voices may not be in unison this evening, all our hearts are in harmony, and that the one desire we have as to the result of this evening's discussion, is that the worship of God in His sanctuary may be rendered more befitting to His divine majesty, and more for the edification of the congregation worshipping in God's Church. I agree almost entirely with all I have heard this evening with regard to the management of Church choirs. I do not intend to enter on the musical part of the subject, but I would state wherein I differ from those who have already addressed us so ably, and venture, I hope, without presumption, to offer a few words of friendly criticism. Now with regard to what fell from Bishop Jenner, I must venture to say, that I think the introduction of a hymn at the celebration of the Holy Communion most desirable, but at the same time, I think that a choral celebration is undesirable. I should also like to say this, that I deprecate the use of the expression "effect,"—I know the sense in which it was used—and I deprecate the use of the word "effect" when we come to speak of what we wish to be produced by our Church choirs. I am entirely in sympathy with those who have spoken before me, and who say with one voice, that what we desire is, that the choir should lead the devotions of the congregation. With regard to the management of Church choirs, in the first place, I am persuaded that the best thing is at once to get rid of a paid choir, if

unfortunately, you succeeded to a parish where there is one. I believe that there is no parish throughout the length and breadth of the land, whether it be in a town, or a country village, which cannot furnish a good voluntary choir, if only we set our minds to work, and if only we use proper diligence to collect together those who are ready and willing to assist us. With regard to the management of the choir, I am very glad to hear it said this evening, and I quite agree with it, that it is a question altogether out of the arena of party controversy. Whether we are High Churchmen or Low Churchmen, we are all, I hope, good Churchmen, and we desire to make the service in our parish churches as good and *effective*, in the right sense, as possible. It is no longer a question whether we should have surpliced choirs or not. Some Low Churchmen have surpliced choirs, and some High Churchmen have choirs which are not vested in surplices. If any one had to minister in my great church in Islington, surrounded by huge deep galleries, with a huge gallery at the west end of the church, with the organ right up in the skies, and with literally no chancel, I should like to know where you could put your choir except in the west end of the church, and I should like to know whether you would like to see a surpliced choir stuck up in the gallery at the west end of the church. Although I have not a word to say against surpliced choirs, I do say we ought not to be condemned as not wishing to perform Divine Service in a proper and reverential manner if we do not happen to prefer to have a surpliced choir. With regard to management, if we are to have a good choir we must throw ourselves heart and soul into the work, and we must let the men and boys—for I confess I ignore the girls—understand that we require them as part and parcel of the church staff, and that if they in any way misbehave themselves, they lower the character of the clergyman and of the Church to which they belong. We must let them understand that they have to learn by God's grace to take a hearty and intelligent interest in the services themselves, and for that purpose we must not be above taking our proper parts in the training and practice of the church choir. I believe it was good advice that we received just now, that, so far as possible, the practice should be out of the church, and whenever there is practice that it should be begun and ended with a prayer for the divine blessing. Call me Low Churchman if you please, but I say there is no man in the ministry of the Church of England who reverences the sanctuary of the Lord more than I do, and no one who is more earnest in his endeavours to teach those who have necessarily sometimes to practise in the church, that it is none other than the house of God, and that their behaviour there should be reverential, devotional, and becoming the sanctuary of the Lord. I believe we need to be very particular indeed in enforcing discipline on this point. I have found it to be a very difficult matter, because it is very easy for the choir to degenerate into formalism, and there may be good outward behaviour where there is no real worship of the spirit, and when the heart is not in accord with the words on the lips. I think we should be very strict in enforcing good behaviour in our churches, that there should be no bustling about after music, and no talking, after Divine Service has commenced. With regard to my own choir I have but one punishment, and that is 'death.' If the rules are broken there is nothing but expulsion, and I venture to say that if your choir is worth anything, you will find plenty of men and boys who will be glad to join your choir even under such a terrible rule as that. If we are really to interest the choir in the Church service, and to lead them to understand that we regard them as part of the church staff, we must give them certain privileges. Now, I would have none but boys of good character in my church choir, and I would give those boys who are unpaid for their labour, and whose services are rendered voluntarily, all such privileges as it is possible for us to give. If there is an anniversary in connection with the church, a tea meeting, or anything of that kind, I would admit them free, and always give them preference and precedence on every possible occasion. Those are some of the thoughts that occurred to me as I listened to our friends who have

addressed us, and in the few moments which must elapse before I sit down, let me throw out one word of caution. I do not wish to strike any one discordant note, but I am rather jealous of the effects, as I have seen them in some instances, of choral festivals, especially when choirs are gathered together from different and distant country villages. I believe that we need be very careful lest when we gather them together for the best purpose, they come little thinking of the service in which they are engaged, and go back sometimes with the self-satisfied heart which has been so much deplored in the case of the old choirs. I am very glad indeed that the organ has superseded the fiddle and the violoncello, and I do not wish with my good friend, Mr Higgins, to see the fiddle and the violoncello again introduced, but I will say that when I was a boy, living down in Cornwall, I never enjoyed a service more, or felt my heart more lifted up in praise and thanksgiving to God, than when with a simple service I worshipped Him in a country church, in the west end gallery of which there was a fiddle and a violoncello, and '*all kinds of music.*'

REV. J. WYCLIFFE GEDGE, M.A., Diocesan Inspector of Schools.

MY claim to speak a word upon this subject to-night is that my duties as Diocesan Inspector of Schools and Preacher to the Archdeaconry compel me to visit in course of time every school and every church in the Archdeaconry of Surrey. I have, therefore, every opportunity afforded me of hearing every variety of church choir, from the church where the very highest ritual is practised down to that of the lowest and simplest kind. In speaking of the management of church choirs I desire to begin at the very beginning, and that is with the supply from which our church choirs must be derived. And for that we must go, at any rate in country villages, almost exclusively to the national school. Now, it is a matter of very great grief and surprise to me, in visiting national schools all round the county, to find in how very few church psalmody is practised at all—that is, anything worthy of the name. Not only that, but it seems to me that for the supply of our church choirs we must practise in the national schools, not only psalmody but the liturgical part of our Church services, which in so many cases is conducted after a musical form; and yet though the number of schools where hymns are practised are numerous, the number where any part of the liturgy is practised after the metrical form might almost be counted on one's fingers. A good deal has been said to-night about the presence or absence of maidens and young women in our choirs. I do not know whether any one has ever seen what I have, viz., young girls in a village choir put—I was going to say into surplices, but not exactly surplices—all the boys being ranged on one side of the chancel, and the maidens ranged on the other side vested in white capes, which, at a distance, had practically much the same effect as the white surplices of the boys. This, certainly, tended to inculcate in these village maidens a modesty and sobriety of demeanour in the Divine Service which I do not think the bonnets and flowers of the present day would have done. Then, we have to look to our village youths to supply the other part of our choir—the tenors and the basses. And here let me allude to this as bringing together these young men, and making them feel that they have a personal interest in the service and work of the church, and that they are part and parcel of it. I was privileged some years ago to take part in the inauguration of those glorious services at the Church of St Lawrence Jewry in the city of London, previous to the Pan-Anglican Synod, and I must say that the work of those choral services had a most wonderful effect in bringing together and developing, not simply musical talent, but good Church feeling in the young men of the parish, which I doubt whether anything else could possibly have done. There is also a part for the ladies to perform in the management of church choirs. We wish they would do a great deal more than they do in lending the use of their pianos, and teaching and training the young pupil teachers in Church song.

The last speaker said something about the place. He asked where, in a Church without a chancel you could place your choir, unless in the west gallery. Let me suggest to him to keep the benches on each side of the pulpit and the reading desk, even though it should be a three-decker, so that the choir should be in the very centre of the church if you cannot have them at the chancel end. With regard to the young girls and maidens, very good effect was introduced at a church I have visited, by placing the boys in the chancel and the young women in the front row of the nave, so that they did not occupy a conspicuous place, and yet took their part in leading the Church service. Then a word about a work which the choir has to do. There is, of course, the service in the church. There is the metrical part, there is the liturgical part, and there are the psalms and hymns; but surely the happy day is fast approaching when our choirs shall not be dismissed at the end of the prayer for the Church militant, but when our choirs in general shall just as much join in leading the *gloria in excelsis* in the Holy Communion office as the *Te Deum* at Matins. This is not a party question, and that I am sure is proved by the fact that at the church where I was brought up, which may be called one of the lowest Churches in the kingdom, we never had a celebration of the Holy Communion without a hymn being sung; and, as I remember my dear father used often to say, Why in the world should we not sing the hymn which the Church has appointed, instead of some other hymn introduced into the service. But there is another part of the work of a choir which has not yet been alluded to, and that is at these gatherings to which Mr Billing has alluded, these tea parties and congregational gatherings of whatever sort; surely your choir may be very usefully employed on all such occasions in giving a sort of small concert, a very useful appendage to those Penny Readings which have now become so common and so popular. I may add one or two cautions. One is, that we should be very careful, now that we have got rid of the old duet between the parson and the clerk, that we do not, as is possible, introduce in its place a duet between the clergyman and the choir. I do most strongly maintain that the music must be introduced which the various circumstances of the place have shown to be most suitable for the congregation. It is not a question between Gregorians and Anglicans, so much as a question between what is congregational and what is uncongregational. And I would venture to remind my Gregorian friends, that when they want to have a more than usually beautiful service they always turn the Gregorians into Anglicans, so that it does seem to me that for ordinary occasions we may surely keep to the unison service; but that on festival days, and especially on the gatherings together, there may be, surely, a more elaborate form of service introduced as tending to edification. One other caution if you please. I find in the churches that I have visited, an increasingly common practice of not using the tunes in the book. Now, it does seem to me, that having "Hymns, Ancient and Modern," and that charming book, "The Hymnary," which has just come out, and other books of song, we should deprecate the practice which is very much growing up of having manuscript music for almost all the tunes. If we want to teach our congregations to take their part, they surely must be able to practise it at their homes in the week, and, therefore, I do most humbly venture to ask that that practice may be dropped. Of course, by degrees a congregation may form an appendix of its own; but until that is printed and circulated, I think the practice of having manuscript music should be deprecated by every means in our power. Before I sit down may I say a word as to the extreme importance of keeping up a high tone in the choir. I do think there ought to be always an office used at every practice of the choir, and while I speak of that may I remind Sir F. Ouseley—who read the first paper—when he seemed a little doubtful whether the idea of having a piano might seem a questionable instrument to those who were present—that for the Handel Festival, at which I have often taken part, we always practise at Exeter Hall, not with the organ, but with a piano introduced for the purpose. I would have a regular office at the beginning and the end of the practice, and when the choir meets in the vestry before Divine Service, they ought not to go into the church without some short form of

prayer being used to solemnise the occasion. And in this I would endorse every word which Mr Billing has said as to the absolute despotism which must be employed by a clergyman, and dismiss for any impropriety during service; but more than that, I hope by degrees we shall introduce the practice that none but communicants shall be members of the adult portion of the choir.

REV. ARTHUR M. DEANE, M.A., Vicar of East Marden,
Petersfield.

MR CHAIRMAN, LADIES AND GENTLEMEN,—I think I shall not be unduly betraying the secrets of the committee who chose the subjects for discussion in the Congress, if I say, that the reason why they only put three names on the list for this subject was, that it was anticipated that many speakers, especially laymen, would be quite certain to come forward, and therefore we thought if we got one or two leading names at the head of our list, others would come when the meeting was held; therefore, I hope that the prophecy that the laymen will come and speak will be carried out, and that some of them will tell us the result of their experience in training their choirs. To return to the subject, I should like, if I may be so bold in the presence of so many ladies, to say why it is that I cannot think their presence is desirable in a choir. It appears to me there are two reasons—Firstly, because ladies do not turn into basses and tenors as boys do; and, secondly, if you take the best singers out of your nave and put them in your chancel, you denude the nave of the leading voices, where they are near the congregation. If the people have ladies among them who are well able to sing, they will sing out lustily and with good courage. But when, as it were, their natural leaders are taken away, the congregational singing dwindles down to nothing, and the music is entirely confined to the choir. If you wish to have a good choir in your parish, you must teach your people to sing when they are boys, and then when they grow up you have plenty of male voices to take part in the singing of the choir. This, I believe, is the only way in which you can keep up discipline in your choir. I was some little time ago connected with an extremely large and good choir in Lancashire. We had twenty men and as many boys who took part in the service Sunday by Sunday, and the reason of the success of the choir was that we had extremely strict discipline. The door of the vestry was locked five minutes before the service began, and if a choir-man was absent more than twice without giving a satisfactory reason, he was told his services would be dispensed with. We gave them no payment whatever, and more than that, they were content to wash their own surplices at their own expense, and nothing made the wearing of those surplices more popular, than the fact that the mothers of the boys, and the wives of the men, washed them with their own hands, and felt a pride in seeing their boy or their husband with his clean white surplice on in the choir. How was it we were able to do that, for we gave them no payment or privilege, except that we took them once a year to a picnic? It was because the choir had been going on for fifteen years, and there was not one man in the choir who had not been taught to chant the Psalms when he was a boy, to the very same pointing that was used when he became a man, and that having gone on so long, there was not a single man in the choir to whom the choir-master could not say—If you do not like to attend punctually, you know perfectly well there are half-a-dozen young men who used to be boys in the choir who will take your place. They are only too anxious to come back. Give up your surplice, and we will soon supply your place. But in order that we may do this, that we may first teach our boys that they may grow into men, and so complete our choir, we must have our boys well taught; and why are they not taught? Because in so many instances the teachers of our schools are not able to teach them. Then why are the teachers not able to teach them? Because they are not thoroughly instructed in the training colleges. But why are they not instructed in

the training colleges? It is because, although there are many capital teachers there, the students, when pupil-teachers are not taught, and when they come to college to pass their examination, they cannot give much time to music, and being in no way prepared before, they cannot in that short time be made competent as teachers of singing. If those ladies who take so much interest in Church music wish to do a good work, let them seek out the pupil-teachers and teach them, then we shall have everything complete, and the pupil-teachers will go to the colleges well trained, they will be prepared to teach the children in our schools, and singing will be vastly improved in this country. Now I should like to make a suggestion with regard to what has been said with reference to the choral festivals that now have become so common. You will all remember, or those, at least, who are interested in schools will remember, the introduction of the revised code. There is a great deal in that code which is very objectionable—in my opinion, at any rate; in many respects it was a backward movement, but in one respect it did good. It brought the work of the teachers to the test of individual examination, each boy was treated separately and not *en masse*. If you take a class and ask a question, if there are two or three clever and leading scholars, they will give you the answer as quickly as you ask the question, and you go away under the impression that the class is very well taught, because the keenness of these children obscures the ignorance of their fellows. So it is with a choir, when a choir-master comes to ascertain its fitness to attend a choral festival, he very often hears a few leading voices who do very well, and they shelter the incompetency of the rest. Now, could we not, with great advantage, introduce this principle of individual inspection into our choirs? Could not our Diocesan Associations, in some form or another, I do not say exactly how the idea should be carried out, grant a testimonial to individual singers of proficiency, ranging from one to two or three grades, and then only allow those who had passed this examination to take part in the Diocesan festivals? If that could be done, I believe it would have the effect of vastly improving the singing upon those occasions. Then, again, could we not take a hint with regard to these associations from the Volunteers? Volunteers are not only classed according to the perfection of their shooting, but also have a register kept of the regularity of their attendance, and when each corps is competing against the others to see which can produce the largest number of efficient soldiers who have attended a certain number of times in the year, that can very easily be ascertained by referring to the register. Could we not stir up one choir in emulation of another in this way, to show which could furnish the best statistics of attendance on the part of its members? Again, with regard to these choral festivals, I think what has been said before as to the simplicity of the music that it is desirable to introduce, must meet with acceptance from us all. The choirs should go to the cathedral for two purposes—partly to sing themselves, that so they may be encouraged to strive after a better style of music, and partly, I think, also, go to hear the perfection of Church music. So let them have some music to sing themselves, but at other times let them be silent. For instance, in the anthem they hear the cathedral choir setting them an example of what music should be, and in organising these festivals, having chosen the music, you should have an eye to the building in which the music is to be sung. I was present at the glorious service to which Sir Frederick Onseley has alluded, at the opening of Lichfield Cathedral, and I remember very well the effect of that music—the effect of the chanting was most sublime, but the effect of the anthem was by no means, as far as my recollection serves, satisfactory, and for this reason in a great measure, the voices of the various parts were not well massed together. If you go to the Handel Festival at the Crystal Palace, you have the basses all massed together, the tenors, the trebles, and the altos massed together, and the conductor stands in the midst, and even then we know the singers become very unsteady occasionally; but if you have basses, some on one side and some on another, perhaps in some cases placed where they cannot see the conductor, and a long way from the organ, I do think, under these circumstances, it is

most dangerous to have what we may call fugue music in which one part takes up a lead without the others. It does not matter so long as you have music all moving together like a hymn or a simple anthem, but when you have fugue music, you incur the greatest danger of having a thorough breakdown.

MR WORSLEY STANIFORTH, Late Organist at St Paul's,
Brighton.

WE have heard a good deal to-night on the subject of diocesan festivals, and as a local musician, I must say that I am really very glad indeed that at the Church Congress held at Brighton we have two nights given up to Church music. You know at previous Church Congresses, if Church music has not been altogether ignored, still it has been put down as a subject for the last evening of the Congress, when people are packing up their portmanteaus and are going away. Church music plays too important a part in the services of the Church for that to be the case. As to choir management. How are choirs to be *managed*? That is a very difficult question indeed, and those who have had experience as choirmasters and choir trainers know it well enough. It may be easy to rule a country, but it is a very difficult thing indeed to rule a choir. There is your tenor, disappointed, perhaps, if he has not his tenor solo. Then there is your alto disappointed too if he has not his solo. Then there is your bass, perhaps, who has got very little knowledge of music, and *he* always wants to be put forward, and all these people strive against the choirmaster, I am sorry to say, in many cases. Well, then, who is to be the head of the choir? I think myself that the clergyman should be at the head of the choir. Why should not a choir be governed somewhat as a musical society is governed, with the vicar at its head as its president; and if there are a good many in the choir, let the influential members be a committee to decide as to what shall be done and what shall not be done. Then as to the music which is to be sung. This morning, those who were present at St Peter's Church will remember the very fine effect which was produced by unison singing. Now, I think that all the hymns should be sung in unison, and the Psalms as well, but I think, as a Church musician, that it is rather hard when people say—We should have no music in our church services except we have our services sung entirely in unison. That is a very great mistake. We ought to have the Psalms and the hymns sung in unison, and to simple tunes, not part-songy tunes, but tunes like the fine old chorales that we get from Germany. But at the same time we ought to have an anthem, for musicians will never rest content without some "new song." Why should not we have our new song as well as our old song? A speaker to-night said something against the use of manuscript tunes. We must remember that all the tunes in the most popular hymn-books, and so on, have been in manuscript at one time or other, and are we to stop now? Are we to be debarred the use of new tunes? I think certainly not. I ought to say, perhaps, one word on diocesan choral festivals. The music should be very simple indeed, music which could be sung by an ordinary village chorister, who as a rule knows very little of music. But are we to end even there? Why should we not go on still further and have an Oratorio? I know that to ordinary choirs in this part of the country Oratorio music is perhaps more than they can sing properly, but in the North of England—and I think those who come from the North of England will corroborate this—there are very few Church choirs, either village or town choirs, who are unacquainted with Handel's Messiah. I have heard colliers sing "For unto us," and such choruses, entirely from memory, and I think this might be feasible there, if not in this part of the country. Then there is one thing we ought to be very careful of, and that is the pronunciation of words. This should be as clear as possible. You cannot be too particular about it. There should be some one to say how certain words are to be pronounced. For instance, in the Magnificat you must

not have some of your choir saying "scatter'd" and others saying scatter-ed. I went into a church in Brighton the other day, and in the Psalms I heard this—"My heart is vex'd, O God—my heart is vex-ed." Now, if there had been some authority there to decide on the pronunciation of the word it would have been better. Then diocesan festivals should have for their watchword—Progress. They should go on year by year doing something which they have not done before—something better, I mean. We should strive to do one year what we have left undone in the year before. That this is not the case now, if you take nineteen out of twenty of the choral festival books which are most generally used, you will find that the responses are set to a mutilated form of what are commonly called Tallis's responses. Now, I think we ought to do something to restore that Plain Chant which has been sung in the Church for hundreds of years. I know persons who use Tallis's responses say that the men and women in the congregation *will* sing the treble part of the harmony, and you cannot get them to sing any other. I think you can. I will tell you what I would do to restore the Plain Chant. For three or four months let it be sung in unison, and then try a quartette for the harmonies, the rest of the choir for the Plain Chants. By doing that I think you would soon teach the people how to take their proper part again.

REV. WILLIAM VINCENT, M.A., Rector of Postwick, Norwich.

THE remarks of the last speaker will prove to us a truth which most of us hold, that music is not always an element of harmony. I am inclined to say a few words rather against the excessive training of choirs than in favour of it, because I feel, as a clergyman of a country parish, that the excessive training, or the endeavour to train choirs very highly, leads to what we all, I presume, deprecate—the want of congregational singing. I hold that in a cathedral there should be model singing in every respect, but, in a country village church, the singing should be thoroughly congregational, and I believe myself that, if we train our choirs very particularly, we are rather apt to lose sight of the element of congregational singing; because I have seen that, when choirs are trained, the more they desire to get into difficult things. They are not content with simple hymns and simple chants, but they want to get into services for the "Te Deum," the "Jubilate," and the "Canticles," and they want to sing anthems, which go beyond the congregation. I think also that the way in which we all desire for decency's sake to place our choirs is against congregational singing. I like to see the choir decently put in the chancel, but I really believe that the shape of our buildings with the chancel and the position of the choir in it is very much against congregational singing, because they are cut off from the body of the congregation. It is quite a matter of opinion, I grant, but I am simply speaking my own opinion, and I say distinctly that I like to see the choir in the chancel; but I think that, unless we have singers also in the body of the church, there will be very frequently this difficulty as to the congregation taking up with the choir the hymns and the chants which are sung. I say it is merely a matter of opinion, and each of us wishes to state his opinion here, I think. That is all I have to state upon that point. I think the real thing for us is, in our country villages, whatever it may be in towns, to determine that our singing shall be congregational. I daresay you will laugh at the thought of the singing in a Scotch church being a model in any way—indeed, I am inclined to depreciate it myself, looked at from one point of view, but as congregational singing it goes to my heart, and I feel how thorough, earnest, and effective it is, when I hear a Scotch congregation singing the hymns which they have known for a long time, and I oftentimes feel how very far inferior our singing in the Church of England is to it. This is simply from a congregational point of view. I hope in our choirs that we shall determine that the chief object shall be the hearty outpouring of the whole body of voices before the throne of grace in the hymns and chants.

Rev. F. E. ALLEN, Rector of Chilcombe, Dorset, and Curate
in sole charge of Whitchurch, Bridport.

As I heard there was a lack of speakers, and as I have several difficulties to contend with in training my country choir in Dorsetshire, I come forward simply to name a few difficulties which I hope will stimulate discussion, and I shall be most thankful if any one will answer them. You will excuse me if I am somewhat egotistical. One speaker told us that there was no difficulty in any parish in getting up a choir. I have one parish consisting of exactly twenty souls. Of these twenty souls my good clerk, a nice young fellow, does his best. I play the harmonium, and he sings—we have a duet. I had before that a parish of one hundred people in which I tried in vain to practise girls, much less boys, but I never could get a note of music out of any of them. So there I used to play the harmonium myself, and let the congregation follow me as best they could. My present difficulty, however, is not with my parish of twenty people, for I am a pluralist, but with my other parish in Dorsetshire—a very scattered one—of about a thousand people, of which I am in sole charge, the parish of Whitchurch-Canonicorum, in which I find the same difficulty in getting any music out of the people. Those who know Dorsetshire will be aware of what a very unmusical county it is. (A voice, “No, no.”) Well, Dorsetshire is a good size, and my corner of it is very unmusical, and I challenge any one who knows it to deny the fact. Now, in that corner of Dorsetshire I have a large church, and in that large church, when I came to it four years ago, I found a choir consisting of four girls and one old man. The four girls did their best, and really sung very well, but I did not think they were sufficient. They were seated in a large square pew, a harmonium in the middle, and they sat round it, worshipping it like an idol in the middle of the church. This I did not like, so I got the churchwardens to agree with me to remove the harmonium to a better position, and I put my girls in the very place that one speaker recommended, in the front seat in the nave. So I went on practising with them for some little time, until I found out one day that in former times Sir William Palmer, the vicar, had had a surpliced choir, so I thought if he had had a surpliced choir once, I might have it again. So I went and talked to my churchwardens and my farmers (for they are very backward people down there), and I was much afraid of what might happen; but they quite agreed to it, because they had had one there before; therefore we settled to start a surpliced choir. Then came the difficulty: how was I to get the boys to sing? I gathered them together in my house and practised them, and I found they had no better idea of singing than simply growling in their boots. They all made a most dreadful noise. They did not know how to make a musical sound. The best of them was able to sing five notes. We got him from C up to G, but if I went beyond G he sang G all the time, until I got up to the upper C. The second best sang three notes, from C up to E, and this was all the material I had. Well, I have now got them to a certain point. We have a surpliced choir of 17 boys, and those 17 boys can—most of them, I do not say all—sing a chant. But my great difficulty is this: I cannot make them sing in tune—they get so dreadfully flat. Now I want somebody—either my kind friend Bishop Jenner, or some one else—to tell me how to keep Dorsetshire boys from getting flat. Should I give them egg and sherry before going into church, or shall I promise them something if they will not sing flat? for I cannot get them to sing in tune, especially when I do not happen to be there myself to lead them. And when one of my colleagues, who is not very musical, is there, and I return from my other church, I hear this—“Oh, this morning the singing was flatter than ever.” Then, again, with regard to Gregorians, I am a Gregorianiser on principle, but I cannot get my congregation to join in. I want some one again kindly to tell me whether it is possible to make Dorsetshire country people sing Gregorian chants. I have been at them steadily for two years, and I will not hear of having an Anglican; but, nevertheless, I cannot get them to sing. I wish for information.

Again, I dearly love a choral service, and I dearly love having the psalms chanted, and yet, I am sorry to tell you, that having been in my parish four years, we have never yet dared to chant the psalms, not because I am afraid of what people may say, but because my people are so backward and half my congregation cannot read, and I do feel that it would be hard upon those poor souls if we chanted the psalms when I know they would not understand a word. Another thing which I wish to mention is with regard to music at celebrations. I love a choral celebration as much as any one, but I have a lot of old-fashioned country-people whom the sound of music at the celebration would dreadfully disturb, therefore I do not see my way clear to it. And here, again, I ask for information, how in my poor, humble country parish I can have that which I want so earnestly; how I can usefully and to edification have music at the celebration of the Holy Communion. Further, with regard to Anglican chanting, I want to know if any one will tell me whether they think it is a good thing to point the psalms as some of the versions now are? Whether in the last edition of Elvy's Psalter (which Dr Elvy himself did not point) it is desirable to have any of the alterations which are there; one of which, in particular, is most offensive to my ear, where, in the "Magnificat," the word "handmaiden" is left entirely for the last note of the chant. It has, to my fancy, a very ugly effect; so much so, that the other day, at a choral festival, I insisted on having the pointing altered. And what am I to do with a dear, nice fellow, who thinks he sings tenor, and screams and howls in the most desperate manner, with nobody to back him up in the alto or bass, with the exception of one very humble bass who does not like to let his voice be heard? I also want to know what to do about part singing, having only this valuable amount of parts—whether I had not better confine myself to unison. I have now only two suggestions to make in conclusion. One is as to antiphonal singing. There are many here who have not tried, perhaps, singing half a verse of the psalms *décanté* and half *cantoria*. If you notice how the second half of the verse in the psalms is a sort of response to the first half (which Bishop Lowth calls the parallelisms of the psalms), you will see how natural it is that if we sing antiphonally at all, it should be by half verses and not by whole verses; and it has this use, that it makes these naughty little choir-boys keep their eyes on their books or else they lose the place. Further, with regard to the prayers in the vestry before service: it is a very good custom, which many of you no doubt know, not to allow your choir-boys to put on their surplices till a versicle has been said, such as, "O Lord, open Thou our lips," and then for them to put on their surplices and have a short prayer just before they go into church.

The CHAIRMAN.

We have now come to the end of the list. It is not so full as I could wish, but we have heard from various parts of the country, and from various men with differing views, most interesting expositions of the whole case of parish choirs—their use, their handling, and their difficulties. I think, we can say that, taken as a whole, the speakers agree remarkably well one with another. I am not referring to the details of the character of the music, or the character of the training, or other matters relating to the practical management of the individual choir, but I am speaking of the general question as one of the elements of the Church movement, as one of the incidents of the great revival of decorum, beauty, and fervour in divine worship, which has been, and shall be, please God, the characteristic of this age. Clearly a choir properly managed is a great element of good, and a mighty engine of working in the hands of the man who has tact, firmness, good-nature, good-humour, and knowledge of human nature to manage it rightly. Those are things necessary to make a good country parson, and a good country parson will always get up a good choir, though he may not have any more ear for music than the hippopotamus who was so

much surprised in the Zoological Gardens the other day at the noise of the explosion. But, if he have no ear himself, he will put his finger on a man that has, and see that that man does his work. There is one point upon which it has occurred to me that he might make a mistake in organising a choir, and it is this. Of course a choir must be kept well in hand; the clergyman or the choirmaster must be a despot, or he must be nothing. As Mr Billing so well said, instant death is the mildest reprimand that can be given. But granting that, there is a danger in his taking the persons whom he wishes to put in his choir out of the most dependent classes of society; and although in a village it is right and well that all classes of society should take their share in the choir, and it is also well that those who belong to the most humble and hard-working classes of society should in one thing at least be placed in a position of honour, for all that I should be a little jealous, and I think it would be a mistake, if the choir were to become absolutely eleemosynary. There might be a fear that choirs picked merely out of the peasant class should occupy the same position of disrespect in the eyes of their better-to-do neighbours as the old fellows with their fiddles and bassoons and what-not up in the gallery. Accordingly I cannot too much exhort persons in more easy circumstances to volunteer their help in this good work. Do not let false shame, or fastidiousness, or idleness, or laziness prevent their taking, when they can, their part in the service of the Almighty, and sitting in the chancel of the church, and putting on their surplices like Englishmen. I have observed a sort of freemasonry, or magnetism, or what you like to call it, in persons with congenial musical taste, which makes them associate with anybody or everybody who enjoys the same taste, in the way of secular music. Why should they not have the same zeal to join themselves with their neighbours in a different station of life in that great and holy work of beautifying the Service of the Sanctuary by taking their part in the choir? I was truly glad to hear more than one speaker protest against the old-fashioned idea—an idea that is dying out, but is not yet dead, and therefore ought to be taken in hand wherever we can—the wretched idea that music only went with matins and evensong, and that the Holy Communion, the highest and greatest of the services, ought not to be decked with the most noble and transcendent efforts of art. Again, another speaker said, as far as possible let your choir be communicants. That also is a point on which we ought to insist. The clergy have two tasks to perform, very different indeed in importance: one is to keep up the music of their church; the other is to inspire our village populations with the desire of more frequent communion. Cannot you follow up the hints which have been thrown out by these speakers, and work the two somehow into each other? I cannot say how it is to be done; but I think our friends here, who have taken such unselfish and devoted pains in organising parochial hymnody and choral services, might, if they directed their minds to the question, work out something like a system of more frequent and more crowded communions, by holding out the attraction of a choral communion—which, we know, is attractive to those who like music—as a sort of inducement to the village congregations to become communicants, if they have not been so before. That is a delicate and a difficult question, but I think the line of discussion to-night has rather pointed to that conclusion. We have now come to the end of our tether, and therefore all we can do is to break up; but before we do so, we ought to give a practical illustration of what we have been talking about by singing a hymn, and as the most appropriate at this late hour of the night, I invite you to join in “Abide with me; fast falls the eventide.”

WEDNESDAY MORNING, 7th OCTOBER.

The Right Reverend the PRESIDENT took the Chair at Ten o'clock.

FOREIGN MISSIONS, ESPECIALLY IN RELATION TO
MODERN JUDAISM.

The PRESIDENT.

BEFORE we begin the business of to-day, there are two matters to which I desire to call your attention. You must all have observed that we are honoured with the presence of two new visitors—the Patriarch of Antioch and the Syrian Bishop of Jerusalem. I am sure that you would not think it right that the presence of such guests should pass without formal recognition on our part. I desire to be allowed, in your name, to bid them a hearty welcome to this country and to this Congress. The ancient Church of the East—a branch of which they worthily represent—has always been on terms of amity with the Reformed Episcopal Church of England. She has fulminated no anathemas against us. She has always acknowledged us as brethren, and desired to maintain relations of brotherly and religious friendship. But we have a special reason for sympathising with her, and, so far as we may, supporting her. For many long centuries she has borne a most persevering and steadfast witness against the encroachments of the Pontiff of Rome. Nothing is more remarkable in the history of the Church than the steadfastness with which the Eastern Church has maintained its independence again and again against the assumption of ecclesiastical supremacy. We, therefore (addressing the venerable guests), bid you a hearty welcome, and we desire to show you all the sympathy in our power. We are glad to see you at this Congress, as the honoured guests of our nation and our Church. The second matter to which I would refer, is the sending of a telegram to the General Convention of the Episcopal Church in America, now sitting in New York. The telegram was to the effect that the Church Congress now assembled send greeting, and trusts that, through the divine blessing, the union between the Churches of America and England may be strengthened. His lordship also read a telegram from a Church Congress now sitting in New York, sending greetings. He said it was for the committee to consider what answer should be sent. They were all of them aware that Bishop Selwyn was gone to New York as the representative of the Church of England, and it would be difficult to select a better representative to a sister Church.

PAPER.

The Rev. C. H. BANNING.

THE Church itself was the mission in primitive times. Far and wide went its apostles and evangelists, preaching the gospel of Jesus Christ. What a contrast to the Church of England within a century ago. Then its spiritual life, despite bright exceptions here and there, was too feeble to reach others; but, with the growth of that life, came the stretching

forth of its arm to succour the dwellers in "the land of the shadow of death." Hence, in the absence of any corporate movement of the Church, the rise of missionary societies for the heathen Mohammedans and Jews. It seems to me that the cry of some for missions now to be carried on by the Church as a body comes too late or too soon. *Too late*; for, whilst Convocation debates, the societies already occupy the ground, and are largely doing the Church's work in the world-wide mission-field. *Too soon*; for, alas for our unhappy divisions! the Church will either utter one note here and another there, or one of its diverse voices will prevail, and then the work will at once become that of a section, and not of the whole. Until the Church of England has one paramount voice, let us be thankful for societies—included in it, although not co-extensive with it—representing the great schools of thought within its comprehensive limits.

But we are told the interest in foreign missions is languishing. This is indicated by the disparaging tone even of respectable publications, by the deficiency of competent candidates for missionary employment, and by the slow growth of the resources of societies when contrasted with the rapidly swelling wealth of this great empire. Some attribute this languishing interest to the failure of the societies to command general confidence; others to the paucity and poverty of results. It is undoubtedly true that no such manifest success follows the preaching of the gospel now as in the early Church. The question then arises whether that success was altogether exceptional? But before answering, we may inquire whether our system is at fault? Do we carry on the work according to apostolic rule? There is one important particular, often overlooked, in which our practice is at variance with theirs. Until it is set right, our work is not parallel with theirs, and cannot be compared with it. *In the missionary work of the Apostles, the Jew had a special place.* St Paul, the great Apostle of the Gentiles, when preaching in Greece, Asia Minor, and Italy, always made the first offer of salvation to the Jews. His ministry illustrates the principle which he lays down in his epistles—the priority in order of the Jew. In those days, many thousands of Jews believed, and the Word of God had free course, and was glorified. *In modern missionary efforts, the Jew occupies a secondary place, or is even lost sight of altogether.* How few churches preach Christ to the Jews! How few missionaries plead with them! How few members of the Church of England endorse, either in theory or practice, St Paul's "heart's desire and prayer to God for Israel, that they might be saved"! Men seek to quicken the branches of the human olive-tree whilst forgetting its Jewish root. They are anxious about all other members of the human body, but they neglect its Jewish heart. But whilst there is fatal disease there, it is vain to look for health and strength elsewhere. The healing of that heart is indeed beyond the power of man; but in seeking to do it good, he will ever find a reflex blessing upon his efforts for every other part of the body. Let me show this in a few particulars. *Giving to the Jewish mission its proper place, brings us back to the vital principle of all Christian missions.* Some favour them merely as pioneers of civilisation; but we have not to civilise the Jews. Some are attracted by sympathy with the debased, oppressed, and ignorant; but the Jews are usually conspicuous for their virtues, good parents, masters, citizens, and friends. Others are captivated by diversities of races, climes, customs, creeds; but here we

have everywhere the same race and controversy. Divested of all adventitious attractions, the Jewish mission rests upon the Saviour's command that the gospel is to be preached to every creature. It reminds us that missionary enterprise is not a question of civilisation, literary interest, or social benefit, but of faith. It is beside the mark to say that the Jews are a well-conducted people, and may therefore be let alone. To us is given the order, "that repentance and remission of sins should be preached in 'Jesus' name among all nations, beginning at Jerusalem." Both apostolic practice and precept teach us that "beginning at Jerusalem" means making a special effort on behalf of the Jews. This precept we are bound to fulfil; and, whenever it is fulfilled, however exemplary the Jews in other respects may be, the solemn words of Jesus concerning them are awfully true—"If ye believe not that I am He, ye shall die in your sins." Here, I venture to affirm, the Jewish mission brings us back to that vital principle which will give power to every mission—obedience to a plain and absolute command. Its one great object is to evangelise, to bring men out of darkness into light, and from the power of Satan unto God.

If this be the character and position of the Jewish mission, we shall expect the recognition of it to be manifestly owned by the Lord of the harvest. Nor will our expectation be disappointed. Notwithstanding the interference of special hindrances, there have never been, since the first century, more Jewish Christians than at the present day. They are to be found in every walk of life. In the Jews' Episcopal Chapel, London, 648 Jewish adults, and 680 children, have been baptized in about fifty years. Can any other missionary work point to upwards of one hundred converts who have been ordained to the ministry of the Anglican Church? In the field of sacred literature there are names of Jewish converts with world-wide reputation, such as Neander and Delitzsch. Is it not a striking fact, that the two Christian statesmen who to-day are mainly responsible for the administrative government of Prussia and Great Britain are both of Jewish lineage? Is it not without precedent in the modern history of missions, that a convert from Judaism should have been elected, by the unanimous suffrages of clerical and lay delegates assembled for the first time in synod for this purpose, bishop of the important diocese of Huron? Nor should we forget that the first consecration of a Jewish convert in modern times in the English Church was in 1841. In the long roll of honoured names of its Episcopate, those of Michael Solomon Alexander and Isaac Hellmuth attest that now, as in the days of Paul, God hath not cast away His people.

But missionary work amongst the Jews is not only a test of the missionary principle. *It also sounds a caution, and supplies a corrective, to many of the ills from which we suffer in the Church.* The Jewish religion springs from God, and is designed to lead to God. Christianity is to Judaism what the fruit is to the flower. Judaism leads as necessarily to the Messiah as Christianity to Christ. But why has the Jew stopt half way? Why are many Christians so in name, but not in reality? It is because counteracting influences have prevailed. What they are, and how to be overcome, may be learned from the phases of modern Judaism, and the work of Jewish missions. The three scriptural types of the dangers of every church which holds the truth of God are the Thessalonian, the Sadducean, and the Pharisaic. Carelessness, disregarding the message of God; incredulity,

doubting it ; and superstition, overlaying it with the inventions of man—these are the three terrible rocks upon which Christians may make shipwreck of their faith ; but upon each of these rocks modern Judaism raises unwittingly its beacon, and sounds its warning bell. My illustrative statements must necessarily be very general of the salient features of modern Judaism, in their bearing upon foreign missions and the Christian Church. Our subject is “ foreign ” missions. Not “ domestic ” to any within the Church’s pale, but “ foreign ” to those outside, whether dwelling in our own or other lands. The Jews in England, from this point of view, are foreigners, being aliens from the established religion of the land. *In England, foreign missions, in relation to modern Judaism, come mainly in contact with carelessness and indifference.* Synagogues are multiplied and beautified, but congregations are often both scanty and irregular. Mixed marriages are frequent. The laws of food, dress, and festivals are frequently relaxed. The study of theology and of the Scriptures is much neglected. Growing indifference to their own religion makes English Jews tolerant of Christianity as long as it leaves them alone. They do not seek to proselytise, but hold that Christianity is as suitable for Gentiles as their mild Judaism is for them. They have contributed to the erection of churches, voted in Parliament against the secularisation of the Lord’s Day, observed Christian festivals, and even aided Church missions. But they are very intolerant of any effort to promote Christianity amongst them. With Jewish students distinguishing themselves at the Universities, one having been Senior Wrangler ; Jewish senators in Parliament ; Jewish philanthropists, whose names are honoured far and near ; a Jewish judge upon the bench ; and Jewish bankers and traders holding their own in the richest community in Europe ; no wonder that our Jewish fellow-countrymen, long despised and degraded, now hold their heads aloft, bid us devote our energies to the benighted heathen at home and abroad, and not to waste them upon a people who are at least our equals. Their wish ought to be our law, if Christianity is simply an opinion, a science, or a school of thought. But Christianity, in its very essence, is aggressive and intolerant, not of men, but of diverse and opposing systems. Its tendency, if unfettered, is to bring them back to the standard of the Old Testament, and to the Messiah who is to deliver them from the power and penalty of sin. It is found by experience that the love of novelty and controversy often overcomes the hatred of the Jews to missionary efforts, and brings them in large numbers to our churches, when sermons are specially addressed to them. From 400 to 800 Jews have been present upon such occasions. The large parish churches of Spitalfields and Whitechapel, and recently, the Cathedral Church at Manchester, have thus been used, and with marked success. On Whitsunday last year, a large assembly of Jews witnessed the baptism of six of their nation at Palestine Place. Formerly they would gather on such occasions to shout, to scorn, and ridicule : now they are usually quiet, attentive, and even reverent. In leaving the church, one, who was present for the first time, said, “ This place is as free from idolatry as a synagogue.” Another retorted upon his companion, who branded the converts with an opprobrious name, “ You may call them apostates, but I consider them conscientious and upright men.” When the newly baptized came out of the church with their friends, they were hooted at, spat upon, and even attacked with stones. A Christian Israelite remarked respecting this

painful scene—"This hostility is nothing new to me. When I was baptized, a bigoted Jew spat in my face, but before another year had elapsed, that same man knelt at the font at which I was admitted into the Christian Church, and publicly confessed his faith in the crucified Redeemer." A great work is going on amongst the Jews in London and the provinces, and is teaching us that indifference in Christianity, as in Judaism, keeps men back from its legitimate result, the life and love of Christ the Messiah. *Foreign missions, in their relation to modern Judaism upon the Continent of Europe, and especially in Germany, have to contend against many and specious forms of doubt and unbelief.* There too Jewish ritual and tradition are much disregarded. But whilst the indifference of England is mainly identified with easy-going orthodoxy, that of Germany is often associated with the open avowal of free thought upon the subject of revelation. Talk to such Jews of the Messiah, and they will reduce to the veriest commonplace the prophecies which depict His person, work, and office. Tell them of hopes which seem to centre still in their ancient city and land, and they will reply that they are quite content with their present condition. Tersely enough, this was put by one of them—"We want," he said, "no other Palestine than Prussia, and no other Jerusalem than Berlin." In Germany, it is often necessary first to lead the Jews to believe that God has spoken in His Word, and then to hear and heed it. And yet even here the labours of competent Christian teachers and missionaries have been attended with much blessing. It has been stated, upon good authority, that there is not a town in Germany where Jews reside where there are not some Jewish Christians; that there is not a German Jewish family which does not number amongst its members one or more who have embraced Christianity. Judaism in Germany teaches us a lesson that it is well to know concerning Christianity, that unbelief saps its very foundations, keeps men back from the only way of access to God the Father, and hinders spiritual life. *Foreign missions, in relation to modern Judaism in the East, have to re-assert the paramount authority of the Word of God over the word of man.* This Eastern phase of the controversy is more or less to be found everywhere, but here are its cradle and its home. It is a very ancient heresy, and was rebuked by our Lord and by St Paul. The storehouse of Jewish tradition is the Talmud. Much of late has been written respecting this remarkable work, and much probably remains to be written. It contains some true and beautiful sayings, many foolish legends and fables, and a mass of hurtful error, making the Word of God of none effect. These traditions are held in profound estimation by Jews. Whatever may be their theories, in practice they are preferred to the Word of God. They are to be diligently read, and the ripper years of student life devoted to them. Their wise men are not so much those that are learned in the Scriptures as in the Talmud. The effect of this study is not merely to divert time and distract attention from Holy Writ, but to gloss over and counteract it. No prayer can be said, excepting on the Sabbath Day, without phylacteries. The wearing of fringes is closely identified with the fulfilment of all the commandments of the Pentateuch. Alms, fasting, adversity, sickness, death are all meritorious, and make atonement for sins. The words of St Paul, eighteen hundred years ago, are still fulfilled to the letter by Talmudic Jews—"They have a zeal of God, but

not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God, for Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 2-4). Yet here and there the Sun of Righteousness breaks through the gloom of Jewish superstition. I could tell you of true Jewish converts with whom I have met in Turkey in Europe, Asia Minor, Syria, and Egypt. I could tell you of a memorable (to me) Christmas morning in Christ Church, Jerusalem, when I assisted in administering the Holy Communion to forty-five (for the most part) Jewish Christians; of a missionary meeting I attended there, crowded mainly with members of the House of Israel; and of a leading officer of the synagogue speaking to me with respect of Christian teachers, Christian missions, and Christianity itself. And is there not here too a reflex blessing in this work? How solemn are these words of Jesus—"Take heed and beware of the leaven of the Pharisees and of the Sadducees: not of the leaven of bread, but of the doctrine" (Matt. xvi. 6-12). The Jew is a living illustration of these dangers; and whilst we seek to bring him back to unwavering allegiance to the oracles divine, let us earnestly pray to be ourselves kept by the power of God faithful to that truth of God, which alone can make us free.

But there is a lesson for the nation as well as the Church to be learned from modern Judaism. As we mark the Jews scattered in judgment, for the blood of the innocent One is upon their skirts;—a people without a land, as Judea is to this day a land without its people—let us note what an evil and bitter thing it is for a nation to depart from God. Let this lead us to earnest and continued prayer that Britain may be faithful to Him who hath called her to be His witness, and that our rulers may never forget that "righteousness exalteth a nation: but sin is a reproach to any people" (Prov. xiv. 34).

ADDRESS.

The Rev. DR BARCLAY.

MY LORD BISHOP AND FELLOW MEMBERS OF CONGRESS,—In the short space allotted to me, I think that I cannot occupy your attention more profitably than by giving a brief sketch of modern Judaism, and after that by showing how modern Judaism is affected by Christian missions. I introduce the subject by a Jewish proverb, which says, *בְּמֹשֶׁה רָאָה לֹא קָם כְּמֹשֶׁה*, "From Moses to Moses there rose not like Moses." And it is a remarkable fact that three of the greatest men in the religious history of the Jews were called Moses. We have first Moses the son of Amram, who was inspired by God to give to the Jews their ecclesiastical and civil polity. His commands being neglected, the Jews for their idolatry were sent captive to Babylon. On their return to their own land they fell no more into material idolatry, but they turned aside to a kind of intellectual selfwilledness. In vain did they worship God, teaching for doctrines the commandments of men. It was to show the falsity of this system that the Lord Jesus laboured while He was upon earth. At twelve years of age He was in the Temple in the midst of the doctors, both hearing them and asking them questions. His teaching was constantly directed to expose the unscriptural traditions of the Scribes and Pharisees. And though in their ingratitude they crucified Him, yet after His resurrection He commissioned His apostles to preach the Gospel to every creature, ever mak-

ing the first offer of salvation to the Jews. *And what was the effect upon them?* It was twofold. The elders in the presence of St James could point to "many myriads" who were brought to Christ (Acts xxi. 20.); but the remainder of the nation clung to its traditions more firmly than before. When the Temple was burned, and Jerusalem lay desolate, there was danger lest the Jews scattered among the heathen should be mingled with them. There was indignation against the Christian Jews, because they deserted the cause of patriotism. For had they not fled from the Holy City, when the Romans were marching to its siege? It was seen and felt that nations could not cohere without written laws. Then arose one with the foresight of a statesman, Rabbi Judah Hakkodesh. He reduced to writing the popular traditions supposed to have been handed down through forty receivers (*עופים*) to his time. They are contained in sixty-three tracts called *Mischna*, or "second law," and form the text of the Talmud. On this text some commentaries were composed in Tiberias called *Gemara* or "Completion," and they together form the Jerusalem Talmud. But the Jews of the dispersion had grown rich and powerful. They were under their own *אנשי* or prince of the Captivity in Babylon. Schools of learning flourished in Sura and Pumbeditha. From the intellectual activity of these hives of scholars were evolved numberless explanations of the *Mischna*. Out of these explanations was finally compiled the great Babylonian Talmud, the canon of which was closed in the end of the fifth century, or about one hundred years before Mohammed gave the Koran to his people. That Talmud contains the religion of the Rabbinical Jews. The Karaites alone reject it. The reading of the Talmud, with its mixture of fact and folly, is esteemed by the great bulk of the Jewish nation as superior to the Word of God. It is a common saying that "the Bible is like water, the *Mischna* is like wine, and the *Gemara* like spiced wine." "They have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. ii. 13.) But during the rise and progress of the Talmud the Christian Church was not idle. The gospel was preached and Jews were converted. Controversial writings were circulated, though it is to be feared not much read by the Jews, as they were in a language regarded by them as profane. We have the works of Justin Martyr, Tertullian, Cyprian, Eusebius, and many others. And it is worthy of the deepest attention that Jewish controversy rose and fell with the rise and fall of pure Christianity. True it is that Jews were won over to the Church, as the Jews of Candia in the fifth century, the Jews of Cyprus in the seventh century; and the 500 who are inscribed on the rolls in the reign of Henry III. in England; but the spirit of the Church grew intolerant of the Jews. She forgot—

"By winning words to conquer human hearts,
And make persuasion do the work of fear."

She taught them with the sword, and disciplined them with persecution. She made them hate the name of Christian. The Church has not caused the idolatry of the heathen; but she has caused the system of modern Judaism. The Council of Elvira forbade friendly relations with the Jews. Stephen Langton and Hugo de Velles, Bishop of Lincoln, forbade converse with the Jews, or even selling them provisions, under pain of excommunication. Synagogues were turned into churches, and children were baptized by force. Such conduct changed the character of the Jewish controversy. It is well known that passages of Scripture accepted by the Jews in the time of our Lord as referring to the Messiah, are now as much disputed as His Messiahship itself. The 16th Psalm is no longer accepted as a proof of His resurrection; nor the 9th chapter of Isaiah as a proof of His deity—nor the 53rd of Isaiah as a proof of His atonement. The modern Jew denies that these passages refer to the Messiah. *When did the Jews depart from the ancient interpretation?* About the time of the Crusades. And this departure arose from the calamities to which they were then exposed. Before that period help can be obtained from Jewish writings for the support of Christian doctrine, but from the time of Rabbi Solomon Yarchi there is a determined spirit of opposition. Since that time most of the controversial works against Christianity have been written, such as the

משה. But we now look to the second Moses, who influenced Jewish thought and feeling. He was born in Cordova in the year 1139. He was called Moses ben Maimon or Maimonides. He was remarkable for his great learning. He wrote a commentary on the Talmud called *מגן עמו*; but above all he is distinguished for his *מורה נבוכים* or, "Guide to those in Perplexity." In it he lays down principles of independent thinking, which have greatly modified the system of Rabbinism, and which when seized upon and developed by the third great Moses, led to the rationalism and infidelity of continental Judaism. He says of the *מדרש* or fables of the Talmud, "And if one of the many foolish Rabbis read these histories and proverbs, he will find an explanation unnecessary; for to a fool everything is right, and he finds no difficulty anywhere. And if a really wise man reads them, there will be but two ways in which he will consider them. If he takes them in their literal sense, and thinks them bad, he will say this is foolishness, and in so doing he says nothing at all against the foundation of the faith." After his burial in Tiberias, his enemies erased for a time from his tomb the epitaph, "The greatest of men," and wrote thereon, "The excommunicate and heretic." Moses Mendelssohn was born in Dessau in 1729. He struggled his way to literary eminence. He became the greatest modern genius of the Jewish people. He violated the solemn injunction in the Talmud (*Megillah*, fol. 8, 6), where Rabbi Simon ben Gamaliel says, *אין כותבין לא תנאים ולא רבנים*. "It is not allowed to write the Hebrew Scriptures except in Greek." For he translated the Pentateuch, the Psalms, and the Megilloth into pure German. He held that the Scriptures should be circulated in a language understood by the people. But at the same time he philosophised until his speculations, as carried out by his followers, did away with the belief in a personal Messiah. According to this phase of modern Judaism, the idea of a personal Messiah was the natural expectation of a deliverer when the Jews were under temporal suffering—an expectation which caused them to follow every deceiver from Barcochaba to Sabbathai Zebi; but an expectation which passed away when they obtained political freedom. It then became a longing "for a golden age, or rather Messianic period, in which virtue will conquer vice, crime will not be thought of, every man will regard his fellow as his brother, and strive after the happiness of his neighbour as after his own" (Judaism surveyed by Dr Benisch, p. 77). We observe, therefore, Judaism under two aspects—the one strict, severe, rabbinical, rigid in fast and ceremony, arrayed in Talith and Phylactery, and bound to the observance of Meruzah; and the other aspect rationalistic, democratic, and free-thinking. And yet both aspects have been produced by the action of the Church, and the conduct of the nation where the lot of the Jews was cast. Persecution and expulsion served only to increase their bigotry, while liberal and friendly dealing encouraged their restless and speculative minds. II. *But it is now time to consider the effect of mission work upon modern Judaism.* We have seen that the Jews have ever been an object of interest to the Church. She either preached the gospel to them, or drove them farther from it than they were before. Regarded by some as the pariahs of the globe, they were treated by those who had the spirit of Christ with hallowed respect. They were looked upon as a living miracle in proof of revelation. And from their ranks rose men who were the benefactors of mankind. It was from the commentaries of Nicholas de Lyra that Wyckliffe and Luther learned that justification by faith only is the article of a standing or falling church. From him they drank in the principles of the Reformation, and from that Reformation flowed emancipation for the Jews. Luther thus pleaded for them, "Let us deal brotherly with them, as the apostles who were Jews dealt brotherly with us." But when the mighty wave of the Reformation had passed away, there came a period of deadness and inaction. Men ceased to remember that the Jews were placed in their midst to test their missionary zeal. The Church of Rome could send missionaries to China and Japan, but she overlooked the Jews. In his introduction to *Tela Ignea*, Wagenseil remarks, "There is no language to the study of which the Roman clergy pay less attention than the Hebrew, no infidels or heretics whose conversion they seek with less zeal than that of the Jews." And Gesenius tells us

"that from St Jerome to Raymond Martyn, nearly 800 years, the study of the Hebrew was generally neglected, and in all that time the Church did not produce one author of note." The churches of the Reformation seem to have also forgotten that when God gives to man the revelation of His will, He, as it were, rolls off from Himself the damnation of those who perish in ignorance, and lays it upon those who have neglected to preach to them the gospel. At length men awoke. In 1750 the Callenberg seminary was founded to educate missionaries to the Jews. The Moravian brethren were aroused, for their litany contained a prayer, "Deliver the ten tribes of Israel from their blindness and estrangement, and make us acquainted with their sealed ones: bring in the tribe of Judah in its time, and bless its first-fruits among us." At the beginning of the present century the London Society was established for "Promoting Christianity amongst the Jews." It was followed by the Scotch Societies, and the Society of the British Jews. *And what efforts have been made?* Mission stations have been established in the chief centres of Jewish population in all the nations of Europe (Russia excepted, which still excludes them), on the north coast of Africa, in a few places of Western Asia, and above all in the Holy City of Jerusalem. The Lord's command is once more obeyed, "beginning at Jerusalem." Of the ten millions who represent the Jewish population of the earth about half is supposed to be directly or indirectly reached by missionary effort. *And what have been the results?* Sufficient to justify the unrepented statement of St Paul, that "the gospel is the power of God unto salvation to the Jew first" (Rom. i. 16). More than 20,000 Jews have been baptized into the Christian Church, and more than 100 Israelites are ordained ministers of the Church of England. Thousands are secret inquirers. Bibles, New Testaments, and our noble Liturgy translated into their own language, are bought and read by the Jews. Controversial works, especially those of the late Dr M'Caul, are eagerly studied by them. Translations of the Old Testament are being made by the Jews themselves; and new translations approach more and more closely to the Christian interpretations. For one example we might take יִשְׁקֹץ—"kiss the son" (Psalm ii. 12). Most Jews follow Rashi, and interpret בִּרְיָ "purity;" but some of the later German versions boldly translate "Do homage to the Son." New life and light are breaking on the Jewish mind. They feel that they are a power in Europe. They are demanding the revival of their own national Sanhedrim. Men from among them are governing nations. They are coming into God's remembrance. And when He receives them again, "it will be to the world as life from the dead" (Rom. xi. 15). "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6). The returned Messiah shall be monarch of the earth. "In that day shall there be one Lord, and His name one" (Zech. xiv. 9). And from the streets of Jerusalem which once echoed to the cry, "Crucify Him—crucify Him," shall go up the triumphant shout, "Crown Him—crown Him, King of kings, and Lord of all."

DISCUSSION.

The Rev. PREBENDARY CHURTON.

I AUGUR well for this our fourteenth Congress, from the fact that the Jewish subject has now for the first time come before us as a Church of England Congress. If for a moment I may refer to those who are gone, perhaps I may mention that the late Bishop of Chichester (Bishop Gilbert), beginning by joining the Jewish cause, partly from his office and position among us, was led on year by year to enter, not only heartily, but enthusiastically, into the espousing of Jewish Missions. May I be pardoned if I express my belief that missions to the Jews ought to stand *first* in our interest, and hold a kind of pre-eminence in our estimation above all other missions. To our elder brother, the Jew and Israelite, we owe, under God, every spiritual blessing. How then can we be guiltless or prosperous as a Church or nation while we neglect him? "I will bless

him that blesseth thee." "Blessed is every one that blesseth thee." If a speaker yesterday (Rev. Malcolm M'Coll) looked to the Old-Catholic movement as a means of intercommunication and increased progress towards unity in the Christian Church among different kingdoms and nations, how much more will the bringing in of that nation which is scattered among all nations, tend, in God's own time, to bring about a truer unity. At the most solemn day of all the Christian year our Church calls upon us to intercede for the Jewish people. Our pre-reformational prayer, however, for them on Good Friday was—"We pray for the Jews who believe not, beseeching that Thou wouldst take away the veil from their heart." We so far paid honour to them by a separate and distinct prayer, and did not, as, alas! now, crowd indiscriminately together "Jews, Turks, infidels, and heretics." But our prayers and intercessory interest for the Jews should not be limited to that one most solemn day of our whole year. There is a season approaching—the season of Advent—when, as we look back to a Saviour already come, we are at one with the Jew in looking for a Saviour and Messiah yet to come. Let our Advents, then, when, in common with the Jew, we look for a Saviour to come, not be without special prayer for the Jew, and if opportunity be given, some mission effort also towards him, when with him we stand looking with longing expectation for a Saviour. It has been grief and pain to me to notice, now for thirty years or upwards, how the cause of Jewish Missions, as carried on by the London Society for Promoting Christianity among the Jews, has met with support from only one portion (speaking generally) of our Church. This ought not so to be. The cause of Jewish Missions is as wide and great as the world over which they are scattered. Let us hope that this Congress may tend to wipe off this reproach, and that the Church of England may more entirely as a Church give its hearty support to Jewish Missions. The Jew is naturally and nationally (I speak from many years' knowledge of, and precious friendships with, converted Jews) a good and sound Churchman. It becomes good Church of England Churchmen to give all sympathy and support to missions to the Jews. As it was to St Paul, so also to the Saviour himself—"sprung from the tribe of Judah," and therefore Himself by nation a Jew, the welfare and salvation of His own people is precious. What are His words on this matter of intercession for them? "For Zion's sake I will not be silent, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth." And as He himself thus intercedes, so He bids His Church follow His example of intercession. And so we of this Church Congress, for ourselves, and in this our day, are called upon by Him, as "His remembrancers" who are to plead together with Him to this end—"Ye that make mention of the LORD, keep not silence, and give Him no rest, until He establish, and until He make Jerusalem a praise in the earth"—until He "make Jerusalem a rejoicing, and her people a joy."

The Rev. Dr MARGOLIOUTH.

PREBENDARY CHURTON commenced by congratulating this great assembly at last taking cognisance of the Jewish cause. I feel very thankful too, for to tell you the truth, I endeavoured to remonstrate last year against the negligence on the part of the Congress with respect to the Jews. In the last November number of the *Hebrew Christian Witness* an article appeared entitled *Ungrateful Christendom*, the object of which was to point out the great anomaly that Congresses should have taken place at the same time in America and Bath, and the Jews were completely left out; so that to a certain extent I have the assurance to arrogate to myself the importance of having brought the subject before this Congress. I wish to make a remark respecting the construction which one of the gentlemen who read a paper put upon the term Modern Judaism. He endeavoured to point out that in all probability the Subjects Committee meant to point out that the Jews were still aliens to the Church here. I maintain that they had probably a different view, and put a different construc-

tion upon it. What the Subjects Committee meant to intimate was, that the English Jews belonged to Home Missions and not to Foreign Missions—and very wisely so. What business had the Jews in England to be relegated to Foreign Missions? What business has a clergyman who has Jewish residents in his parish to neglect their spiritual condition. If he is not able to do justice to the Jews, if he finds two hundred Jewish souls in his parish, I maintain he has no right to accept the incumbency of a parish where he is not able to attend to the spiritual wants of the Jews. What the Subjects Committee meant to intimate was evidently that the Jews should henceforth belong to the Home Missions; and if this were but acted upon, there would be no necessity for a staff of missionaries to the Jews in England. Every clergyman who has a parish which contained Jewish souls would endeavour to make himself acquainted with the subject, and be fit to call them to a knowledge of salvation. But you will probably say, "There are eminent Jews in England inaccessible to missionaries." So there are many, many Christian professors who are not accessible. I know many professing Christians who are utterly inaccessible. I know what parish-work is as well as any clergyman. If I ventured to address an eminent Christian professor with regard to his carelessness about the religion he professes, I should be soon sent about my business; but I maintain that the inaccessibility of certain eminent Jews should not deter the English clergyman from attending to those who are accessible. I know full well the present condition of the Jews; if my time were but longer, I should be able to tell you a great many things which would probably surprise you in connection with missionary-work amongst the Jews. I believe the Subjects Committee have been very wise, and made the subjects which they have suggested comprehensive. By using the expression "Modern Judaism" they might have intimated that henceforth the subject of Modern Judaism should become part and parcel of the clerical equipment in the education at our universities. I maintain that every clergyman appointed to a living where there are Jewish residents should be thoroughly fitted with that knowledge, and that in our colleges there should be a special chair for the professorship of dealing with Modern Judaism—teaching candidates for holy orders to meet the modern Jews on their own ground. There are some on this platform, and others I know, who understand the subject; but I have never known any persons so thoroughly acquainted with it as were the late Dr M'Caul and two of his sons. One of the greatest tributes to his memory would be if his two sons, so thoroughly acquainted with Modern Judaism, were made the teachers of a staff of ministers, in order to do justice to this great cause. I cannot help recalling to your minds how his surviving family still take the greatest possible interest in the Jews. Christians have only to make themselves acquainted with the subject, and they would, I am sure, take a deeper and a lasting interest in it. I was anxious to say a few words on the present occasion, because I feel so much upon it. Modern Judaism cannot be meddled with by a 'prentice hand, however clever that 'prentice hand may be. It requires a great and special education on the subject; and I wish to impress on this Congress that they should lay to heart the subject, and endeavour to point out to their ministers, wherever they have an opportunity, the duty of going and visiting those Jewish souls. You are solemnly responsible for their salvation; you must not depend on any society. My object in speaking was to enlist the sympathies of all in the cause that has been so ably and eloquently pleaded by the gentlemen who have preceded me. Arch-deacon Churton's allusion to the different anniversaries on which we celebrate the gift of Almighty God of His only-begotten Son leads me to say, dear friends, do not be guided by those anniversaries only. The prayers you offer up, the anthems you sing in Church, are Jewish from beginning to end, and that soul must be dead which can read the lessons spoken by Jewish apostles and prophets, and yet feel no interest in that great nation through whom that great gift is received. May God open the hearts of every one present to be conscious of a deep and solemn gratitude to that nation through whom was given them not only a Saviour, but His Word to guide them.

The PRESIDENT.

ALLOW me to correct the interpretation of the last speaker of the intention of the Subjects Committee when they put on the paper the subject of Modern Judaism. What we meant was that Modern Judaism—the sentiments, the teaching, and the principles of the modern Jews differed entirely from the old Rabbinical system which the ancient Jews observed, and many of the Jews of the present day adhere to. We wanted to distinguish Modern Judaism from the old Rabbinical traditional Judaism, and in that respect Dr Margoliouth has interpreted the meaning of the Subjects Committee inaccurately.

CHRISTIAN MISSIONS, ESPECIALLY IN RELATION TO
MOHAMMEDANISM AND OTHER ORIENTAL
SYSTEMS OF RELIGION.

PAPERS.

The Right Hon. the EARL OF CHICHESTER.

IN the short paper which I am about to read upon "Christian Missions, especially in relation to Mohammedanism and other Oriental Systems of Religion," I shall assume that we admit our obligation, as members of the Christian Church, to send the gospel to all nations. My remarks, therefore, will be addressed chiefly to the manner in which our missionary efforts can best be conducted. This, indeed, I suppose to be the line marked out for me by those who selected this subject for discussion at our present meeting, and which I cannot help wishing had been entrusted to abler and more worthy hands. It will of course be impossible to do justice to so large and interesting a subject in the short space of time allotted to me; I can only attempt to bring under your notice a few facts and thoughts, from which you may be able to draw some practical conclusions for yourselves.

Every one who has fairly studied modern history, or who is at all acquainted with the state of society and religion in the East, must, I think, regard the Mohammedan religion as a fact of great interest and importance. Next to the wonderful providence of God in preserving the Jewish nation as a separate people, the history and continuance of Mohammedanism is perhaps the most remarkable fact of modern history in its bearing upon the Christian Church.

The former continues to be an invaluable witness to the antiquity, genuineness, and truth of the Old Testament Scriptures. The Koran is likewise a witness to these same Scriptures; but the religion of Mohammed and the Mohammedan conquests seem to have been providentially permitted as a scourge of the mediæval Church, by which God rebuked the growing tendency within it to superstition and idolatry. May not the *continuance* of Islam have a voice of warning and of instruction to the Churches of our own days?

In reading the histories of the times to which I refer, one cannot perhaps feel much sympathy with the Iconoclasts, who exhibited a good deal of inconsistency of principle, as well as violence in their proceedings.

But although there is more moderation and good sense in the writings of the other side, and especially in some letters of Gregory the Second, it is impossible not to observe even in these that the use of images and other superstitious practices had obtained a dangerous ascendancy in the Church of that period. In one of these letters, Pope Gregory makes this remark: "Images have ever been handed down by tradition; the bishops themselves brought their images with them to the councils; for no good man ever took a journey without them."

The immediate and first result of this contest was, as you are aware, that under the Empress Irene, at the close of the eighth century, the use, and practically the worship, of images was restored.

In the Western Church the practice has continued down to the present day. In the Greek and Eastern Churches, whatever may have been their superstitions in the dark ages to which I have referred, let us hope that now they are emerging from that darkness. Of this we have, I think, an encouraging proof in the presence amongst us to-day of two Oriental Bishops, to whom, in the graceful words of our own Bishop, we have just given a hearty and brotherly welcome.

It was, then, at the very time when these superstitious usages were authoritatively established that the great prophet of Arabia and his followers commenced those terrible invasions of Christendom, and became the scourge and the conquerors of a large portion of the then civilised world.

Without dwelling upon the religious errors of the Koran, or the cruelty of these fanatical warriors, it is important to notice that the avowed object of Mohammed was to extirpate every species of idolatry, and to compel man by the sword to acknowledge and to worship the one only true God.

It is also worthy of remark, that Mohammed always accused the Christians of Tritheism, alleging that they worshipped as God, a father, a mother, and a son. Now, though Mohammed was no doubt ignorant of the real state of the Church, and of the doctrines of the gospel, it is evident from history that at this period, or perhaps a little earlier, the Eastern and Western Churches had commenced offering an unscriptural reverence, and even worship, to the Blessed Virgin.

It matters not for my purpose whether we consider the prophet to have been an honest fanatic or an impostor, nor how far the voluptuous descriptions of Paradise in the Koran contributed, as Gibbon supposes, to the success of the new religion. It seems, however, only reasonable to suppose that the elements of truth, however small, contained in the Koran, were in some degree conducive to its reception.

Although I differ widely from some of Professor Maurice's theological opinions, I can refer with pleasure to his Boyle Lectures "On the Religions of the World." In these there are some interesting remarks on the manner in which Christian missionaries should deal with false religions which contain some elements of truth. He says that in all of them there is one side which touches Christianity, and that it is by addressing himself to that side that the missionary can best hope for success.

It seems to me that much of the teaching of the Bible is after this inductive fashion. Revelation always assumes the existence of conscience and of some kind of natural religion. The new truths are, as it were, built upon some truth already existing or accepted. Our blessed Lord's parabolic teaching is of a similar character. So also Paul at Athens made

use of the inscription "To the unknown God," and preached to the Athenians "Him whom they ignorantly worshipped," and even quoted one of their own poets in support of the great truths he was propounding.

The advantage of this mode of teaching is not merely that it is likely to conciliate the hearers, but it seems to be the natural process by which knowledge of any kind is conveyed to the human mind. The use of inductive reasoning may be supposed to be as effective in teaching or acquiring religious truth as in the investigations of science or philosophy. As two examples of this kind of teaching, I may venture to instance our Lord's parable of the prodigal son, and, as an uninspired specimen, Butler's first sermon on the love of God.

Thus, in dealing with Mohammedans, the missionary may appeal to their belief in the one only true God; and on the same principle, he might show that any superstitious or idolatrous rites which they may have witnessed in some Christian Church were in truth quite as contrary to the religion of Christ as to that of the Koran.

And so, according to Professor Maurice's principle, a missionary should avail himself of any spark of truth, wherever it may be found, and however encumbered with rubbish and superstition; and instead of treading out that spark, he should rather endeavour to feed it, and fan it into a flame of true light. Upon somewhat the same principle, Francis Xavier, in writing to a brother missionary, very sensibly observes, "You cannot expect men to admit truths to which their own consciousness does not respond."

In regard particularly to Mohammedans, I would observe, on the authority of an old and experienced Indian missionary, that the Christian teacher should himself be instructed in the history and religion of Islam, and that he should, in some measure at least, understand their different books, besides the Koran, on which books their different sects are mainly founded.

So also, with the other two great religions of the East, the missionary should be able to distinguish between the Buddhism of China with its admixture of Confucianism, and the religion of other Buddhists; and in his dealings with Brahmins and Hindus, he will be greatly helped by some knowledge of the Vedas and their other ancient books.

I need scarcely observe that a missionary should be able to speak fluently the native language; but he should also inform himself of the native proverbs or traditional sayings of their wise men. I heard lately the following anecdote from the Bishop of Kaffraria (Dr Galloway). Having completed a translation of a portion of the New Testament, he was unable to find any native word equivalent to *conscience*, and accordingly was obliged to coin one for the occasion. The natives, he said, did not like this new unintelligible word, but shortly afterwards his catechist informed him that there was a native proverb or belief to this effect: Every man has two hearts, the one a bad heart, always urging the man to what was wrong and cruel; the other a good heart, gently resisting the bad heart, and leading the man to virtue and goodness. Each of these hearts had its particular name. The good bishop at once wisely adopted the name of the good heart for *conscience*, and the natives readily accepted and understood the word in its Christian sense.

But admitting the importance of this kind of knowledge, and of the

right principles of teaching, it is above all things essential that the gospel preached by the missionary should be no uncertain sound. It must be always a plain, faithful declaration of God's message of pardon and love to a guilty and rebellious world. And the forms of worship should be as simple and free as possible from all appearance of superstition. The greater the contrast between the Christian and the heathen forms of worship, the more will the native mind be impressed and attracted towards the pure light of the gospel.

Before I venture to add a few remarks upon this primary and essential condition of missionary success, I must call your attention to some of the causes of failure in the missions of the sixteenth century, and in later ones of the Romish Church.

Amongst these I would mention, first, The practice of wholesale baptisms without previous instruction.

Secondly, Ignorance of the native language and religion.

Thirdly, The absence of translated copies of the Scriptures to circulate amongst the converts.

Fourthly, In the case of South America, the use of physical force when Christian missions followed in the wake of conquest, and were accompanied with all the pomp and splendour of Spanish pageantry, both in civil and ecclesiastical ceremonies. To a limited extent there was this kind of accompaniment to some of the missions of Francis Xavier. He had always the pecuniary and political support of the King of Portugal, and in some instances his progresses were attended with a good deal of pomp and ceremony.

In enumerating these causes of failure, I have not mentioned the defective character of the doctrine; because, though the simplicity of the gospel was overlaid and corrupted by a variety of superstitious legends and observances, yet I believe that, in the two instances to which I refer—I mean the missions of Francis Xavier and of the Franciscans to South America—the Christian character of these devoted men, and probably their teaching, was far above the general standard of the Church of Rome at that, or in subsequent periods. The consequence of this defective system was, that even where large numbers were baptized and became professed Christians, their religion was a mixture of heathenism and Christianity, and their moral conduct little better than before their nominal conversion.

In all these early missions, real conversions to God seem to have borne an infinitesimally small proportion to the baptisms, and the work, such as it was, did not last.

Francis Xavier, in a letter to a brother missionary, says, "If in imagination you will search through India, you will find that few will reach heaven, either of whites or blacks, except those who depart this life under fourteen years of age, with their baptismal innocence still upon them." Again, in a letter to his friend Ignatius Loyola, he writes, "The natives, on account of their enormous wickedness, are as little fitted as possible to embrace the Christian religion." Similar confessions of failure, and even stronger, are to be found in the history of the conquest of South America by the Spaniards; yet no one can doubt the high Christian character of some of the Spanish missionaries, or of Francis Xavier.

What then, we may ask ourselves, has caused the comparative success

of modern Protestant missions ? By what means, under God, have whole villages become Christian communities, native Churches self-supporting, and maintaining a respectable and generally consistent character ?

I would say that, for the most part, our modern missionaries have been better instructed, both in the customs and languages of those whom they went forth to teach ; that they have been careful to instruct the candidates for Baptism in the truths of Scripture ; that the Holy Scriptures themselves have been translated into the vernacular languages ; and finally and chiefly, that they have preached a plain and simple gospel. They have preached Jesus Christ, and Him crucified, as the only ground of a sinner's hope for pardon and salvation. They have proclaimed those blessed truths which, in the words of Xavier, do find a response in the consciousness of man—a revelation which meets and satisfies the cravings of the human heart, and thus carries with it the seal of truth and of God to every soul that believes.

It seems impossible to overrate the advantages now possessed by our Protestant missionaries in having at their command an unlimited supply of copies of the Scriptures in the native languages. I was told by that distinguished and faithful missionary to the South Sea Islands, the late Mr Williams, that he found the simple reading of the 44th chapter of Isaiah more effectual in convincing the natives of the folly and sin of idol-worship, than any of his own teaching or preaching. The 17th verse, "and the residue thereof he maketh a god," were the words which at once laid hold of their understanding and their conscience.

It seems to my own mind that there is nothing in our own day more encouraging to Christian hearts than the remarkable manner in which the simple reading of the written Word of God is blessed to the conviction and conversion of men of all countries and of all religions.

It is thus that God "magnifies His name and His Word above all things."

The Rev. Dr CALDWELL, Missionary, S.P.G., Tinnevely, India.

It might perhaps be expected that I should avail myself of this opportunity to supply some information respecting the progress and prospects of Christian Missions in India, or to discuss some questions that have arisen respecting their organisation and management ; and this would probably have been my own opinion of what was desirable, had it not been for the importance which certain more general questions, affecting the relation of Christianity itself to the religions of the world, and especially its relation to the Oriental systems of religion, have lately assumed. The view of this subject which seems to be prevailing more and more amongst the literary and scientific classes, and to which utterance appeared to me to be given a few weeks ago, at the International Congress of Orientalists, by one of the most distinguished scholars and men of letters of our time—that view would lead, I believe, either to the abandonment of missions altogether, or to their being left exclusively in the hands of persons who have "a zeal for God, but not according to knowledge." Missions and missionaries were, it is true, spoken of on the occasion referred to with the greatest respect : a wish was expressed that

where there is one missionary now there should be ten; and a recommendation was made of a more thoroughgoing character than anything that has yet been proposed, as far as I am aware, even by the conductors of missionary societies themselves, to the effect that a considerable number of the non-resident fellowships at the universities should be utilised for sending out missionaries to various parts of the mission field. This being the case, and our thanks being undoubtedly due to the learned professor for his excellent proposition, it might seem ungracious and unreasonable to express any dissatisfaction; and yet I must say I have found it impossible to feel altogether satisfied. I have felt it impossible to refrain from availing myself of the opportunity this Church Congress affords to avow my conviction that what appeared to me to be abandoned was of greater value than what was retained. As "life is more than meat, and the body than raiment," so Christianity itself is of greater value than missions. Christianity is of more importance than the system of means instituted for the purpose of propagating it in the world; and this being so, if Christianity should come to be regarded, not as a divine gift to mankind, not as a divinely-ordained remedy for human sin and sorrow, but virtually as a human invention, as springing, equally with all other religions, from what is termed "the sacred soil of the human heart"—if this idea should spread, if it should dominate the minds of educated men, the result would be, not merely that missionary zeal would decay—not merely that where there are ten missionaries now in the field we should scarcely be able to retain one, but that it would be impossible for missionary zeal ever to revive, seeing that Christianity itself, or everything of importance we understand when we speak of Christianity—everything that makes Christianity precious to earnest, devout minds—everything that makes Christianity a power in the world—everything that makes it worthy of being retained, worthy of being propagated—everything which makes it worth living for, worth dying for—would have passed away.

In the remarks I am about to make, illustrative of this view of the question, respecting the Oriental systems of religion as contrasted with Christianity, I intend to restrict myself to Hinduism or Brahmanism, the religion of the people of India, though much that I have to say would apply equally well, *mutatis mutandis*, to Buddhism.

Very different estimates of Hinduism have been formed at different times, and by different persons at the same time. There was a time when persons who wrote about Hinduism too generally fell into the error of indiscriminate depreciation. That period has passed away, and the error into which people at present, as it appears to me, are too apt to fall, is that of indiscriminate laudation. The amount of what is good in Hinduism, as in the character of the Indian people and the structure of Indian society, is often at present exaggerated; and we are called upon, not only to respect that which is good, which is perfectly fair and right, but also to ignore that which is evil, or to forget that the evil is greatly in excess of the good. We seem sometimes, also, to be called upon to regard evil not as evil, but as goodness of a grotesque or unusual type. A very misleading impression might be produced by a series of extracts taken skilfully from the sacred books of the Hindús. It would be easy to select—say from that great storehouse of Indian traditions, the Mahá-

Bhārata—a series of extracts which should contain moral and religious teaching of a very high order ; but if it were desired that a perfectly fair estimate should be formed, it would be necessary to explain that such extracts represented only an exceedingly small proportion of the contents of the book, and that much that it contained was so bad—so deeply tinged with low, tricky morality and indecency—that it has been found to be a practical difficulty—as is the case also with many other similar books—to select any consecutive portions suitable in length, and not morally unsuitable, for the Indian University examinations.

I recognise in Hinduism three elements which have contributed in various degrees to make it what it is. First, there is the merely human element, which manifests itself in principles, sentiments, and practices, which appear to be the legitimate outcome of Indian human nature. Our estimate of this, the preponderating element in Hinduism, will depend very much on the estimate of human nature we are accustomed to form. One estimate of the heart, man's moral nature, is that it is "a sacred soil" from which everything that is good and lovely, including the Christian religion itself, naturally springs. Another estimate of the heart is that "it is deceitful above all things, and desperately wicked ;" and may I not add that if we look around us and look within, this is the estimate which we shall find to be correct ? As water, therefore, cannot rise above the level of its source, so we may reasonably conclude that the merely human element in Hinduism will not be found to rise above the characteristics—good in part, but evil in the main—of the source from which it emanates.

I recognise also in Hinduism a higher element, an element which I cannot but regard as divine, struggling with what is earthly and evil in it, and frequently overborne, though never entirely destroyed. I trace the operation of this divine element in the religiousness—the habit of seeing God in all things, and all things in God—which has formed so marked a characteristic of the people of India during every period of their history. I trace it in the conviction that there is a God, however erroneously His attributes may be conceived, in or through whom all things have their being ; in the conviction that a religion is possible, desirable, necessary ; in the conviction that men are somehow separated from God, and need somehow to be united to Him ; but especially in the idea I have found universally entertained, that a remedy for the ills of life, an explanation of its difficulties and mysteries, and an appointment of a system of means for seeking God's favour and rising to a higher life—that is, a revelation—is to be expected ; nay more, that such a revelation has been given, the only doubt being as to which of the existing revelations is the true one, or the more directly divine. Nor need we hesitate to recognise in such ideas a divine origin, seeing that in human society, and especially in the domain of morals, we may always and everywhere see a Divine Purpose working itself into shape. But irrespective of such considerations, I am persuaded that much of what I have referred to may be traced to a distinctively Christian source. When I look at some of the secondary developments of Hinduism, as, for example, the doctrine of incarnations, the incarnation especially of Krishna, which is so evidently founded on a distorted version of the gospel history of Christ, the doctrine of faith, of grace, of the relation of faith to works, of the relation of divine grace to

the human will in salvation—it appears to me in the highest degree probable that we have before us a result of the contact of the Indian mind with the Christianity of the West at some period prior to the commencement of modern missions, though when and how this contact took place is at present uncertain.

It is strange that it is at this point, not in connection with the merely human element in Hinduism, that we are confronted with the most remarkable evidence of the existence in it of an element which can scarcely be described otherwise than as diabolical. One of the worst things in modern India is the sensual worship of Krishna, as practised by some of the more enthusiastic sects; and this appears to be mainly an imitation of one of the highest developments of Christian devoutness, the personal love of the soul to the Divine Saviour of men. That which appeared to be most truly divine in its origin has become earthly, sensual, if not actually devilish, by contact with impure minds. Allied to this, though still more detestable, is the worship of the *sakti*, or female energy, by the left-hand division of one of the Saiva sects. I cannot do otherwise than place in this bad category that element in Hinduism which, under the venerated name of religion, teaches immorality, either by precept, or by representing divine personages as licentious, cruel, or otherwise immoral, or by giving licentious, cruel, or otherwise immoral practices a place in divine worship. There is hardly a virtue that is not praised in some Indian book; but on the other hand there is hardly a crime that is not encouraged by the example of some Indian divinity. I think I may safely also assign a place in this category to the worship of devils or evil spirits, which so extensively prevails in some parts of India, and which, though independent of Brahmanism in its origin, and probably anterior to it, has been amalgamated with it as one of the authorised developments of Saivism. It is not my purpose at present to treat of Buddhism, but I cannot avoid saying in passing that, whilst I respect the morality of Buddhism, and admire its compassion for suffering humanity, I regard as more deplorable than anything in Hinduism that element in Buddhism which, under the name of supernatural illumination, teaches atheism, nihilism, and despair.

If we wish to form a just estimate of Hinduism, we must beware of founding our judgment on the Vedas, the system of religion contained in which is at present of little more than antiquarian interest. We must beware, also, of founding our judgment on the Indian philosophies; for though those philosophies profess to be the innermost essence of the Indian systems of religion, and though their influence on all classes, down almost to the lowest, is greater than that of any other systems of philosophy in any other part of the world, I regard them as in reality independent of religion altogether. Vedantism, for example, is simply the extremest development of idealism, and a Vedantist might be either a Vaishnava or a Saiva. It is not inconceivable even that he should be a Mohammedan or a Christian. If we wish to form an accurate estimate of Hinduism as a religion, we must found our judgment on the forms in which it manifests itself in daily life among the masses, and the tone of mind and style of character it produces. We must judge it by its fruits. Judging of Hinduism in this way, the conclusion to be deduced from the actual facts of the case is, that it is the source of many

of the worst evils the country endures, and the chief obstacle to its enlightenment and moral progress ; and hence, that its disappearance from the stage, and the spread of Christianity instead, would be as life from the dead. Christianity would be the best realisation of the visions of its seers, and the best fulfilment of the longings of its sages. It would deliver that which is good in it from the bondage of corruption, it would enable it to cast out that which is evil, and it would dissipate the clouds which hide from it the face of God.

“Immortal EAST! dear land of glorious lays!
See here the ‘Unknown God’ of thy unconscious praise.”

It would be an error to suppose that missionaries are now for the first time learning to take up this attitude towards Hinduism. They have long used extracts from Indian books of authority, not merely for the purpose of showing that those books in many important particulars contradict one another, but also for the much higher purpose of showing that Christianity is not, as Hindus are apt to fancy, an outlandish novelty, but is in reality in accordance with the best sentiments of India's best minds. They have avoided, however, the error into which some men of letters, not missionaries, have fallen—like the late author of an interesting book entitled “*Dravidian Folk Songs*”—the error of over-estimating the proportion of what is good in Hindu writings, and virtually ignoring the existence of what is evil in them, though the evil be ten times greater in amount than the good, and a hundred times more popular and influential.

It appears to me that we miss the purpose Divine Providence has in view in giving us the position we have in India, if we content ourselves with eulogising what we consider to be good, without endeavouring to help the people to condemn and reject what is evil. There are not a few of our native fellow-subjects in India who have acquired sufficient enlightenment to perceive and approve what is good ; but unhappily we often find the same persons timid in carrying out what they approve into practice, and far too tolerant of evil ; in consequence of which, though there is much room for reform in every department of things in India—in social usages, in morals, and in religion—most Hindus gladly welcome any excuse for letting things remain as they are.

I fear this will be the result of the manner in which what is termed the science of religion has recently been studied in this country. The Indian mind will welcome anything which seems to deprive Christianity of its authority, and when Christianity sinks in the scale, it is not the *Brahma Samāj*—it is not the religion of nature—but Hinduism, with all its absurdities and immoralities, that will rise.

I have no objection whatever to the application of the comparative method to the study of religions. On the contrary, if only the comparison be fairly made, I am convinced that whatever religion may suffer, Christianity will not suffer, but will gain. What I think open to objection is a comparison which attempts to prove the absence of essential differences between the things compared, by the easy process of omitting essential differences. I cannot think a comparison of religions fairly conducted when the Christianity which is compared with the religions of the world appears to be a Christianity denuded of its most essential characteristics—a Christi-

anity without the Incarnation and the Resurrection, a Christianity without the Cross, a Christianity without Christ. To omit, whether directly or by implication, these characteristics of historic Christianity, would, as it appears to me, be as unscientific as to omit the consideration of specific differences in the classification of zoological or botanical species. Man's position in the world cannot fairly be determined if we describe him only by those physical qualities which he possesses in common with the rest of the animal creation, without taking into account his conscious intelligence, his power of speech, his reason, his sense of moral obligation, his capacity for religion; in virtue of which endowments he claims, and justly claims, to have been made in the image of God. May I not carry out the parallel by affirming that as man is God's interpreter to nature, so Christianity is God's interpreter to man, and that what man is amongst the birds and four-footed beasts and creeping things, that, and a great deal more, is Christianity amongst the religions and superstitions of mankind. Christianity possesses undoubtedly elements in common with other religions; but if compared with others fairly, and in a truly scientific spirit, it will be found that it occupies not only the highest position, but a position perfectly unique. It will be found that it testifies of itself that it is divine by teaching men of their relation to God and of God's relation to them, and of sin and salvation, as no other religion does or ever did.

The essential differences between Christianity and other religions, and the propriety of acquiring a firm grasp of those differences, will appear, I think, in a clear light when I endeavour to show how we should have to proceed if we wished to induce an intelligent Hindu, unacquainted with English, not merely to think favourably of Christianity, but to become a Christian. It is those very points in which Christianity differs from and excels every other religion which furnish us with the line of argument which we shall find most effectual.

It used to be asserted, some years ago, that the reason why Christianity made so little progress amongst the higher classes in India was because missionaries were generally unacquainted with Hindu philosophy; and accordingly they were recommended to apply themselves to the study of the principal philosophical systems, in order that they might be enabled to present Christianity to learned Hindus in a philosophic dress. I do not consider that view of things correct. I have always, it is true, advocated the study of the rudiments, at least, of the Indian philosophies, but for a different and much humbler reason—simply in order that missionaries might understand the intellectual ground of the attachment of the educated classes to their own religion and their aversion to Christianity, or at least that they might understand the meaning of the hard words they were so fond of using, and in which they appeared to think there was so much wisdom and weight. To this extent I still think the study of the Hindu philosophies desirable; there are cases in which I think it necessary; not, however, for the purpose of providing the missionary with a weapon in his spiritual warfare, for the best of all weapons is in his hands already, but merely for the sake of self-defence. Whatever he may know of philosophy, whether eastern or western, the sooner he can succeed in setting philosophical questions aside and grappling with the conscience the better; for it is always found that opposition to the Gospel, from whatever quarter it may proceed, is best met by the Gospel itself.

In dealing with Hindus ignorant of English—and the same will hold good also with respect to most of those who know English—what are called the external evidences of Christianity, that is, evidences and arguments founded on history, or which presuppose some knowledge of history, will be found to fall flat on the ear. Something worthy of being called history exists in Cashmere in the extreme north and Ceylon in the extreme south ; but in India proper not a single narrative that can properly be called history has ever been written by Hindús. History has always been discouraged in India by the prevalence of idealistic philosophies. Why should people care to record the events of a merely ideal world ? Hence the history of the Bible, the history of Christianity, the history of the Church, will rarely be found to impress the Hindu mind. Miracles, to carry conviction, must be performed in the presence of the people ; prophecies must be uttered in their hearing and fulfilled in their sight. For other reasons it is obviously out of place to attempt to speak to persons who have not yet accepted the rudiments of the faith, of the Christian mysteries, of the means of grace, of the Christian life ; and worse than out of place to speak to them of points which are subjects of controversy amongst Christians.

It requires no acquaintance with Hindu philosophy on our part, or of history on the part of the Hindus, to enable us to make use of some of the internal evidences of Christianity. It will be possible to show that Christianity is the most reasonable religion in the world, the religion which is most conducive to enlightenment, progress, order, and peace, the religion which is professed by the most cultivated nations in the world, so that civilisation and Christianity are almost conterminous. We get upon higher ground when we show that Christianity is the only religion which is suited to every country, race, and class ; that it aims at the peaceful conquest of the whole earth ; and that now, nineteen centuries after its first appearance in the world, it is as full of missionary zeal as it was during any previous period of its history. We may dwell with still greater advantage on the high moral teaching contained in the Holy Scriptures—the zeal for righteousness which breathes and burns in every portion of the Old Testament ; and which, instead of waxing cold in the New, burns therein with an intenser fervour and with a radiance which is all the lovelier because it seeks to save, not to destroy. Never perhaps is the immense superiority of Christianity to Hinduism more distinctly apparent than when we compare the Hindu incarnations—the best of them incarnations of manly courage, the worst of them incarnations of lasciviousness—with the incarnation of moral goodness, the incarnation of truth and purity, the incarnation of self-sacrificing love, exhibited to the world in Christ. We are on safe ground also, as well as on high ground, when we show that Christian teaching is the only moral and religious teaching in the world which rises above the level of ordinary human nature. It does not swim with the stream of human ideas and inclinations, but firmly resists that stream. It gives us a higher purpose of life and higher motives, and sets itself thereby to raise us to a higher level. It is so much higher than anything we suppose to be high in ourselves, and so much better than anything we suppose to be good in ourselves, that we cannot but conclude that it must have proceeded from Him from whom we ourselves proceeded, and to whom we have to prepare to return.

These considerations will be intelligible to all educated Hindus, whether

acquainted with English or not, and some of them will be found to be intelligible even to the uneducated. Each of them, I believe, is valid and sound as far as it goes, though it is admitted that they are of different degrees of value. Taking them altogether they ought to carry conviction; and yet it is often found that conviction produced by these considerations does not necessitate conversion. The considerations I have mentioned are regarded as hardly sufficient to prove that it is absolutely necessary that every man should become a Christian. The acceptance of Christianity as a religion may, it is supposed, after all be optional. It may only be like the offer of a luxury of a high order, the acceptance of which may be left to a man's own discretion. These considerations hardly reach the conscience, in its dealings with which it is that Christianity proves itself to be a moral necessity. Hence, without excluding these considerations, but without relying too much upon them, without allowing them to occupy a disproportionate share of the attention, it is the missionary's chief aim—now, as in the earliest days of the Gospel—to bring to bear upon the conscience all that is included in the doctrine of salvation by the Cross. His first work is to convince of sin, to show that moral evil is not a legitimate acting out of the law of our constitution, but is rebellion against the highest element in our constitution—conscience, the voice of God within—and therefore rebellion against God. He has then to show that Christianity, the only religion which treats man as a sinner, is also the only religion which brings man the good news of salvation from sin. In the cross of Christ we see a means whereby moral evil may be expiated—that is, so forgiven that the forgiveness does not violate, but illustrates and confirms the moral order of the world; and in the communication of the Spirit of Christ to all who lay hold of the cross we see a means whereby evil habits may be overcome, the mind cleansed, and new love, new life obtained. Thus Christianity sets itself first to produce an imperative sense of want, and then to supply that want and all wants out of the fullness that is in Christ. Hence, instead of being regarded as one religion out of many, better than others, diviner than others, but not on that account necessary to be adopted by every man, Christianity claims to be regarded—as indeed it is—as the only religion which fulfils the purposes for which a religion is required—as the only religion which reconciles man to God, as the only religion which produces not merely moral amendment, but spiritual renovation, as the only religion which brings salvation. It claims, therefore, to be a religion which every man is bound to adopt, in accordance with the good purpose of the goodness of Him who tasted death for every man. It asks admission into every human heart, not as a suppliant, but on the authority of the highest law.

The sketch I have now given of the use that might be made by a missionary, especially by a missionary to India, of the particulars in which Christianity differs from all other religions, may suffice to show what a grievous wrong is done to it when other religions, whether avowedly or by implication, are placed on a level with this the best gift of God to mankind, and also what an amount of damage would be inflicted on the missionary cause if the divine authority and essential characteristics of Christianity were ignored. Better that missionaries were left without the kind wishes for their success that have been expressed, than that they should be tempted to let go the principles that

impel them to go forth into the field, the banner under which they fight, and the weapons with which their success is achieved. Deprive Christianity of Christ's divinity and atonement—let the Cross of Christ cease to be the centre of the Christian system—and the doctrines that remain will cease to have any power to attract. No heart will be stirred to devotion, no hand will be nerved for missionary enterprise, by a Christianity without Christ. Sceptics themselves cannot but admit that the only strong, zealous Christianity, the only Christianity that propagates itself, is the Christianity of which a divine saving Christ is the sun and centre; and when they look back with regret, as their poems show that they sometimes do, on what they have lost in losing faith in Christianity, it is the disappearance from their minds and hearts of the Christ of the Gospels that they always regard with keenest regret.

It was very gratifying to a missionary to hear so warm an eulogy pronounced by so distinguished a scholar, both at the Orientalists' Congress, and last December at Westminster Abbey, on the late martyred missionary bishop of Melanesia. But methinks that the lessons that might be drawn from Bishop Patteson's career were not quite exhausted on either of these occasions. Why was it that that devoted man loved the islanders he laboured amongst so well that he would not allow them to be called savages, but considered them brethren, and that he was content, if it were God's will, as it proved to be, that he should die at their hands? We know the secret of his love. He loved because he had been loved. Take away his belief in the Cross—take away his belief in Christ's love to himself and the world—and he never would have given up the delights of an English career to spend and be spent for their welfare, as he did. If we appreciate the result, should we not also appreciate the cause?

ADDRESSES.

The Right Rev. BISHOP STEERE.

THE use of such meetings as this is, that some new thought may be impressed upon the minds of those present, and that our feelings may gather warmth from the sympathy of members. The one new thought to be carried away is the fact of Mohammedanism. It has a wide sway, it is most bitterly hostile to Christianity, it has committed the vilest atrocities, as our friends here from the Holy Land know only too well; it compels us now to deal with it. We have heard about the missions to the Jews; how much labour and money have been spent upon them. Among the Mohammedans we have the converse of those missions. The Jew has to be shown what his own Scriptures point to, and how Christianity has grown out of them. The Mohammedan looks upon Christians as those who have had the truth in an old-world form, and cling to it as the faith of their ancestors; and so, if they cannot be enlightened, he can extend to them a sort of contemptuous toleration, while he regards them and their doctrines as something wholly beneath his notice. And what has the Church done? The Mohammedans declared that they would convert the world by the sword, and by the sword they were met. The only organised plan for the conversion of Mohammedans on a large scale was that in Spain, which was rather a reproach than a glory. Argumentatively, Mohammedanism is very weak. It claims to be the conclusion at which Judaism and Christianity were aiming, and it lands the believer, as it declares itself, in the position of Abraham before that Judaism had been given, or Christianity had come into the

world. It grounds its claims upon promises in the Gospel which are not to be found there. It gives the highest possible testimony to the Divine authority of the Bible, and flatly contradicts its teaching. It is not consistent with itself; it descends to absurd details touching the personal convenience of the man who dictated it, and changes its tone according to the changes in his outward circumstances. Its strength lies only in the clearness and compactness of its theory; this is, as it professes, that God is all in all. A doctrine out of which might grow innumerable blessings, but out of which Mohammedanism has drawn a blind fatalism, not allowing to God even goodness as we understand it, and leaving man with the widest license in practice, and a sure hope of heaven if only he hold to the words of his confession. There is no grace in Mohammedanism, no faith, no new spring of action such as that which we know of. Conversion is not the going over from one theory to another; it is a new life. It is at this that missions aim. Meanwhile, what has the Church done; where are the missions, where are the books? There was no decent version of the Scriptures into Arabic till, within the last few years, one has been made by the American missionaries at Beyrout. When I go out to Africa, whom do I find sitting at the door but Mohammedans? and when I ask for books, one thinks I might get them at Constantinople, another tells me to try Bombay, another believes there are some at Malta, but nowhere do I find a supply of what I want. The Church has neglected to go to the Mohammedans, and they are coming to her. But while the Church has left them, God has not left Himself without a witness. Where Mohammedanism has prevailed there slavery and every evil thing has had free course, the land tends to become a desert, and the people, hating one another and devouring one another, go steadily downward. The Turks have massacred the Christians, have carried off their women and children to fill their own harems, have done every wrong with impunity; but the Christians increase and the Turks diminish. Africa is only falling into deeper ruin the more Mohammedanism prevails. How is it that no great effort is made against this enemy? It is because of the miserable insufficiency of our own faith. See what men do and delight in, and who would care to found missions to make men such as these? There are people who say that Mohammedanism is as good as Christianity, and truly, if their Christianity does them no good it cannot well be worse. It makes its converts feel themselves the slaves of a great master, and so gives them a something of dignity and self-respect, which is dear to the hearts of Englishmen. But then men forget that it has been the unsparing cruelty of these very Mohammedans which has made the men they live among so abject. I can speak to but one point more. How is it with you? Are you thinking now whether you have not a son or a brother, a sister or a daughter, whom you can persuade to take up mission-work? If they come to you for advice, will you tell them that a glorious death is better than a merely comfortable life? It certainly is so; and as Mohammedans never have scrupled at murder, there may be risk among them. But I scorn to think that Englishmen will fear, or Churchmen forget their Lord. Battles are not won by keeping out of danger, or trying only the easiest achievements. Do not ask, Where can I go with the best hope of immediate success and the surest prospect of enjoying good health? But ask, Which is the centre-point of the enemy's position? and carry that, that so you may march on to certain victory.

The Right Rev. Bishop PIERS CLAUGHTON.

FROM having been detained in London to the last moment, I could not be here at the commencement of the meeting, but I heard a great portion of Dr Caldwell's paper, with every word of which this great assembly must have felt great sympathy. He has put before you a great deal which I am sure you will not forget, but carry with you to produce reflection and further action. I am glad, also, that you have heard from a

right rev. brother whom I see for the first time, of another religion, powerful, ambitious, and strong, with reference to which we have heard some things lately which it is most important we should not accept without caution—I mean, that there is a true missionary spirit in Mohammedanism. In one or two instances it may be that that religion has so wrought, but in the main it is as it was in the beginning, a religion which only proceeds by force and compulsion, and is at the present moment the most exclusive and bigoted of all religions in the world. I am not, however, going to speak to you of Mohammedanism or Hinduism, but I will occupy you with a religion with which I came in contact when I was in Ceylon—Buddhism. There you have a religion superior to both of the other two, in some respects the morality which it teaches being next to Christianity, the highest that is put forward in the world; and, what is more, I think it is most free from any specially debasing and cruel superstition. Outside of Christianity Buddhism commands the most prominent and inviting position. What, then, is the fruit and effect of this religion, which, recollect, influences millions? I quite agree with what has been already said—you must not judge of these religions simply by their sacred writings. You could not tell what Christianity is by taking the Old Testament alone, and that is what many of our learned men are doing. I have been amongst Buddhists, and seen and heard what they do and say. I have been on friendly, on kindly terms with them, and I think I can tell you as well as anybody else what is the result of this religion upon the people. The Buddhist priests are not inferior to such a class in any religion, except, indeed, to those of our own; but in the main they are at least a very harmless, they are certainly a very learned, and they are not particularly an inconsistent priesthood. There are certain duties they practise, certain doctrines they teach, and they have full influence over the whole nation, the two and a half millions who occupy the island of Ceylon. What is the fruit of this religion upon the morals and belief—the character of the people? First of all, they have no worship to put before them. There is nothing in Buddhism to meet this—the want of some object of worship. If a man has not heard of God, or if he is taught that he is not to believe in a God, there is something in his heart that seeks after it. You may make him think he is an atheist, but atheism is unnatural in every sense of the word. The priests show the people their temples. There are images of beauty in various postures; there are sacred writings read to them; and in those sacred writings there is a great deal that is beautiful and highly moral; but in whom are they to trust? To whom are they to turn in moments of anxiety and sorrow and distrust, which come upon every son of Adam? None. There is no such object put before them. Therefore they turn to the worst part of Hinduism whenever they want worship. The temples of Buddha are not temples of worship, but a cold, dead, and abstract ritualism. Then what is the actual moral condition of the people? I wish it to be distinctly understood that they are not barbarous or cruel, or utterly debased. Man does not lose even in this sense the original likeness to his Creator. What we call natural virtue is a reality. I have experienced as much kindness and fair dealing on the part of the Ceylonese as I ever expect to meet with; but what is their real morality? Does any one of those men or women attempt to resist what I may call their besetting sins? They are taught there is merit in certain things done, and they will avoid some things that are evil. They avoid still more certain things which they are taught to believe are evil which are not evil; but when actual temptation comes to them, to what motive or principle do they turn for strength to resist it? Resistance never occurs to them. The best as well as the worst are slaves of every temptation that comes before them. You will find that men yield to temptations the most abhorrent to their previous character. You will find murder and lust in men who have been looked upon as models of virtue. True, we have bad men here who yield to their temptations, but it is not the fruit of our religion. It is the men who resist temptation that are the fruits of our religion. But the actual moral effect

of Buddhism, as a religion, is to leave men just as it finds them. I have argued with Buddhist priests in a courteous and friendly manner. I have said, "How do you deal with those you acknowledge as your bad men?" and their answer was "Those we must leave to themselves. No religion can be expected to teach those who are bad." I have then said, "We go to those who are lost first and most carefully. It is out of those men whom we know most to be sinners that we strive earnestly and ardently to make our saints;" and this is the power and force of Christianity compared with any other religion in the world. Let me congratulate this Congress and the Church with regard to the state of this question about missions. If we will only look our difficulties in the face, and look into our armoury, and see what means we have to go into the battle and expect to conquer, I think there is great cause for congratulation and good hope. We can do at this moment what we could never do before. We have never been grappling with Buddhism or Hinduism as a creed held and taught by its priests. Now we can do that effectually for the first time. I mean that our missionaries have been good and earnest men labouring among the people; but the great majority of them turning away from the priests, going rather to the unlearned. I am not blaming them, but I say the time has come when we must go to the priests, and put before them what is the great difference between this Christianity of ours, which is to be the religion of the world, and their own creeds, or philosophies, or science. We have mastered their language as we never have done before. We have got their sacred scriptures almost as familiar to us as to them. We can fairly bring before them these different things; and I believe if we do so, we shall have good success given by God's blessing upon our efforts. But there is something more—what we want is not only a mode of fighting, but we want more men. I do earnestly desire that we should send some of our promising and learned young men, if only for a time, to these places. They will be of use directly they arrive in the country. I am convinced that if we took more pains with our men from Oxford and Cambridge to prepare them with the learning they would have to meet with, you would have ample success. I am quite sure we have lost a great deal of strength at home that might have been ours by not doing more of this. I think many of our clergy, if they had been abroad, would have learnt, by studying the book of human nature, something which they have failed to learn in their own land. I do not think we should have had nearly the amount of party strife, or anything like the narrowness of view taken on either side, if we had more men going abroad, and seeing exactly what mankind are. If there is one thing for which I shall be thankful to God to my dying day, if there is one part of my life that I look back upon with more gratitude, though with more humility than another, it is the part of my life which I spent amongst other races. I have learned to say that it is possible to love and like as well as take a mere interest in those people. It is a real loss to us if we think that by simply reading books and reports we can really learn to love our fellow-men. Let us go back to those men in the distant East from which came not only our learning and science, but also our religion. We have gained a great deal from them in the way of worldly glory and earthly dominion—nay, in earlier times, we have derived, as I just said, our learning and religion. Let us at least take back to them the best of all things. Let us be faithful missionaries to those men in the East, and let West and East combine in great honest and living effort for the glory of God, through His Son Jesus Christ, and the glory of God through His Son Jesus Christ is the salvation of the greatest possible number over the whole surface of this earth.

DISCUSSION.

REV. JOHN MUEHLEISEN ARNOLD, D.D., the Hon. Sec. of
the "*Moslem Mission Society*."

THE "field is the world," and this field naturally divides itself into three distinct sections, *Judaism*, *Mohammedanism*, and *Paganism*. These are the three measures of meal into which the Church has to infuse the leaven of the gospel of our Lord Jesus Christ. And if it were only to express my extreme satisfaction, not only that the Jews but also that the Mohammedans have at last been brought to the notice of the Church Congress, I should feel great pleasure in obeying the call which has been made upon me so suddenly and so unexpectedly. I suppose I am asked to say a few words because I have written and pleaded for about twenty-five years on behalf of what Bishop Steere has so well described as the hardest of all mission-fields—that is, the *Mohammedans*. There are, as you may know, only between *four* and *five* millions of Jews in the whole world, and for these few millions of Jews *thirty-three* special missionary societies have been established in Europe and America. There are, secondly, about 800,000,000 of Pagans, and for their benefit about *forty* different societies have been established in Europe and America. There are, thirdly, at the very least, about 200,000,000 of Mohammedans in the world, and 30,000,000 of these are our own fellow-subjects. What have we done for these 200,000,000 of Mohammedans? You know that the "*Moslem Mission Society*" was established only a few years ago; it is as yet very small and very feeble, and yet it is to this hour the only society in all Christendom which is *specially designed* for the ingathering of the lost sheep of the house of Ishmael. It is therefore for these 200,000,000 of Moslems I appeal for your sympathy, and for your prayers. We cannot say, indeed, that we are indebted to the Mohammedans, as in the case of the Jews, for having given us the Old Testament, or for having conferred upon us any other great benefit—on the contrary, we remember the ages of Mohammedan persecution which have fallen on our brethren in the East, and we also with grief remember the Indian Mutiny. It was our Mohammedan fellow-subjects who were the instigators of that mutiny. How shall we reward them? How shall we revenge ourselves upon them? By sending them the only means by which they, as well as ourselves, are to be saved. I earnestly entreat you, therefore, to remember the souls of the 200,000,000 Mohammedans, living and dying without Christ. The question may be asked, Why the "*Moslem Mission Society*" has not more fully extended its operations? Not because there is no need for its existence, or because there is no sympathy in our Church. It is being patronised by the two Archbishops of our Church, and by the two Archbishops of the Church of Ireland. It is patronised by most of the leading bishops of our Church, and amongst them the predecessor of the President of this Congress; *but we want more than this*. We want men to send forth, and if we had the men, we should be most thankful to send some of them at once to East Africa with Bishop Steere, that they might there anticipate the Mohammedan missionaries, who are now converting the natives of the interior of Africa to Islam. Surely it is time that we should do something for this great cause. Let us deliver our souls from blood-guiltiness. Let us come forward and give ourselves and our substance to this great and good work, that the name of the Lord Jesus may be magnified.

The BISHOP OF VICTORIA (Hong-Kong).

WE have been going east all morning. Will you go a little further with me? We have been to Palestine, we have gone to the Mohammedan, to the Hindu, will you go with me for a few moments to the Chinese? The Chinese have a custom, when they first meet, of asking each other's names and occupations, and where

they come from. As a stranger here, perhaps I ought to follow this custom, and tell you that I have been a missionary of the Church Missionary Society for over twenty years in China, and am returning thither as Bishop of South China and Japan. I am anxious, therefore, that the cause of China should not be unrepresented at this Congress to-day, and I am thankful for having a few minutes to speak. If numbers, if antiquity, if heathenism, if connection of our country with China, and if the success that God has given to the Christian work that has been done in China, give reasons for our consideration, China has all these. We have heard of the Jews; they number about 3,000,000: we have heard of the Mohammedans; they number 200,000,000: we hear of the Chinese; some say they are 400,000,000. I do not endorse the statement with reference to the Chinese, but let us put it at probably the lowest number, and we come to 100,000,000 more than the Mohammedans. We began to-day with the ancient nation with whom we are connected as Christians, and from whom our Christianity sprung. Let us go to as ancient a nation, a nation that has existed through four thousand years, a nation that has seen all the changes that have happened in Europe and Asia, and is now before us as the representatives of the past. Their heathenism should be of all reasons the one that should lead us to send the gospel to China. We have heard of Judaism, Mohammedanism, and Buddhism. Let me tell you of another religion that influences the large section of the Asiatic family whom I represent—that of Confucianism. It is more a system of ethics than of religion. Their morality is of a high order, but it does not reach to the great God and Creator of all. Confucius taught a high order of morality. It is always interesting to us to have to appeal to it in preaching to the people, but with reference to spiritual things he was utterly lacking. One of the great sayings of Confucius, one that is continually quoted in our faces as we preach to the people, is, "Respect the gods, but keep them at a distance." Hence you may imagine that with a saying so thoroughly unspiritual as to put the gods among the things to be avoided, the nation is sure to be non-religious. I have wished that I could address the Chinese as St Paul did the Greeks at Athens—"I see that in all things ye are over religious;" but they are not so, and I cannot so address them in China. They are utterly non-religious. They have indeed an idea of something above them; for I quite believe with the noble lord who read the first paper on Foreign Missions, that no man naturally is an Atheist, that he has always some groping after the great God and Creator of us all. They have a conscience. They talk of the Power above them as reason, as principle; but they know nothing of Him who made and who preserves them and all mankind. This heathenism leads them to dislike every other foreign nation. They will have nothing to do with us. They are proud of their literature; it is of a most ancient and extensive kind, and they think the only reason we come to China is to learn that literature, and take it back to our own country. I might say a little more as to the heathenism of China in the direction of Buddhism. We have heard what Bishop Cloughton has said with reference to Buddhism in Ceylon. I am sorry I cannot speak so favourably as he did of Buddhism in China. There the priests are taken for the most part from the lowest of the people. They are ignorant, sensual, opium-smoking for the most part—I do not include them all; and as to their worship, it is nothing but the most showy and useless of ritualism. As to the success Christian Missions have had in China, it is sufficient to encourage us to proceed. There are about ten thousand converts gathered from all the missions—I do not speak of the Church Missions alone; but from all the missions we can show about ten thousand converts, and this, after the labour of hardly more than about twenty-five years, does seem encouraging. I myself assisted in the translation of the Prayer-Book and the translation of the New Testament, and other Christian books are being issued, all of which facts, together with the large number of native teachers, show that God has owned our work. One of the speakers said it was a matter of regret to him that the only society that has done much for the Jews has been supported by only one section of the Church of England. China has only had missionaries from

that same section of the Church to attempt to evangelise it. I am happy to say that this year there is an increase from other sections, and that the Society for the Propagation of the Gospel has taken up both China and Japan. O my brethren, if we would but cease from our unhappy divisions, and as a Church take up missions both at home and abroad, there would be work worthy of us all, and worthy of the institution we love so well. Union in missions at home, we were told yesterday, was the one thing to make us forget our divisions, and that is true also with regard to missions abroad. The work in the East, so far as China is concerned, has been done mostly by other bodies than our own. England is first in trade and power and *prestige* in China, it is better known by the Chinese than any other country in the West; but England's Church is almost the worst represented of any Christian body in the evangelisation of the country.

REV. GEORGE CARRUTHERS.

I INTENDED to say something about the difficulties of overcoming the prejudices both of Mohammedans and Hindoos. They have religions of the greatest interest to themselves. Their children are brought up in them, and it is the greatest difficulty we have to counteract the influences of the priesthood. We attempt to do so by sending into the country numbers of foreigners who take years and years simply to learn the language. I imagine from our experience of Frenchmen in this country that no man can really speak the language of another country under eight or ten years' practice. We have only about six hundred European missionaries in India, and we send out missionaries who are practically useless to convince people for ten or twelve years. I cannot believe that a man is really efficient until he has been ten years in a country, as regards the language of a country, and yet we send out men who are aliens and strangers almost to the day of their death. How can we expect that a great country is to be influenced by means such as these? Our effort should be to encourage a native ministry as much as possible, and we should do it by arranging that every European sent out from this country should have, as it were, the jurisdiction of a Bishop. He should watch over hundreds of native ministers and teachers. We should have the native missionaries supported by Christian congregations in this country. Every Church has a duty. Every individual congregation has a duty to support at least one native missionary in India. Our Lord said, "Go and preach the gospel to every creature," therefore every man here has a duty to preach to others who do not know Christ. If we cannot go ourselves we are bound to send others. Therefore every congregation in this country should feel it a duty to support a native minister as well as a curate who merely, in some cases, excuses a rector from doing some of his work. The dioceses also should unite and support a bishop. Every diocese should have a Bishop in some foreign land, and thus you would have a large native ministry, and a European Bishop to supervise, from every diocese. It may be said that the natives are not capable of being ministers. That they are poor weak creatures. So they are to a great extent, but were not our forefathers weak creatures when the gospel was preached to them? We have to begin by allowing that they are weak, but they are not so weak as we suppose. I have a letter here from a young man, a native, and it will show the mind of these men, how earnest they are as Christians. It is written in English, and I may just say that he speaks half-a-dozen languages. [The speaker then read some passages from the letter, but had not time to finish them.]

REV. CHARLES MONEY, M.A., Vicar, St John's, Deptford.

"Out of the fulness of the heart the mouth speaketh." I cannot hear what has been said by the noble lord near me without saying that very few know what the cause of missions owes to the president of the Church Missionary Society—the Earl of Chichester—to his prayerful, watchful, untiring, and able guidance of the affairs of the Society. I would express my thanks to your lordship, that when in giving a hearty welcome to the Bishops of the Eastern Churches, you uttered that emphatic protest against the usurpation of the persecuting Church of Rome, by which those Eastern Churches have suffered so much. I am grieved to think that at this present time a nation that owes so much to England is engaged in promoting, if not encouraging, the persecution of Christians in the East. It was by the treasure of England and by the blood of Englishmen that the Turkish power was maintained. Since then, the treaties obtained by British valour have been scattered to the winds, the influence of England despised, and now the Turkish power is engaged in persecuting Christians in the East. Never again, I think, will England unsheathe her sword to defend a persecuting, decaying Mohammedan power. We were reminded yesterday of all the forces against which the Church of Christ has to contend in this country. To-day we have heard of those false systems with which the missionaries have to contend in their work throughout the world—systems which may have some grains of truth, which have been handed down by tradition to them, but systems which form part of one great system, involving, it may be, other worlds besides ours, moved by the Prince of Darkness, who marshals his forces to resist the power of the King of kings. Missionary effort is the direct result of love of Jesus and obedience to Him. It is the great evidence of life in a Church and of love in a heart; and may we not believe that already there are evidences calculated to encourage the Christian missionary in his labours throughout the world? It is very encouraging to see the hand of God, and when we heard the other day of that movement at a town in India, when a whole Mohammedan community rose up to protest against a man who abused the name of Jesus, and to declare their reverence and respect for Jesus Christ, may we not regard it as "the little cloud" no bigger than a man's hand, but the precursor of coming showers? At this time the attention of this country is very much directed to what is going on in Africa. Do we not there see the hand of God in leading the poor down-trodden African to the true source of liberty? The expedition of Sir Samuel Baker, the noble efforts of Livingstone, and, at present, the expedition of that gallant Christian soldier, Colonel Gordon, are opening Africa to Christian effort. Shall we not pray that England's philanthropy and Christianity shall be introduced into Africa?

WEDNESDAY MORNING, 7th OCTOBER.

IN THE CORN EXCHANGE.

The Right Rev. the BISHOP OF SALISBURY took the Chair
at Ten o'clock.

CHURCH PATRONAGE.

PAPERS.

Mr WALTER PHILLIMORE (Chancellor of the Diocese of Lincoln) read the following paper for the BISHOP OF LINCOLN, who was unavoidably absent.

THE present remarks will be confined to Private Patronage. The word Patron, in its ecclesiastical sense, is not very ancient. It is not so early as the laws of Charlemagne. The original term for the person now called patron was *fundator*, or founder, in respect of the Church built by him. He was also called *defensor*, because it was his office to defend the Church from wrong, especially from embezzlement, peculation, or collusion by the incumbent. He was also called *advocatus*, or advocate, because the Church was, as it were, his client; and it is remarkable that the term *advocatio*, or *advowson*, which is now often applied to signify property belonging to a patron, really implies a duty to be done to the Church by the patron; and the word *patronus*, also derived from Roman law, represents duty to be done by him to another who is a client, and not any property vested in him. Such a notion would degrade the old Roman *patronus* to the modern Italian *padrone*.

The things which constituted Patronage were these:—Building of the Church; endowment with tithes and offerings, and with a house and glebe.

The performance of these acts was of the nature of a contract with the Church, and in return for them the Church gave to the Patron the right of presenting the clerk, and certain honours in the Church itself; such as the privilege of being met at the door of the Church by a procession, and being conducted to a seat of dignity in the Church.* In addition to this, if the Patron or his heirs fell into poverty, they had a claim to maintenance from the Church. (*Council of Toledo*, A.D. 633, canon 38.)

These duties and privileges are summed up in two well-known lines:—

Patronum faciunt dos, ædificatio, fundus;
Præsentet; præsit; defendat; alatur egenus—

where the last words, "*alatur egenus*," refer to the claim to an eleemosynary provision from the Church, if he was reduced to indigence ("*ad egestatem redactus ab Ecclesiâ alatur*"—*Van Espen*).

From these historical facts it is clear that Advowsons, or next presentations, were not regarded as saleable commodities for the benefit of Patrons.

* The Bishop has published "A Pastoral on Church Patronage;" but the following paper is subsequent to it, and different from it.

It cannot be too strongly impressed on the public mind that every one of the ancient terms for Patron—namely, *fundator*, *defensor*, *advocatus*, *patronus*, represents duties to be done, and not any profit to be enjoyed, by him; and that the word *advowson* itself (the Latin *advocatio*) implies a trust to be administered, and a function to be discharged by the Patron, and not, as now it is sometimes supposed, as a property to be sold.

Not only is the Fourth General Council, the Council of Chalcedon (A.D. 451, canon 2), clear as to this principle, but there does not seem to be any record of an advowson being offered for sale till the twelfth century; and then Pope Alexander III., and after him Pope Innocent IV., protested against it.

The celebrated canonist, Van Espen, sums up the evidence on this subject (Tit. XXV., *De Jure Patronatûs*, cap. iv.) in these memorable words:—"All jurists agree that the right of Patronage cannot be lawfully sold, or commuted for any temporal commodity." Advowsons belonging to a manor or estate were transferred with the manor or estate, but not sold separately. Such was the state of things for more than a thousand years after Christ.

But human covetousness was too strong for law, and, with the connivance of less courageous and less virtuous Popes, secular traffic in spiritual things found its way into the Church in its worst ages.

And here, let us observe that persons who are zealous for the maintenance of Church Patronage as if it were private property, and are also vehement in their denunciations of Romanism, are, in fact, chargeable with asserting what the Church of Rome in her better days condemned, and only in her worst days condoned. Such persons are really Romanisers.

The Reformation came. It struggled against the sale of cures of souls for money; first in the injunctions of King Edward VI. in 1547, and of Queen Elizabeth in 1559, where it is said "that the buying and selling of benefices is execrable before God, and that all persons who buy any benefice shall be deprived of it," and in the canons of 1571 we read—"The Bishop shall earnestly exhort Patrons of benefices to consider the needs of the Church, and to have ever before their eyes the Last Day and the judgment and tribunal of God; and, therefore, not to present any one to an ecclesiastical office, except such persons as by learning, discretion, piety, probity, and blamelessness of life are qualified to discharge so weighty a function; and that they do nothing in this matter otherwise than with integrity, honesty, and sincerity. And let the Bishop warn them that he will use all fair and lawful means to discover the truth therein. And if he should find, either at the time of presentation or after it, that any corrupt proceeding or simoniacal traffic has been resorted to, in any manner whatsoever, however clandestinely, either directly or indirectly, either by the Patron himself or by others, with a view to the procuring of any money or price, or any commodity, or any portion of the revenues, let him advertise the Patron that he is resolved to make a public proclamation of the fact, not only in his Cathedral Church, but also in other places, to the disgrace and eternal infamy of the Patron; and that he is further determined to remove the Presbyter whom he has so nefariously presented, not only from the benefice which he has dishonestly entered, but from all ministrations in the Diocese."

The canons of 1603 (canon 40) reiterate the strong language of King Edward VI. and Queen Elizabeth, and enjoin an Oath against simony to be taken by the clerk presented to the Bishop for institution. This oath has recently been changed into a Declaration, which (for reasons we have not time to specify) is now generally regarded as almost worthless.

There are now about 7000 benefices in England and Wales in private Patronage (rather more than half of the whole number). The yearly value of these benefices in private Patronage is nearly two millions of money; and may be estimated at a capital sum of seventeen millions.

The public sale of Advowsons and next presentations seems to be on the increase.

In a single month, January 1873, the number of livings advertised for sale or exchange in the *Ecclesiastical Gazette* was 89; in January 1874, it arose to 108, forty-five of which were announced as for "immediate" or "early possession."

What is now to be done?

First, let it be clearly settled what Church Patronage is.

After careful examination of its history, I have no hesitation in defining Patronage as a trust, arising from a contract, between the Church on the one side and the Patron on the other, not merely for the spiritual benefit of the souls in the particular parish where the Church is, of which he is patron, but for the welfare of the whole Church, and to be administered for the general good; and, therefore, not so as to wound tender consciences, and to cause scandal to any member of the Church, or to provoke the scoffs of infidels, and to alienate our Dissenting brethren from us, and thus to weaken and degrade the Church, as is now notoriously done, by the buying and selling of cures of souls, and by public advertisements of such sales. Patronage is also to be administered in such a manner as to promote the glory of God, the welfare of the Church, and the salvation of souls, by encouraging good men to enter the sacred ministry, and by rewarding the ministerial services of faithful and zealous clergymen, who have neither the means nor the mind to buy livings. It has been calculated that if the 7000 benefices in private Patronage were bestowed impartially, *no praiseworthy clergyman would remain a curate more than ten or eleven years.* But now many meritorious clergymen remain curates for *twenty or twenty-five years, or even all their lives.*

And here let us consider two objections.

It is alleged that the purchase of a living cannot be rightly called *simony*, because it is the purchase of a temporal benefit and not of a spiritual gift. But to this it may be replied that even Simon Magus himself did not care for the spiritual gift, except so far as it was a mean to a temporal end; and that, in the purchase of a living, *that* which is purchased is in truth a *spiritual thing*—it is a *cure of souls*, for no one can enjoy the temporalities before he has been instituted by the Bishop to the spiritual cure. The temporal benefice is an accident annexed to the spiritual office. Therefore, the purchase of a living is, in a certain sense, *simony*, and so it is called by all canonists and by the Church of England and the Church universal.

Next, it is said that the sale of benefices is a good thing because it brings many exemplary clergymen (sons of rich capitalists and others) into the sacred ministry. It is not to be denied that good has come out of it.

There is scarcely anything, however bad, from which some good may not be elicited, but, though God brings good out of evil, yet He forbids us to "do evil that good may come." The best course for rich capitalists is not to buy rich livings for their sons, but to endow poor ones, and to offer their sons for the pastoral cure of such parishes. This would be a profitable investment of their capital, and would yield them a large interest in a better world.

The notion that Patronage (which implies a right to present a clerk for institution) also involves a right of sale of the living, or of a next presentation, ought to be eradicated from the popular mind.

The Crown founded most of the Bishoprics of England, and the Crown is said by Richard Hooker to have, therefore, the Patronage of those Bishoprics. But what should we think if the Advowson to the Bishopric of London or Archbishopric of Canterbury were advertised for sale? All the fifty-two Prebends or Canonries in Lincoln Cathedral were founded by Bishops of Lincoln, and he is Patron of them all. But what would be said of the Bishop if he were to announce the next presentation of any one of those fifty-two Prebends for sale in the *Ecclesiastical Gazette*?

And why should the condition of souls of the inhabitants of parishes, the cure of which is in lay hands, be worse spiritually than that of those in Episcopal patronage? Why should the former be saleable, if not the latter?

A remarkable Act was passed last session (37 and 38 Vict., cap. 82) for the abolition of Patronage in the Presbyterian Kirk of Scotland. Let me read one section of it, which is very noticeable in two respects—first, as showing that the Legislature in the present year has dealt with Patronage in Scotland as if it could hardly be regarded as property, inasmuch as Patronage is taken away by the Legislature from Patrons at only one year's stipend of the benefice. And, next, because that section shows with what deferential respect the Imperial Legislature regards the *General Assembly of the Church of Scotland*, a treatment which it is hoped it may henceforth extend to the *Convocation of the Church of England*. The section of the Act is as follows:—"The right of electing and appointing ministers to vacant Churches and parishes in Scotland is hereby declared to be vested in the congregations of such vacant Churches and parishes respectively, subject to such regulations in regard to the mode of naming and proposing such ministers by means of a committee chosen by the congregation, and of conducting the election and of making the appointment by the congregation, as may from time to time be framed by the General Assembly of the Church of Scotland, or which after the passing of this Act, but before the next meeting of the said General Assembly, may be framed by the commission of the last General Assembly duly convened for the purpose of making interim regulations thereanent. Provided always that, with respect to the admission and settlement of ministers appointed in terms of this Act, nothing herein contained shall affect or prejudice the right of the said Church, in the exercise of its undoubted powers, to try the qualifications of persons appointed to vacant parishes; and the courts of the said Church are hereby declared to have the right to decide finally and conclusively upon the appointment, admission, and settlement in any Church and parish of any person as minister thereof. No compensation in respect of the operation of this Act shall be

paid to Her Majesty" (who has graciously surrendered her Patronage), "or to any Patron other than a private Patron. And the compensation shall be equal to one year's stipend of the parish to which it relates."

Such is the language, and such has been the action, of the Legislature in the present year with regard to Church Patronage in Scotland. None of us, I suppose, would desire that private Patronage should be abolished in England, as it now has been in Scotland, in favour of popular election. Our desire is, that Patronage may be rescued from danger of abolition by means of salutary reforms. The office of a Patron is a high and honourable one, and has been proved in many cases, by long experience, to be fraught with inestimable benefits, spiritual and temporal, to parishes in lay Patronage, as well as to the Patrons themselves; and those persons who most highly appreciate the dignity of the office of Patron, and most earnestly desire to maintain it, will do all that in them lies to clear it from those abuses which now sully its lustre, and even endanger its existence. What then, we repeat, is now to be done?

1. Let the sale of *next presentations* (which tempt people to buy a cure of souls for the sake of the man, instead of selecting a man for the sake of the cure) be prohibited. A bill for this purpose was carried through the House of Commons by the present Home Secretary, Mr Cross, and a proposal to this effect was rejected by only a majority of one by the Select Committee of the Lords, which has just published a report on Church Patronage, with a view to legislation on that subject, which was brought before the House of Lords with his usual vigour and eloquence by the Bishop of Peterborough on the 21st of April last.

2. Let the sale of *Advowsons* be controlled by wholesome restraints. At present Advowsons are sometimes bought, even by clergymen, for the sake of the next presentation (and thus the statute of Queen Anne is evaded—12 Anne, cap. 12—which forbids a clergyman to buy a next presentation for himself); and then the Advowson is sold, perhaps to another clergyman, who deals with it in the same way. Let no clergyman be allowed to use for his own benefit any presentation of any Advowson, or life interest in an Advowson, that he has bought.

3. Let sales of *Advowsons* be discouraged as much as possible. In case the Patron is reduced to poverty, or if the Advowson is in settlement, or for other valid reasons to be approved by competent authority, with a view to the good of the Church let the Advowson be saleable to some ecclesiastical corporation, like Queen Anne's Bounty, which might reimburse itself by a terminable charge on the benefice, and let it transfer the Advowson to some public patron.

4. Let publicity be given to all transactions in such sales, and let them be registered in the registry of the diocese, where the benefices are.

5. Let no one be admitted to a benefice till he has been at least four years in holy orders, and let no one after seventy years of age be admitted to a benefice in a parish containing a population of more than 200 souls.

6. Previously to Institution of a Clerk, let a *Si-quis* be read for three Sundays in the Church where the vacancy is, and let the parishioners have an opportunity of stating objections to the clerk who is presented, either on moral grounds or for reason of physical or mental infirmity.

7. Let all *Institutions* of clergymen by bishops be public in the Church to which the clerk is to be instituted.

8. Let *Inductions* also of clergymen be public.

9. Let *bonds of resignation*, whether general or special, be prohibited. Both kinds were pronounced simoniacal by Bishop Stillingfleet in his learned discourse upon them in 1702: the former were condemned as illegal by Lord Thurlow in 1780, the latter by Lord Eldon in 1826; and, though legalised in 1827, are proved by experience to be injurious to the parish, to the transitional incumbent, and also to the youthful expectant of the benefice.

10. Let all *donatives* be put on the same footing as other benefices with cure of souls.

11. Let avoidances of benefices by *cession*, and *resignations of benefices* by clerical patrons of them, be carefully restrained by proper securities, especially by a declaration that the cession or resignation does not take place with a view to the sale of the benefice or next presentation; and let no such sale have legal effect till a certain time has elapsed after such cession or resignation.

12. Let contracts for the payment of interest by the vendor of an Advowson to the purchaser till a vacancy occurs be declared to be illegal.

13. Let the present Declaration made by clergymen at institution to a benefice concerning simony be made more intelligible and precise.

14. Let a declaration be required of *patrons* presenting, as well as of clerks presented.

15. Let Bishops be encouraged and protected by law in resisting the intrusion of clerks by corrupt practices; or of clerks manifestly incompetent, and unfit for the cure.

But, after all, the hope of true reformation in this matter rests mainly, under God, in the creation of a sound and wholesome public opinion on Church Patronage. Let all who are concerned in it resolve to inform and regulate their consciences, by God's will and Word, and by the judgment of the Church, and act accordingly.

Church Patronage is a sacred trust to be administered for the glory of God and the good of His people; and He will demand a strict account of Patrons how it has been exercised. Can a Patron look with reasonable hope to that day of reckoning, if he has used it for his own temporal interest? On the other hand, there is not a more noble spectacle, in this money-getting and money-loving age, than that of a Patron resisting the temptations of worldly gain, and administering his Patronage in a pure, unselfish, disinterested spirit of Christian patriotism and loyalty to God and man. The Patrons of ecclesiastical benefices hold a high place of honour, and are entitled to respect. They represent those who built the Church, and laid on God's altar the offering of tithes and other revenues to be dedicated for ever to His glory, and to the salvation of souls. Their very name indicates a trust. They are Patrons—that is, advocates and defenders of the rights of God and His people. Those rights are their *clients*; a more honourable retinue than ever escorted a Roman Patron in his progress through the crowded streets of the city, or flocked early in the morning to offer their salutations to him in his marble halls. There is not a more dignified office than that of the Christian Patron. He is the honoured son of a loving mother, the Church of God. In ancient times the nobles and princes of Europe gloried in the privilege of protecting and adorning Christian Churches. The Patron was met at the door of

the Church by the clergy and congregation as a public benefactor. And he regarded the gratitude of the faithful, who enjoyed the benefit of a watchful and zealous pastor by his means, as his best reward on earth ; he had the recompense of their prayers, and of their blessings upon him and upon his family, and in those prayers and blessings he had a pledge and foretaste of the infinite and eternal reward which he would receive at the great day from the Good Shepherd who shed His life-blood on the cross for him and for them. What unspeakable pleasure did he feel on visiting the Church, and in taking part in its holy ministrations, and in the consciousness that they were due, in great measure, to himself, as an instrument in the hand of God. Here was his joy in life, here was his comfort in death. God be thanked that this beautiful picture is still realised in many Churches and parishes.

A still heavier weight of solemn responsibility rests upon the clergy ; and they may enjoy the high honour of being the leaders in this work of reformation. Let the clergy whom it may concern, take due care to enlighten their consciences as to the true character of simony ; let them not carry their conscience to law books, but to the Word of God, and to the judgment of the Church ; let them be on their guard against all secular allurements to obtain preferment by questionable means, and not entangle themselves in snares, and so rob themselves of that peace of mind and approval of God which every good man will value infinitely more than any benefice in the world ; and let them unite in a deliberate resolve to take no part, either directly or indirectly, in any purchase of a benefice for themselves, or in procuring any benefice by means of any corrupt promise or engagement, and let them determine to decline any benefice so purchased or procured. Then the sin of simony would soon disappear from among us.

We may apply here the solemn words of our blessed Lord to His disciples—"I say unto you, that except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. v. 20). The clergy, the appointed teachers of the pure and perfect morality of the gospel, must not allow their consciences to be brought down to the level of secular jurisprudence : they must live above the standard of law courts. Temporal laws, which are framed "for the lawless and disobedient" (1 Tim. i. 9), are unsafe guides and guardians for those whose work it is to save souls. The shrewd acuteness of the jurisconsult (very necessary and laudable in its own province) is a very different thing from the tender sensitiveness and the disinterested self-sacrifice of the Christian priest. An act may be simoniacal in the eye of God and His Church, though no human tribunal may punish it. He must look upward to the dictates of that higher law "whose seat is in the bosom of God ; and whose voice is the harmony of the world" (*Hooker*, 1, xviii. 7).

The Church of England, adopting the words of Holy Scripture, reminds her priests at their ordination that "the Church and congregation which they must serve is no other than the spouse and body of Christ ; that they are His sheep, which He bought with His death, and for whom He shed His blood upon the cross." Shall any man dare to sell or buy the spouse of Christ with money ? Shall any man venture to sell or buy the body of Christ ? By so doing, he adds the sin of Judas to that of Simon Magus.

The Christian Fathers do not hesitate to call all such persons "sellers of Christ;" secular traffickers in spiritual things, who imagine that "godliness is a trade" (1 Tim. vi. 5). Shall any man treat Christian congregations—the sheep and lambs of Christ, which He has purchased with His own blood—as if they were only like the beasts that perish, to be carried from pens in the market-place to slaughter-houses in the shambles?

This is what is done by those Christian priests who, like the shepherds denounced by Ezekiel, undertake the pastoral office in order to eat the fat and clothe themselves with the wool (Ezek. xxxiv. 2-4), and to whom he says in the name of God—"Behold, I am against the shepherds, and I will require my flock at their hand" (*Ibid.* 7).

But let us hope and pray that such shepherds as those, if they have ever been like Gehazi in sin, "may be like him in repentance" (see 2 Kings viii. 4); and that the number may greatly increase of those who can say with the apostle to their people, "I seek not yours, but you" (2 Cor. xii. 14), "I have coveted no man's silver or gold—for it is more blessed to give than to receive" (Acts xx. 33-35), "Neither at any time used we a cloak of covetousness, God is witness" (1 Thess. ii. 5). And whatever may be their temporal condition in this life, may they obey the precept of that blessed apostle, who out of weakness became strong, and who rejoiced to follow his Master to the cross, and who, having heard those words which prescribed the test by which his love to Christ was to be proved, "Feed My lambs; feed My sheep" (John xxi. 15-17), left this solemn charge to the clergy—"The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God, taking the oversight thereof, not by constraint but willingly, not for filthy lucre but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. v. 1-4).

The Rev. A. R. ASHWELL, M.A., Canon of the Cathedral, and
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OUR subject this morning is Church Patronage. I propose to keep to one branch of it, namely, private Patronage. It is an *important* subject, for nearly 7000 livings, more than one-half the livings in England, are in private gift. It is a *large* subject, for we have to consider its use and its abuse, its origin, its history, and its reform.

Its uses and its value are many, far greater than most of us imagine. Its abuse, under our present legal system, is scandalous. Its reform is what I trust a better informed public opinion may drive our Legislature to undertake. It has been with the view of calling public opinion to the need of such reform, and I will add its feasibility, if only public opinion demands it loudly enough, that the subject is brought before you to-day.

In what order shall I take up my points? I will begin with its great and crying abuse—the unholy traffic in livings. Then I will go on to its uses—that in spite of all it ought to be maintained. Lastly, how it may be reformed—so that its benefits may have free course, and the noxious

parasitic growth of abuses cleared away. First, then, for the abuse. There is a well-known periodical, rather dull to look at, but with just that dullness which is so respectable, it gives it a sort of official look—a periodical well known to most of us—with its first page filled with the official notices of the Bishop's ordinations, certainly *most* respectable, notices then of the work of our great societies, foreign missions, home missions, confirmations, and what not, Church work of all descriptions. I hope that all this is read with the attention it deserves; and then comes—what? pages which certainly do get read, page after page of advertisements of livings to sell; livings with good trout-streams for the fishers of men to angle in, livings in nice home counties suited for clergymen of position, livings within easy reach of a good yachting station, and with a rookery in the grounds, and the present incumbent nearly eighty, I am quoting accurately from advertisements which I only read last night,—such is the concluding portion of the contents of the periodical. On its first page notices of ordination; on its latter pages—"livings to sell." Surely when such advertisements appear in such good company they ought not to be so very bad. But look a little further. Last session there was a Bishop—there were two Bishops, I should say—who thought it was very bad, and one of them, the Bishop of Peterborough, obtained the appointment of a select committee of the House of Lords to inquire into the facts, to look below the surface and see what sort of transactions went on, what sort of transactions these advertisements described, and to suggest a remedy. The committee has reported, and in its report you may read the kind of artifices resorted to in order that these sales may be quite legal and regular according to the law as it now stands. Listen to details for a moment.

A living when vacant cannot be sold; but the next presentation, or the living itself, can be sold, provided the incumbent is still alive. What, then, is the method of procedure? A living becomes vacant. So the owner looks about for a clergyman well on towards eighty. He gives him the living and then looks out for a purchaser, and I have never read anything more disgraceful than a description, in this committee's report, of such an octogenarian incumbent's reading himself in, carried into the Church in a chair, supported by food and stimulants while going through the formalities of reading in, and then carried out again, never to enter the Church again—poor man—alive. As soon as this was over the owner could sell the living. It is quite legal. This is the simplest form of the scandal—the case of the incumbent nearly eighty.

Another specimen. Suppose an owner wants to sell a living where the incumbent is comparatively young. Purchasers want early possession. You must make it worth the incumbent's while to resign. You do so. But an incumbent cannot resign without the Bishop's leave. The Bishop suspects something wrong and refuses leave. Does the plan fall through? Oh, no. The traders at the Temple Gate are equal to the occasion. If an incumbent accepts another living, such acceptance of itself vacates the first, without its being necessary to get the Bishop's leave. So the traders have got hold of a special class of little benefices called donatives which can be resigned at pleasure, and they present the outgoing incumbent to one of these to vacate the living which has been sold. Then as soon as the former living is vacated the nominee resigns the donative that it may serve over again to screen another corrupt transaction. And all this is quite legal. I

dare not even in irony say it is respectable. But legal it unquestionably is. In fact, a trader in livings, whether clergyman or layman, may manage any number of corrupt transactions if he has got the control of one of these donatives ; and not the sharpest Bishop in England can stop him.

So much for specimens of the abuse ; namely, the trade in livings, and a hideous trade it is.

But are you never to allow the Patronage of a living to change hands ? Here comes *the* point. If private Patronage is to exist at all, you must allow the Patronage of a living to go from one private Patron to another. A family may die out. A Patron's next representative may fall into poverty ; he may be an uneducated pauper, or from other causes he may be the worst man in the world to exercise Patronage. The transfer of Patronage must be provided for if private Patronage is to exist, and as Patronage has money value, its transfer involves money as well. The question, therefore, is this, and it is twofold :—(1) Is private Patronage desirable ; (2) Can transfer of livings be managed so as *not* to involve this hideous trade in livings ? I say, yes, to both. Transfer of livings is one thing ; it is legitimate, and may be managed honourably and religiously. Trade in livings is detestable and may be stopped.

Private Patronage has its uses, and they are so great that it is quite worth while taking the trouble to regulate the transfer of livings so as to extirpate the trade in livings. Look at the history of private Patronage. It is this.

The history of private Patronage is the history of our parochial system. Liberation Society people talk of our endowments as if they were of State origin. The fact is the other way. The Church of England has grown up as a gigantic voluntary system, growing so gigantic as to come under legal recognition and restraint by virtue of its *bigness*. In old times lords of manors were encouraged to build and endow churches with tithe and land by allowing them the Patronage of the benefices which they voluntarily created ; exactly as now-a-days a man is encouraged to contribute largely to a district church or its endowment by giving him one or more turns of presentation. So private Patronage and the parochial system grew up together, and it was well they should. The man who founded the parish would be most interested in seeing it well filled, and his successors in the ownership of the land would be so too. Besides which if you took away from them the Patronage to the living their fathers founded, it would only be fair to restore to them an equivalent for what their fathers spent in creating the Patronage. At all events, this is the history of how private Patronage came into existence. And it is the history of how England has become covered with parishes and parish churches.

I may go further. It is very largely the history of how the Church of England has kept its hold upon the nation ; and how the clergy and the educated laity of the Church of England have been worked in and in together through all these centuries more than in any other country. It has been the fact of the Advowsons being in private Patronage that has brought about so strong a connection between the clergy and the gentry—to the infinite advantage alike of the Patrons, of the incumbents, and of the parishes themselves. It makes the Patrons take an interest in the work of the clergyman whom they select, to the vast advantage of the Patron himself, as well as the clergyman and his parishioners. It draws

a higher class of clergy into holy orders. It welds society together. People talk much, and truly so, of the danger of the clergy becoming a caste. I agree with them. But here with a mass of laity before me, I am bound also to put the other side of the case as well, and to say that there may also be a danger of the laity becoming a lay-caste, as well as of clergy becoming a clerical caste. The two are meant to inter-act upon each other, and both to be the better. What we are most in danger of is—not of clergy failing to understand the laity, for clergymen were laymen before they were ordained—but of laymen being cut off from their clergy: and I for one would rather see private Patronage increased than diminished, even though it were at the cost of diminishing the official Patronage of great personages, and of the utter abolition of certain notorious trusts for the acquisition of livings.

But, if private Patronage is to stand, there must as we have said be made due provision for its transfer: and as Patronage is a mixed thing—partly a trust, partly a property—the transfer of it involves money dealings. And wherever there are money dealings, there to a certainty you must look out for mischief. To me it seems that if people were in earnest about it, the mischief would not be so hard to stop. What makes it so desirable to have a lay Patron? It is to get an intelligent, influential, and educated layman *permanently* interested in the Church affairs of the parish. Observe the word “permanently.” There lies the gist of the whole. When, therefore, through changing fortunes a Patron can no longer be what a Patron should, by all means let him transfer his Patronage to one who can step into his duties and his rights. But some one will say, this will involve the money equivalent of those rights, and this will bring in the trade in livings again. Stop a minute—I was going on to add that which makes all the difference—*under such regulations* as would guarantee that the new man meant a real permanent connection with the parish of which he becomes the Patron.

The conditions are not so difficult to see when you have got a clear view of your object; and that object, I say, is a permanent personal connection. Therefore I say,

I. Prohibit by law all transfers of single Presentations: and let only Advowsons be sold.

But a man may buy an Advowson meaning to sell it again. Therefore I say,

II. Prohibit by law all re-transfer (re-sale if you like), of a living when once sold—for a period of say five-and-twenty or thirty years. A man who will buy an Advowson, knowing he cannot sell it again for all that time, will buy because he intends a permanent connection. Then,

III. Let all such transfers be made and carried out through a diocesan office as part of the diocesan business, and be utterly illegal otherwise. Let the diocesan registry be open to receive the names of gentlemen wishing to become Patrons. Let it also receive the names of those wishing to evacuate their Patronage, and let all be thus done with a view to the good of the parishes under the Bishop's eyes. “Transfer, not traffic,” is my motto. And sure I am that if the matter be taken up in this spirit, a duly regulated transfer of Patronage may be made to work as much for the Church's good as those horrible advertisements I have spoken of work to its dire disgrace.

One word only must I add by way of supplement. It may be said that in a country like ours, where fortunes fluctuate so fast, the very best of Patrons who have acquired an Advowson, may be unable to remain what Patrons should be for the five-and-twenty or thirty years I spoke of : and a transfer of it may be desirable sooner on public grounds. My suggestion that *all* transfers be made through a diocesan registry will meet this case too. Let a clause be added, permitting an earlier transfer, provided the legal chancellor of the diocese—or, if you please, the new judge who is to come into action next July—provided that such law officer and the Bishop of the diocese certify the desirableness of it upon public grounds.

MR WALTER G. F. PHILLIMORE.

It is necessary, in examining the constitution and the working of any human system, especially if this examination be with a view to change or reform, to make a part of the examination an inquiry into its historical growth.

For the purposes of this paper, however, the results of the inquiry may be condensed into a few sentences.

Church Patronage owes its origin to the idea formulated in an early law of the Christian Emperors, that any one building and endowing a Church should have the patronage thereof—an idea not confined to Churches, but extending also to colleges and charitable foundations, in which the founder either reserves to himself or his nominees the whole or some part of the Patronage of the advantages which his foundation has formed, or at least prescribes how those who are to receive them are to be chosen, and the terms upon which, and manner in which, they are to receive them.

As English lawyers have said—

Cujus est dare, ejus est disponere.

In England the founders who became Patrons may be roughly described as of three classes. First, the landowners or feudal lords, who built a Church upon their estates or manors, and either kept the right of choosing the priest who was to serve the Church for themselves and their descendants, or gave it to some ecclesiastical body in which they placed confidence. Secondly, where there was no feudal lord or predominating landowner, the community out of whose general funds the Church was built or the priest maintained, or the mayor and corporation in many cities and boroughs, or the parishioners in other instances,—there are cases of this in London, in the Midland Counties, and a very remarkable instance at Dover, where the parishioners elect, and a sort of parish rate is levied for the incumbent's stipend—or the several small landed proprietors, as appears to be often the case in the diocese of Carlisle. The third class is where ecclesiastical persons or bodies have out of their revenues founded or endowed Churches ; in which case they have reserved the Patronage to themselves and their successors in office.

In the two last classes the Patronage has probably remained in the same hands, or been merely exchanged for other Patronage in hands of the same kind. Instances of a more complete change are rare. Municipal corporations and parishioners have indeed been enabled by recent statutes to sell their Patronage, but they have not generally chosen to do so.

But the first class of Patronage has undergone many changes. As has been said, the landowner or feudal lord often gave the Patronage which he might have retained to some monastery, chapter, or college. Not only so, but for some centuries the monasteries were always striving to obtain Patronage; for the possession of the Advowson was a necessary preliminary to the appropriation, whereby the monks became rectors, and possessed of the great tithes.

On the dissolution of monasteries, these Advowsons passed to the Crown. Some were retained by it, some were given to Colleges, many to laymen, while some were with the great tithes given to Bishops, or Deans and Chapters, instead of lands which were taken from them.

We have now some few remnants of the old class of Advowsons, so bound up with the manors of their original founders as to be appendant to them; but the greater number are held in gross, and may be acquired and sold with or without any landed estate.

I must not omit to mention the large class of modern Patronage arising under the Church Building Acts, which is of several kinds, the more usual being Patronage in the hands of the Incumbent of the mother-parish, Patronage in the hands of the Crown and Bishop alternately, and Patronage in the hands of trustees, which is unsaleable.

It has been generally considered that this great variety of Patronage has its advantages, that it prevents a rigid uniformity, or the undue favouring or depression of any particular school or set of clergy, and that it affords every priest some opportunity of obtaining promotion, according to his qualification.

There are some sorts, it is true, to which particular objection has been taken, such as the Patronage in the hands of parishioners, or of Deans and Chapters. Patronage in the hands of the Incumbent of the mother-parish is most objectionable. But such objections as are made are made to special supposed defects in these sorts of Patronage, not to variety in Patronage generally.

There are, it is true, persons who object to all the kinds of Patronage in use in our Church, who think Patronage in itself a bad thing, and would have every appointment made on a system of seniority, or by some form of competitive examination; others again who would have all appointments made by the Bishop; others who would have only a sort of Presbyterian call from the parishioners.

Any of such theories, if conclusive, would of course make a clean sweep of our present system, and would simplify to bareness the future regulation and arrangement of Patronage.

It is not, I presume, intended that we should discuss such theories. We are rather met here upon a basis of agreement, that generally speaking it is desirable to have variety of Patronage, and to retain most of the existing kinds. The question before us is as to the conditions under which that Patronage shall be exercised.

But before this question another arises. Admitting that these several kinds of Patronage shall exist, reserving for the present the conditions under which the rights given by them shall be exercised, ought, then, rights of Patronage to be transferable from one hand to another; and especially, ought they to be transferable, as saleable property, for money?

To begin with, we may put aside certain kinds of Patronage; for no

spiritual person may sell patronage. The Crown does not sell its Patronage in the hands of the Prime Minister, while its Patronage in the hands of the Lord Chancellor is only saleable in a particular manner; Colleges rarely sell; and I believe none of the classes of trustees created under the Church Building Acts can sell. Some classes of Patrons, however—municipal corporations and parishioners—are encouraged by Parliament to sell; while all private Patrons may, and do, freely sell their patronage, either in perpetuity, or for one or more presentations.

Many persons, we know, deserving of great respect, deem these sales wrong, and would prohibit them. They say that it is a buying and selling of spiritual things, and therefore sinful; or at least of places of trust, and therefore contrary to the highest public policy.

But an Advowson is not, in lay hands, a spiritual thing; it has never been so considered; nor has the sale of it been, I think, held unlawful, even in those times in which the strongest laws and canons against simony were framed; certainly not by the Canon Law, as received in England. Neither is it sold for any spiritual quality it may be supposed to possess; the element of spiritual capacity does not enter into the marketable consideration. This is fixed solely by the temporal value of the preferment, the right of nomination to which is sold.

This right of nomination is no doubt to a preferment which is annexed to a sacred office; but it is strictly untrue that the right to this sacred office is conferred by the Patron—it is conferred only by the Bishop or Archbishop, or his Official. No one may even be nominated who is not already in full orders, having passed two examinations and been approved by the bishop. So that Patronage is only the selection from a defined and limited number of quasi-candidates.

But if not a spiritual thing, it cannot be denied that an Advowson is a trust, and there are obvious and grave objections to a man buying the place of trustee. Not that this is without parallel in our social system. There is many an endowed charity, whose funds are increased by donations and subscriptions, of which and its endowments the donor or subscriber of a certain sum becomes without further qualification a governor or trustee. But still, an Advowson being mixed of trust and property, everything which brings forward the property side tends to obscure the trust. It would appear that there is a serious objection, not of principle but of expediency, to the sale of Advowsons.

Are there not, however, more serious objections to the prohibition of sales? Suppose all sales of Advowsons to be now forbidden. You will have some substantial country gentleman's family in possession of large estates in a populous and important parish, and not unnaturally of the Advowson of the benefice. The family gradually falls into poverty, very likely from the misconduct of its members. The result is, that the Advowson, being always unsaleable, the owners never thinking of giving it away, their self-esteem in the early stages of the family career, its substantial value in the poorer state of the family, always preventing gratuitous alienation, comes in time into the hands of beggars, perhaps profligate beggars, unfit to be trusted, incapable of judging real merit, but open to every sort of sordid temptation; in fact, perpetually selling, but in an underhand way, the several presentations.

It seems clear that there must be some way of preventing such a stag-

nation as this. But then some people say, Yes, let Advowsons be sold; but, inasmuch as when in private hands they are or ought to be held by large landowners in the parish to which the benefice belongs, let them be sold with the estates, and with the estates only.

This sounds well, but let us think it out; the rule of law will be either that an Advowson shall only be sold with some land (quantity indefinite), or shall only be sold with an estate of not less than a certain size. In the former case the rule will at once be evaded by keeping one acre of land to sell with the Advowson.

In the latter case, suppose that the minimum estate be 100 acres, and that an Advowson be attached to an estate of just that size, it will be impossible ever to divide, or even sell off, a portion of that estate, because then the Advowson would become attached to an estate under the minimum size.

To take a striking instance. Suppose, as was suggested by one of the members of the House of Lords' Committee last session, that it was required to cut up the estate in question into building lots, and the absurdity becomes glaring.

You may indeed do this, you may return to the old idea, and annex an Advowson to a manor; but manors have in many cases become of such small value, that the manor would then be rather appendant to the Advowson, than the Advowson to the manor.

Another course has been suggested, whereby it is said the transfer of advowsons on proper occasions will be sufficiently provided for, without the scandal and evil results attending ordinary sales, and without recognising as a principle that they are saleable.

Two forms of this plan have been proposed. 'One, by the present Bishop of Exeter, in his evidence before the House of Lords' Committee, would prohibit a patron from selling an Advowson, except with a large amount of land annexed (a restriction which I hope I have shown would not work), to a private purchaser; but would allow him to transfer the advowson to the Ecclesiastical Commissioners, receiving in exchange a certain proportion or percentage of its saleable value. The Ecclesiastical Commissioners would not themselves become the Patrons, but would hold the Advowson in trust, as it were, in order to make it public Patronage; and the old Patron would be entitled to choose, out of a certain list of public Patrons, such as the Crown, Bishops, Deans, and Chapters, and organised bodies of trustees, which should be the new Patron.

He would thus, in parting with his Advowson, have the slight privilege of choosing between four or five sets of future Patrons.

He would also receive a certain percentage or proportion of its saleable value, not more—because the Bishop of Exeter thinks that is all that he is morally entitled to—than about three-fifths. Not more than this, also, for another reason—the difficulty of raising the money.

The money is to be raised in this way—by a charge on the living beginning on the next vacancy, and payable, principal and interest, in annual instalments, spread over a certain term of years.

Now the money will be wanted at once, but the charge cannot, of course, be laid upon the incumbent then in the living, and it has to be deferred till the next vacancy. Meanwhile it will be running up at compound interest, and there is therefore much reason to fear that

it will become so large as to reduce the value of the living very considerably.

That is one, and I think the main reason, against it : it would tend, instead of increasing, to diminish the already small incomes of benefices.

Another reason is, that it will, in the long run, enormously diminish the number of private patrons, and materially alter the present balance of patronage.

Another branch of the Bishop's scheme is proposed in order to meet both these evils. He proposes also to allow private patrons to acquire Advowsons in public patronage, on condition of their augmenting their value by at least fifty per cent., and thus becoming, as it were, new founders of the benefices acquired by them.

Against this proposal, as a substantive one, there is nothing to say. It is the plan adopted as to the Lord Chancellor's livings ; something like it has been recommended by high authority for the sale of next presentations, and it would tend to augment the value of poor benefices. But when it is brought forward to redress the evils incident to the first part of the Bishop's scheme, it is very different. To begin with, it is certain that a great number of Advowsons must be sold from time to time, and would thus come under the first law, *i.e.*, would fall into public Patronage with the incomes of the benefices greatly diminished ; but it is not at all certain that many private persons would be ready to acquire Patronage at the very costly outlay which an endowment equal to fifty per cent. of the existing income would require ; and if they did, they would choose the most eligible benefices ; while, on the other hand, the Patrons who transferred to public patronage would generally transfer the least eligible. The result would be an accumulation in public patronage of the least eligible benefices, with the smallest incomes.

Even if the scheme were as successful as the Bishop anticipates, it would only amount to a roundabout way of selling and buying, with greater complication, and at greater cost.

The benefice would be first diminished in value, in order that it might pass from private to public Patronage, and then brought back to the same, or a slightly increased value, on being retransferred to private Patronage. Nobody would be a great gainer, while the old patron would be a loser, and would feel aggrieved that he was not allowed to sell his Advowson for its full value.

Time does not allow me to say much about a Bill brought into the House of Commons last session by Sir John Kennaway and others, but not passed, for establishing Patronage Commissioners in every diocese, through whose instrumentality, instead of that of the Ecclesiastical Commissioners, processes, in their general outline similar to those proposed by the Bishop of Exeter, were to be gone through, the main difference being that these Patronage Commissioners were to have and exercise the Patronage which was transferred to them, instead of holding it for other public patrons. One may be allowed to doubt the fitness of such a body for the exercise of any large amount of Patronage.

It would seem, then, that neither of these schemes would answer, and that if we wish to prevent Advowsons from falling into the hands of paupers, we must allow them to be sold in the old way. But if Advowsons must be saleable, it does not follow that next presentations, or any number

of presentations short of the actual Advowson, should be saleable. The reason for the sale of Advowsons does not apply. It is in order to prevent their falling into the hands of paupers, or at least into the hands of persons who have lost all connection with the place, that Advowsons are saleable. To forbid the sale of next presentation would rather help the policy of the sale of Advowsons; for now the saleability of each presentation acts as an inducement to Patrons to retain an Advowson which they would otherwise and properly part with.

Again, as has been often pointed out, there is a difference in principle between a sale of an Advowson and of a presentation. The sale of an Advowson is a transfer of the whole place, office, and trusteeship from the old patron, who has probably ceased to have any special qualification or fitness for it, to a new patron, ready to undertake its full responsibility; while the sale of a presentation is a transaction whereby the Patron, remaining in his fiduciary and official position, shifts the burden of its exercise to some one else—in fact, takes all the profit and none of the duty. Again, it is clearly abhorrent to our feelings, as it is entirely unlawful, that a patron should take money for presenting a particular incumbent; but it often happens that the sale of a presentation is made with a knowledge, on the part of the seller, that the purchaser means, when the vacancy arises, to appoint a particular person. Sometimes, when the seller wishes to combine somewhat of his duty as patron with pecuniary profit, he satisfies himself before he sells that the person whom the purchaser means to appoint is a fit person. How little does this differ from his taking money from the purchaser to present that person?

Further, as presentations are not sold, so they are not usually bought on the highest view of the benefit of the parish. They are bought, not that the purchaser may have it in his power to present the best man to the benefice, but in order that he may have it in his power to present a definite person, or one of a few definite persons, whom he has already fixed upon, who may or may not make a good incumbent, to the benefice. They are bought for the sake of the presentee, not of the parish.

Further, again, though sales of Advowsons from time to time are necessary, they are not edifying or pleasant in their surroundings: they import a strong worldly element into connection with things really spiritual, and they tend to coarsen men's feelings as to the position of their parish priest. The sale of presentations comes, of course, more frequently than the sale of Advowsons; it multiplies these undesirable accompaniments, and it has in itself a personal and worldly element greater than that adhering to the sale of Advowsons.

The conclusion is therefore most strongly for forbidding the sale of next presentations, or indeed any number of presentations short of the Advowson. And I would suggest that this may well be done without giving rise to any claim by the patron for compensation; because the patron still has his property, the Advowson, and may sell it, and get the full value for it. The only change will be that he will be prevented from selling it in pieces in a particular way. There have been many analogous or stronger cases. When the statute of Anne forbade clergymen purchasing for themselves the next presentation, it must have materially diminished the demand for next presentations; yet no one thought of giving the patrons compensation for their loss of market. When the archbishops' "options" were taken

away, they were taken away at once, without any compensation to the then archbishops. And under the operation of the new Scotch Patronage Act, the leading possessors of Patronage in the Presbyterian Church established in Scotland have declined to take any compensation, though their Patronage is wholly taken away from them.

The abolition of the sale of presentations being thus required, and thus easy of accomplishment, has found more than once considerable favour with the Legislature, and it only requires some effort to get it passed into law. It should, however, I think, be accompanied with one qualification, or rather explanation, allowing Patrons to alienate, and others to acquire, a presentation when the money paid for it was given, not to the patron, but to augment the endowment of the benefice. I fear that cases where this qualification would be applicable would not often arise; for sales of presentation are (such is the evidence before the Lords' Committee) generally made when the patron is in want of money. But the principle is sound and unobjectionable: the transaction would be pure of worldly taint; and there may be a few cases where the patron knows of no one whom he particularly wishes to present, and would gladly choose out of a number of respectable candidates one whose friends would permanently enrich the benefice. For such cases it should be explained, that in enacting that a patron shall not for money or money's worth part with the presentation, it is not intended that the transfer of the presentation, in consideration of a permanent increase of the endowment of the benefice, should be forbidden.

After the great principles have been discussed, there are many minor alterations in the existing laws which have been freely proposed; some of which would, I think, be useful, others harmless, others mischievous.

One proposal is, that before a presentee is instituted, notice shall be given in the parish, in analogy to banns, and still more so to the *Si quis*, before ordination, and any one who knows just cause or impediment to the institution invited to communicate it to the bishop. This could do no harm; it would only refer to the existing causes of objection by law, and would not enlarge these in any such vague or mischievous direction as that "the parishioners or the ratepayers didn't like him," or that he would be likely to rouse the calm or lethargy of a dormant parish. Restricted to the existing objections, it would give the parishioners a feeling that they were not left in the dark: it might in some cases lead to the detection of an unworthy candidate, whose unworthiness was unknown to the bishop or to the Patron; and in other cases, where there were grave objections, but the Patron insisted on his presentee, it might lead to a combination between the bishop and the parishioners—the bishop making himself the legal mouthpiece, the parishioners indemnifying him against the costs, to resist by legal proceedings the admission of the presentee.

Another proposal, which is much pressed by some among the bench of Bishops, is for an alteration of the present system, by which the Bishop who refuses to institute a presentee becomes defendant to the suit brought by the presentee or his Patron, and is under obligation to prove at his own risk the truth of the objections which he raises. This is said to be a hardship; but it is not peculiar. It is a fixed principle of our law that a public officer, if he makes an error in the discharge of his duty, to the de-

triment of a private person, is liable to an action, and this even when his office is an unpaid one. This is the case with a returning-officer, and with a sheriff, both discharging quasi-judicial duties. Now the objections raisable to a presentee—to omit invalidity of orders, a very improbable case—are want of learning, heresy, and immorality. The first two only come before the Common Law Courts, to be, immediately the issue is joined, remitted to the archbishop, whose certificate decides thereupon. The last is one of life and death to the presentee, too often scandalously and vaguely attributed, and one that, if raised, should be strictly and carefully inquired into, as in any other case such a charge would be inquired into, by a judge and jury. That is the present system.

What change has been suggested? That in order to save the Bishop from being a party to a lawsuit, he shall issue a commission to inquire and report to him, that is, to try the case. To whom shall he issue it? To persons without legal training, a kind of jury without a judge, a tribunal *ad hoc*, inexperienced, without the advantages and solemnities of a regular court. But passing this by, some one must bring evidence before this commission—that is, the Bishop must do it, or become party to a suit in another form, before this commission instead of before a law court, with the disadvantage, that he is thus party to a suit before a court created by himself.

Further, the hearing before the commission, and the expenses of the commission, will cost something; those only who have had to do with such things know how much. Who is to pay for this, if the result is that the presentee is innocent of the charges imputed to him? Not the presentee. Some say, Make it a charge on the benefice; that is, make the presentee pay part, and his innocent successors the rest. Who remains? The Bishop. I think it would cost him less to go before the regular law courts.

It is perhaps as well, as many Bishops do not seem to be aware of it, to state, that it does not follow because a Bishop is unsuccessful in a suit brought against him for refusing to institute, that he has therefore to pay the costs. No costs at all were given in cases of *quare impedit* under the old law; and the modern statute, which gives them in general cases, expressly provides that a Bishop shall not be condemned in costs if he had a reasonable ground of defence.

Another proposed alteration in the existing law is, that a Bishop shall be allowed to refuse institution to a presentee who does not bring with him, as evidence of his character, testimonials from three beneficed clergymen, countersigned by the Bishop of the diocese in which he has resided.

Such a law applies in the case of curates; and, till a recent decision in a case of *Marshall v. the late Bishop of Exeter*, it was a moot point whether it did not also apply to presentees. The proposal seems at first sight reasonable, but unfortunately it would leave a great deal to the discretion of the Bishops. And I must say it, that I do not think Churchmen can always trust that discretion. We know that at the present time there are many individual members of the bench of Bishops, especially he who is now presiding over this meeting, or he who was to preside, whom we would trust, willingly trust, with this and much greater discretion; but there are others, of whom this is unfortunately not the case, and as long

as the present mode of appointment continues, we have no guarantee that there will not be always some such.

During the last two years two cases have come within my professional experience on this very point. One was that of a curate who had written or stated at some meeting (I forget which), that he did not consider the Privy Council judgments binding on the Church. When he left the curacy he then held to go into another diocese, he had an interview with the Bishop. The Bishop charged him with what he had written or said about the Privy Council, and added, "Now, Mr —, if you come to me for testimonials, and bring me the signatures of three clergymen to your good conduct and fitness, I shall refuse to countersign the testimonials, on the ground that these clergymen, in speaking thus of you, cannot be credible."

The other case occurred in a different diocese. It was that of a priest who had a small benefice. The Bishop disapproved of the school in the church to which he belonged, and on his being presented to a better benefice in another diocese, and tendering the usual testimonials signed by three beneficed clergymen, absolutely refused to countersign them.

The case came to me, and it was with great pleasure that I advised that the recent decision in the case of *Marshall v. the Bishop of Exeter* had made such countersignature unnecessary, and that the priest could, notwithstanding its absence, claim to be instituted to his new preferment.

I will only add two improvements on the present law, which almost every one agrees upon. Donatives should be abolished. They are most anomalous and unecclesiastical in principle, and have lately, in the hands of some ingenious and unscrupulous agents, been made the instruments of great practical mischief. How this is, the evidence before the Lords' Committee will tell you. The other improvement is to enable resignations and exchanges to be made (always with the knowledge, and under the sanction of the Bishop, for in this matter he should be paramount) for a money consideration. The law on this point is purely statutory, and is not, I believe, founded in any law of the Church as to Simony. There is no reason why an incumbent, whose resignation is desirable, but who cannot afford to resign, or will not resign for nothing, should not be induced to resign by a lump sum of money, provided the money be not paid by the incoming incumbent to get himself the place. Exchanges between livings of unequal value, where some compensation was made to the incumbent leaving the better living, would also be harmless in principle and useful in practice.

I think this is all I have to say, except to repeat once more an entreaty that you will use your power and influence to get the sale of presentations forbidden. It is the great fault in our present system, and it is one easily to be cured.

ADDRESSES.

The EARL OF HARROWBY.

IN discussing the alterations which it is desirable to make in the laws at present affecting Church Patronage, we must first make up our minds as to the objects which we wish to obtain. Do we mean simply to get rid of the scandals and abuses, which the present machinery of the law creates or admits, or do we really mean to take effectual

precautions that no appointment to a benefice shall be effected by money, shall be sold, whether directly by a next presentation, or in reversion by the sale of the Advowson? The latter, by a small majority, the committee of the House of Lords refused to do. For the former they have made considerable provision. I voted in that majority, and am prepared to go somewhat further. Now, whatever else is to be done we must begin by getting rid of the notion that the selling of benefices is the sin of selling spiritual gifts, which is condemned by the Apostle, and which has thus had affixed to it the name of simony, and been invested with a kind of superstitious horror; and the committee therefore proposed that the very name should disappear from the statute-book. Certain acts, without any such denomination, would be prohibited, about which a man could have no doubt whether he had or had not done them, and no snare to conscience, as now, would be left. No one, indeed, now doubts that in the sale of benefices no spiritual gifts are sold. All spiritual gifts, whatever they may be, have been already conferred by the Bishop in ordination, and they are not reconferred in institution. In that act nothing is done, but the appropriation of gifts already conferred, to the service of a particular community. There are a certain number of men, already ordained, out of whom a choice has to be made. The Patron has to make the choice, and the Bishop at institution, as the law now stands, has small discretion left him, and does little more than admit the presentee. If, then, no sale of spiritual gifts takes place, and there can be no simony in the matter, the whole resolves itself into this, how to get into the parish at least a good man, if not the best, for the discharge of its important duties. Upon the Patron the law imposes very little restriction. Almost the only restriction practically imposed upon him is in the matter of money. It excludes no other influence, and yet money, surely, is not the only corrupting influence. Indeed, it would be difficult to attempt more, even in secular appointments; and it has been found so hard to secure good appointments by Patronage, that, in despair of success, recourse has been had to that wretched simulacrum of a test of fitness, which consists in a competitive examination into matters which are, very often, in no way connected with the functions of the office to which it is applied. Are you prepared for a system of marks in ecclesiastical appointments? (No, no.) I trow not. I am afraid we must be content to rest, as now, in the choice by Patrons, with all its uncertainties and its small security for the choice of the best or even of a good man. Now, Church Patronage is at present divided mostly between the Crown (as represented by the Prime Minister and the Lord Chancellor), or Bishops and other ecclesiastical dignitaries, and colleges—and the rest, about half, among individuals who hold this mingled right and trust by inheritance or purchase. It is to these latter that the law of simony principally and practically applies. There is no doubt that by a simple transfer of all this Patronage to the official parties enumerated above the offence of sale for money might be got rid of at once. But, putting aside for a moment the serious invasion of rights that have been considered by the law for ages as property, which could not and would not be looked upon and felt but as an act of confiscation, what security would be gained for the main object of Patronage—the getting fit men into our parishes? You will get rid of direct money influence; but what of all other influences? Even in spite of all the special responsibility which is attached to Patronage in high places, whether secular or ecclesiastical, do we see the best men, or even fitting men, always appointed? Political influences, family influences, religious partisanship, disturb not rarely the clearness of view which is desirable in such a choice. I do not think, for these and fifty other reasons, even though tempted by the attraction of election by congregations, that you will be able or desirous to get rid of Private Patronage. But who are these Private Patrons after all? Are they not open to disturbing influences other than money direct? Take, for instance, one which is usually looked upon, except in the case of ecclesiastical Patrons, as the least discreditable, that of kindred; yet what influence is more blinding to a Patron? He, perhaps, has no large means, but has what is called a family living, which hitherto he has generally appropriated to that purpose; perhaps originally, years ago, purchased with that object.

What temptation, and how often yielded to, for pressing a son into a sacred position for which he has no calling, possibly the reverse! What a temptation to the son to yield to the pressure! There are few greater abuses. No money, indeed, passes, but is there no flavour of money in the transaction? Do you get rid of the influence of money by getting rid of sale? This specific abuse is, perhaps, fading away from various causes—increased seriousness of conscience, or greater temptations in this busy age to other pursuits. But if so, what is the position of the ordinary run of Patrons? His means of providing for his family are not excessive; perhaps, like Gallio, he does not care for these things; he has no extensive interest in the parish; he has no extensive acquaintance among the clergy; no strong preference for one man over another, which would render him desirous or willing to make a present of a valuable property to a stranger. Will money or advantage of some sort not creep in? What can he do with the benefice? On the other side stands a man of some wealth, not connected with the land, and, therefore, probably having no patronage of his own, but desirous to place a son of pious character, of studious habits, who wishes to serve his God and his country in holy orders. Recollect, now, that we have agreed that there is no sale of spiritual gifts; that the very name of simony in the matter is effaced; and why should this man not buy under certain regulations what the other desires to sell? Which will do best for the parish? Why shut out the whole commercial class from connection with the Church, with all their wealth, their influence, and energy of character? No. Take every precaution you please as to character and fitness; give a larger discretion to the Bishop as to refusing institution; give the parish an opportunity on fitting grounds to object to the presentee; take security that he shall discharge his duties faithfully according to the Liturgy of the Church and in obedience to its discipline—and I believe you will have at least as fair a prospect of securing what is wanted, a good and fitting pastor of the parish, as if he had been presented by an official Patron or by the chance-inheritor of an Advowson.

The Right Hon. J. G. HUBBARD, M.P.

MY LORD BISHOP,—The conclusions at which I have arrived touching Church Patronage are these:—1. That existing statutable restraints upon the transfer of Private Patronage should be abolished. 2. That in each diocese a register should be kept of benefices in Private Patronage, and that every transfer of such Patronage require the assent of the diocesan, who shall previously be furnished with the full particulars of the transaction. 3. That no Bishop shall institute a priest until he is satisfied as regards his character, learning, capacity, and suitability. 4. That previous to instituting a priest, the Bishop shall cause the proposed appointment to be published in the church of the vacant cure, so that any parishioner may object to the institution upon the grounds of character or incapacity. I commence with my conclusions: I shall conclude with my arguments. Eighteen hundred and forty years ago, in the city of Samaria, Simon the Magician, wonder-struck at the supernatural power exercised by St Peter and St John, offered them money, if they would convey to him also the power of imparting the Holy Ghost. The sacrilegious attempt of Simon to purchase the "Gift of God" with money, has stamped with the name of "*Simony*," the sin of purchasing spiritual offices or functions. And now direct your thoughts to our own country, in the reign of Queen Victoria. Not many years since, at the University of Oxford, Oliver Oldacre was an undergraduate of Christ Church. His father was a country gentleman, whose family had possessed immemorially the entire parish of Clayland, besides other adjacent property. An ancestor of Oliver's had bestowed the original endowments upon the Church, and a member of the Oldacre family had for many generations held the Rectory, of which the Patronage was vested in the owner of the estate. Oliver had entered the

University with the intention, after concluding his academic course, to take orders, and in due time succeed to the family living. The result, however, of his first year's residence at Christ Church, was to impress him with a strong conviction that he had no vocation for holy orders, but that he felt a growing disposition to be a soldier. He was an accomplished athlete, an excellent shot, and a first-rate rider across country, and he felt daily that the view in which he had recently learned to regard the priesthood, would render his assumption of that character incompatible with an indulgence in the pursuits to which he was devoted, and which he could not voluntarily relinquish. Having once arrived at this conclusion, he took the earliest opportunity of stating it to his father, who received the intelligence with undisguised concern. From his father, Oliver learned that, large as had been the rent-roll of Clayland, successive provisions for younger children had so attenuated the property, that unless he took the family living, there remained no portion for him; and that if he went into the army it would be impossible for him to subsist upon his pay. Oliver's repugnance, however, to taking holy orders, with his heart elsewhere, was invincible, and his father, upon the suggestion of his solicitor, decided with a painful effort to sell the next Presentation of Clayland Rectory. An agent was called in, who inspected the Rectory, and in the columns of the *Times* presently announced that he "was instructed to offer for sale the desirable Rectory of Clayland, with a comfortable residence, productive kitchen-garden, loose boxes for hunters, and every possible convenience; several packs hunted in the neighbourhood, and there was a good trout-stream running through the grounds." While Oliver Oldacre was studying at Christ Church, Henry Hopper was studying at Oriel. Henry Hopper was the eldest son of the principal brewer and banker in a large county town, to whose lucrative business he was destined to succeed, but the effect of his studies, assisted by the sermons of Pusey and Liddon, was to teach him that there is one profession superior to every other—the most responsible, fraught with blessings to others, and crowning with the highest blessings those who fill it worthily—that of a priest in the Church of the living God. He desired above all things that that profession should be his own. His father on learning his wishes, although disappointed at the failure of his own plans, expressed sympathy with the higher aspirations of his son, and based his present opposition to his taking orders, upon the prospect which the clerical profession held out. "I have," said he, "no political claim on any Minister—I am related to no Bishop, I have no means of procuring a living for you, and I could not endure your remaining all your life a curate, exposed to the caprice of any Bishop who may refuse or revoke your licence unless you submit to his arbitrary conditions." Henry Hopper returned sad at heart to Oxford, but his despondency was shortlived. Looking over the columns of the *Times* a few days afterwards, his father's eye rested on the advertisement of Clayland Rectory. He made inquiries, visited the hale though venerable rector, bought the next Presentation, and gladly removed the restraint he had put upon his son's earnest wish. Henry Hopper, on the completion of his academic studies, went to Cuddesden to learn theology and orthodox ritual. He then had the good fortune to be ordained as one of Dr Hook's curates at Leeds, where he remained until the death of the Rev. Rowland Oldacre enabled his father to present him to the Bishop for institution to the Rectory of Clayland. Oliver Oldacre had in the meantime entered the army; he joined the expedition to the Gold Coast; distinguished himself in the Ashantee campaign; was shot through the arm; took the yellow fever, but recovered in time to appear in the triumphal review at Windsor, and receive the thanks of his country, and an order of merit at the hands of his Queen. And what did he find at Clayland when he returned to the eager welcome of his ancestral home? The church restored; the churchyard (formerly a pasturage for sheep) newly fenced and carefully kept; the school rebuilt and enlarged; and the new rector respected by rich and poor alike. The sale of the Presentation of Clayland had been the means of securing a brave soldier to the Queen, and a faithful priest to the

Church; and yet such a transaction is stigmatised as "simonaical" and sinful. I venture to believe that the censure is misplaced. What is Patronage? It is the right of presenting to the Bishop a clerk for institution, subject to the Bishop's approval of the Presentee. The right may have been acquired by the Patron's own act of endowment or by transmission to him from the original Patron. The ratification in the *London Gazette* of the Patronage required by a layman founding a benefice, recites, *e.g.*, that "in consideration of the sum of £5000 paid by A. B. to the Ecclesiastical Commissioners for the endowment of a new ecclesiastical district, the whole Patronage shall be absolutely vested in the said A. B., *his heirs and assigns for ever*:" there is no restraint or condition attached to the future exercise of the same Patronage by any subsequent owner, whether by inheritance or purchase. The right of Patronage is given without conditions as to its transfer, but it is accompanied with strict limitations in its nature. The Patron has a right to present, but the Presentee must be in priest's orders, and the responsibility and duty of approving the Presentee rests with the Bishop. The form of presentation runs:—To the Right Rev. Father in God, R., Lord Bishop of X. "I, A. B., true and undoubted Patron of the rectory of the parish of Z—, do present unto you G. D., clerk, Master of Arts, *humbly requesting that you will be pleased to admit the said G. D. to the said church,*" &c. The Patron is a petitioner to the Bishop. But what of the Bishop's own part? It is with him the responsibility really rests. During the Ember Days the Church teaches us to pray to God "to guide the minds of Thy servants the bishops and pastors of Thy flock, that they may lay hands suddenly on no man, but faithfully and wisely *make choice* of fit persons to serve Thee in the ministry of Thy Church." It is the Bishop who, at the ordination of a deacon, says to him, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration?" it is the Bishop again who, at the ordination of a priest, addresses him in these solemn words: "Receive the Holy Ghost for the office and work of a priest in the Church of God." The transfer of Patronage has been stigmatised as "the sale of souls;" but who recognises the responsibility of souls? Unquestionably the Bishop. The form of institution addressed to the intended parish priest includes these words: "We do by these presents commit unto you the *cure and government of the souls* of the parishioners of the said parish." And that no Bishop can doubt either his right or responsibility in this matter must be obvious to every one who reflects that a Bishop at his own consecration, when asked by the Archbishop, "Will you be faithful in *ordaining, sending, or laying hands upon others*?" replies, "I will so be, by the help of God." Looking then to the title by which the layman holds his Patronage, and the form in which he exercises it on the one side—and looking, on the other, to the terms in which the Bishop at ordination and institution claims and declares his spiritual authority, I submit that, for the effective application of Church Patronage, it is the Bishop who is responsible. If Bishops always did their duty in ordaining none but capable and worthy clergy, Patronage could never be ill bestowed. But, we are told, the scandals of the present practices are obvious and should be corrected. There are scandals, and my object is to show what they are, and how they are to be remedied. They will be most easily remedied when best understood. The prevalent but superficial scandal is that which ill-informed people fabricate out of the ridiculous advertisements of agents for the transfer of Church Patronage—the real and serious scandal is to be found in the discreditable evasions of unwise legal restraints imposed upon that transfer. With the removal of these restraints, the real scandals would vanish and the faithful exercise of the Episcopal functions would preclude any possible detriment to the Church, from a freer transfer of the privilege of presentation. The sale and purchase of the next presentation to Clayland Rectory was called simony and a scandal. Would there not have been a real and most awful scandal had Oliver Oldacre, under the pressure of family exigencies accepted ordination as an inevitable necessity, and, in reply to the Bishop's question,

solemnly affirmed that "he was inwardly moved by the Holy Ghost to take upon him the office of the Ministry," whilst his thoughts and affections were in a very different calling? The extravagant phraseology of agents and auctioneers may furnish Nonconformists with a pretence for ridicule and abuse; but Churchmen, who know that these absurdities are really outside the Church's system, should, instead of echoing the reproach, and asking for impossible and undesirable remedies, assist in simplifying the law, and in aiding the Bishops, if needs be, in the vindication of their spiritual jurisdiction. Bishops have been excused for admitting unworthy candidates to the priesthood, upon the plea that they could not resist the wishes of men of wealth and influence, and that they dare not encounter the cost of the legal proceedings which might be directed by a resolute Patron to coerce a scrupulous Bishop. But these excuses cannot be admitted as applicable to our own times, and to plead the fear of legal proceedings would be virtually to justify the simoniacal principle of weighing money in the scale against the gifts of God; for there is no appreciable difference between bestowing spiritual gifts upon the unworthy in order to gain their money, and bestowing those gifts in order to save the money which might be imperilled in resisting litigation. Primitive authority is of great weight in the Church of England, and the Council of Chalcedon has been cited to prove that the purchase of a benefice by a clergyman is the purchase of spiritual things, which is simony. The second Canon—Hammond's Version—commences thus: "If any Bishop shall perform an ordination for money, and put to sale the grace which cannot be sold, and ordain for money a Bishop, Presbyter, or Deacon, or any other person who is reckoned among the clergy; or shall promote for money a Steward, or Defender, or Bailiff, or any one who is on the roll of the Church, for filthy lucre's sake, let him who has attempted this thing forfeit his own degree; and let him who has been ordained benefit nothing by the ordination or promotion which he has trafficked for; but let him be deprived of the dignity or charge which he obtained for money. And if any person shall appear to have been a mediator in such filthy and unlawful transactions, let him also, if he be a clergyman, be deposed from his rank, or if he be a layman or monk, let him be anathematised." This Canon distinctly forbids a Bishop to sell either spiritual gifts or spiritual offices; it threatens a corrupt Bishop with degradation, and a corrupt priest with deprivation, and it deposes any clerk, and anathematizes any layman, aiding in the traffic. But there is not a word bearing on the transfer of Lay Patronage, which alone we are now considering, and which probably did not exist in the year 451. Public Patronage is committed by the law to ecclesiastical and State officials to be administered by themselves and their successors—Private Patronage is vested by the law in laymen to be administered by themselves and their assigns. But while I thus insist upon the distinction between the legal status of Public and Private Patronage, I disclaim the distinction which has been drawn between the moral responsibility which a Lay Patron lies under in the administration of his Patronage as distinguished from his property. "Your property," we have been told, "is your own, but your Patronage is a trust." My lord, I know no such distinction. Our Patronage, our property, ourselves, are all God's—all a trust from Him, and all to be spent in His service and for His glory. A curious complaint has been raised in connection with the transfer of Lay Patronage; the sale of livings is said to be an injury to the class of curates: but how can that be, since a Patron cannot present a layman to a benefice, and that when a living is bought it is bought for a curate, whose removal into the category of incumbents must improve the expectations of the remainder of his class? The sale of a presentation effects a change in the immediate Patron, but it detracts nothing from the aggregate of ecclesiastical property—unlike in this respect to the sacrilegious spoliation of the sixteenth century, and the more stealthy alienations since effected, though in rare instances, by private and corporate Patrons. I should have hesitated to express an opinion differing so widely from that of the very learned and faithful Bishop whose paper opened this discussion, had I now learnt his opinion for the first time; but having

by his courtesy had the opportunity of considering his views on this subject, as expressed in a pastoral issued last spring, I have ventured to offer these remarks in support of the conclusions with which I prefaced my Address.

MR J. E. GORST.

In discussing Patronage, we have two questions before us which ought to be kept distinct. The first is a moral question, viz., What are the duties of Patrons in the exercise of their Patronage, and in what spirit should they make appointments to their livings? I do not think Congress can with advantage discuss the moral question further, because everything that has been said on that point as to Private Patronage has been admirably put before us in the two first papers that have been read, and Congress may be said to be agreed as to the way in which Patrons ought righteously and properly to exercise their trust. It is, however, a matter of regret to me that the Bishop of Lincoln and Canon Ashwell, in their desire for the reformation of Patronage, should not have extended their case, and taken in Public Patronage as well as Private. And this, because although no doubt there are abuses in the exercise of Private Patronage, I am not so sanguine as to think that official and Public Patronage is dispensed in an altogether immaculate manner. I know nothing of my own knowledge; but there have been doubts expressed in earlier times upon the motives which have influenced Bishops in the exercise of their Patronage. I speak not of living Bishops; but it has been said of some not long ago departed from amongst us, that they were actuated rather by the consanguinity of the presentees than by other qualifications. The Bishop of Lincoln has spoken of the horror which would be created if the Crown were to put up the sees of London or Winchester for sale; but are Bishops appointed by the Crown solely in the interests of the Church or of the Diocese? Have political considerations and party services never anything to do with those appointments? Are men never appointed to high places in the Church, either as rewards for past political services, or with the view of future services of that kind? And when Congress reads lessons to private Patrons I should like to see fair play all round. The second question before the Congress and to which our discussion will be best directed—is, How far the law should step in and attempt to compel Patrons to fulfil the trusts they have undertaken? Our discussion may be divided into two heads—1. The transfer from one Patron to another of the right of presentation; and, 2. How Patrons may be compelled by law to exercise their Patronage in a proper manner. I shall say little on the first head, because other speakers have addressed themselves at length to that part of the subject. The report of the Committee of the House of Lords has been mentioned by Canon Ashwell as not likely to answer any useful or practical purpose. I should, at least, except two practical suggestions, which are the abolition of donatives, and that no transfers shall be made except through a public registry of some kind, making the sale a public instead of a private act. Their Lordships anticipate such good results from the operation of publicity on this subject, that they say they feel disposed to wait and see what will be the effect of the abolition of donatives, and the effect of thorough publicity as to all transfers. With regard to the suggestion that next presentations should not be sold, except as part of the Advowson, that would be an admirable thing—if it could be done—but lawyers are ingenious; and if one person wants to buy and another wants to sell, depend upon it they will find out some way of carrying out their wishes. Indeed, it has been suggested that the Advowson might be sold back again as soon as the presentation is made, and to meet that it is proposed that no person should have power to resell until after an interval, say, of twenty-five or thirty years. That would, of course, make the Advowson inalienable for that time, and supposing a Patron became a lunatic, or im-

of presentations short of the actual Advowson, should be saleable. The reason for the sale of Advowsons does not apply. It is in order to prevent their falling into the hands of paupers, or at least into the hands of persons who have lost all connection with the place, that Advowsons are saleable. To forbid the sale of next presentation would rather help the policy of the sale of Advowsons; for now the saleability of each presentation acts as an inducement to Patrons to retain an Advowson which they would otherwise and properly part with.

Again, as has been often pointed out, there is a difference in principle between a sale of an Advowson and of a presentation. The sale of an Advowson is a transfer of the whole place, office, and trusteeship from the old patron, who has probably ceased to have any special qualification or fitness for it, to a new patron, ready to undertake its full responsibility; while the sale of a presentation is a transaction whereby the Patron, remaining in his fiduciary and official position, shifts the burden of its exercise to some one else—in fact, takes all the profit and none of the duty. Again, it is clearly abhorrent to our feelings, as it is entirely unlawful, that a patron should take money for presenting a particular incumbent; but it often happens that the sale of a presentation is made with a knowledge, on the part of the seller, that the purchaser means, when the vacancy arises, to appoint a particular person. Sometimes, when the seller wishes to combine somewhat of his duty as patron with pecuniary profit, he satisfies himself before he sells that the person whom the purchaser means to appoint is a fit person. How little does this differ from his taking money from the purchaser to present that person?

Further, as presentations are not sold, so they are not usually bought on the highest view of the benefit of the parish. They are bought, not that the purchaser may have it in his power to present the best man to the benefice, but in order that he may have it in his power to present a definite person, or one of a few definite persons, whom he has already fixed upon, who may or may not make a good incumbent, to the benefice. They are bought for the sake of the presentee, not of the parish.

Further, again, though sales of Advowsons from time to time are necessary, they are not edifying or pleasant in their surroundings: they import a strong worldly element into connection with things really spiritual, and they tend to coarsen men's feelings as to the position of their parish priest. The sale of presentations comes, of course, more frequently than the sale of Advowsons; it multiplies these undesirable accompaniments, and it has in itself a personal and worldly element greater than that adhering to the sale of Advowsons.

The conclusion is therefore most strongly for forbidding the sale of next presentations, or indeed any number of presentations short of the Advowson. And I would suggest that this may well be done without giving rise to any claim by the patron for compensation; because the patron still has his property, the Advowson, and may sell it, and get the full value for it. The only change will be that he will be prevented from selling it in pieces in a particular way. There have been many analogous or stronger cases. When the statute of Anne forbade clergymen purchasing for themselves the next presentation, it must have materially diminished the demand for next presentations; yet no one thought of giving the patrons compensation for their loss of market. When the archbishops' "options" were taken

away, they were taken away at once, without any compensation to the then archbishops. And under the operation of the new Scotch Patronage Act, the leading possessors of Patronage in the Presbyterian Church established in Scotland have declined to take any compensation, though their Patronage is wholly taken away from them.

The abolition of the sale of presentations being thus required, and thus easy of accomplishment, has found more than once considerable favour with the Legislature, and it only requires some effort to get it passed into law. It should, however, I think, be accompanied with one qualification, or rather explanation, allowing Patrons to alienate, and others to acquire, a presentation when the money paid for it was given, not to the patron, but to augment the endowment of the benefice. I fear that cases where this qualification would be applicable would not often arise ; for sales of presentation are (such is the evidence before the Lords' Committee) generally made when the patron is in want of money. But the principle is sound and unobjectionable : the transaction would be pure of worldly taint ; and there may be a few cases where the patron knows of no one whom he particularly wishes to present, and would gladly choose out of a number of respectable candidates one whose friends would permanently enrich the benefice. For such cases it should be explained, that in enacting that a patron shall not for money or money's worth part with the presentation, it is not intended that the transfer of the presentation, in consideration of a permanent increase of the endowment of the benefice, should be forbidden.

After the great principles have been discussed, there are many minor alterations in the existing laws which have been freely proposed ; some of which would, I think, be useful, others harmless, others mischievous.

One proposal is, that before a presentee is instituted, notice shall be given in the parish, in analogy to banns, and still more so to the *St-quis*, before ordination, and any one who knows just cause or impediment to the institution invited to communicate it to the bishop. This could do no harm ; it would only refer to the existing causes of objection by law, and would not enlarge these in any such vague or mischievous direction as that "the parishioners or the ratepayers didn't like him," or that he would be likely to rouse the calm or lethargy of a dormant parish. Restricted to the existing objections, it would give the parishioners a feeling that they were not left in the dark : it might in some cases lead to the detection of an unworthy candidate, whose unworthiness was unknown to the bishop or to the Patron ; and in other cases, where there were grave objections, but the Patron insisted on his presentee, it might lead to a combination between the bishop and the parishioners—the bishop making himself the legal mouthpiece, the parishioners indemnifying him against the costs, to resist by legal proceedings the admission of the presentee.

Another proposal, which is much pressed by some among the bench of Bishops, is for an alteration of the present system, by which the Bishop who refuses to institute a presentee becomes defendant to the suit brought by the presentee or his Patron, and is under obligation to prove at his own risk the truth of the objections which he raises. This is said to be a hardship ; but it is not peculiar. It is a fixed principle of our law that a public officer, if he makes an error in the discharge of his duty, to the de-

enactments and schedules? This alteration in the law would not in the slightest degree interfere with the right and power of a Patron to present a deserving man without fee or reward when a vacancy should take place, and the next presentation has not been sold. True, my desire would be to prohibit altogether sales of next turns for the personal benefit of the Patron, but that is not so essential when the sale is a *bona fide* one, dependent solely upon the death of the incumbent. The point of my forced alteration of the law is where with the sale there is an arrangement for early or immediate possession. It follows, of course, that, if it be permitted to arrange for early or immediate possession, I would give facilities for allowing the retirement of an incumbent, whose continued residence is possibly a scandal, and, certainly, a grievous evil to a parish, in favour of a new incumbent approved by the Bishop; and also for exchanging livings of unequal value; for a money consideration, either in a lump sum, or in the shape of an annuity. The principal difficulty about my suggestions in the Lords' Committee seemed to be the interference with present acknowledged rights. To meet this, I would, in any change of law, give five years' interval before it comes into operation. There is a precedent for that in the Real Property Limitation Act passed this year—which I call a spoliation act—which is not to come into operation for five years. Let us do the same. It has been suggested that the sale of next presentations should be prohibited, while that of Advowsons should be permitted. That is a delusive expedient. There is a distinction, I admit, but the course proposed will not effect any real reform, and to expect it will be to deceive yourselves. The proposal to forbid that, after one sale, there shall not be another for twenty-five years, is also in the highest degree objectionable. In that time livings would belong to nobody, and would fall to the Bishop.

The Venerable ARCHDEACON ADY.

THERE is one very satisfactory feature affecting Church Patronage, and that is the higher standard of public opinion on the subject. With the exception of one class, all patrons seem to be under the influence of that high standard. I, therefore, greatly regretted to hear from Mr Gorst a hit at the disposal of Episcopal Patronage. I have served as chaplain and been archdeacon under two of the most excellent Bishops the Church of England ever had—viz., the late Bishop Wigram and the present revered Bishop of Rochester. Those two prelates in fifteen years filled up forty-two livings in their gift; indeed, several were filled up twice or thrice, owing to deaths and removals. All those livings, with one exception, were given to well-known laborious and industrious curates and clergymen in the diocese. The one exception proved the rule, because that living was offered to two or three clergymen in the diocese, who declined it before it was offered to an old and worthy curate in another diocese. The class of patrons not influenced by public opinion are those who buy and sell livings; but so much has already been said with respect to them, and so many wise suggestions have been made to control them, that I shall say no more except to express an opinion that those who obtain their position by purchase often find they have made a bad bargain. They find themselves in situations for which they were totally unsuited, and have to groan over their want of success with the melancholy feeling that they have themselves strawed the bed on which they have to lie. I should like to make an addition to the very ingenious allegory of Mr Hubbard. I may say in passing that Henry Hopper could hardly have passed from Cuddesdon to be a curate under Dr Hook, as Cuddesdon was not established when Dr Hook was at Leeds—("Yes, it was")—Well, then, I am wrong on that point, but I was going to say that Henry Hopper, so well educated at Cuddesdon, and under Dr Hook trained as a curate at Leeds, was accustomed to the work of a large town; and such a man, going into a country parish, would introduce the system

he had found so successful, and might find he had made a mistake, and go back to his father and tell him that he was far from comfortable in a country parish, and did not like his position. (Cries of "Question.") I mean that however specious the supposed case of Henry Hopper, he, like all other men who obtained their livings by purchase, might find himself in a situation for which he was not suited. Besides, clergymen who have purchased livings sometimes find out that if they had gone into a diocese, and worked hard as a curate, they would have earned preferment, and so got their livings and had their money as well. I would turn now to another part of this subject. Patrons find it every year more difficult to get men of eminence to take the livings in their gift. Fewer men of distinction at the Universities get into holy orders. During the five years that I resided at Oxford, 63 men got first classes in the final schools, and of these 48 entered holy orders, 13 continued laymen. This is no longer the case, and it is such a serious matter that I venture to press it upon the attention of our spiritual fathers.

THE REV. CANON GREGORY.

THIS is a practical question, and I am extremely anxious it should be looked at from a practical side, lest in the multitude of counsellors, instead of finding wisdom, we fail to get any useful result. Here is an enormous scandal which meets us perpetually, and which is a great stumbling-block in the way of men who might otherwise be drawn towards the Church. But I think the special point of the evil, that which causes it to attract so much notice, has not yet been pointed out. There are a certain number of persons who change about from living to living as jobbers swap horses at a fair. One of these persons buys a living, and he no sooner is put into possession of it than he begins to consider how he can best sell it; and probably while he is selling the first he is bargaining for a second. This brings preferment in the Church into contempt. To meet a difficulty of this kind, it is not enough to create difficulties in the way of transfer. Those who act in the way I have just described are the very men who will find it most easy to evade legislative hindrances, for they seem ignorant of the restraints imposed by conscience. Here is a set of men whose only idea is how to make money out of the orders of the Church of England, entirely forgetting their responsibilities as clergymen. Can the gross scandals which such men create be met by new difficulties of transfer in the legal processes, or are they not more likely to be really hit by making increased difficulties with respect to their being received by the Bishop? I believe that it is only the latter which can cure the evils of which we complain without creating others almost as deleterious as themselves. I would try then to meet them in this way, which, I believe, would be most effective. Let us have a tribunal that can really deal with them—a tribunal that will be able to deal with such scandals as they deserve, and to make the chance of loss so great that men will not venture their money in such transactions. But then, it is essential, if we are to have a tribunal to decide on such points, that it should have the absolute and unreserved confidence of the Church and of the public. Mr Phillimore thinks there would be great difficulty in forming a tribunal of this kind, but it seems to me the only way to put an end to what is certainly Simony, however much it may be tried to narrow the meaning of that word. The provision most likely to prove satisfactory to the Church would be the institution of such a jury as would represent the class of Patrons, the Clergy, and the Bishop. Seven persons, all of character and position, the lay element selected by the Patrons and the clerical element by the incumbents, would form a counsel, which, with the Bishop at its head, might get rid of the whole difficulty. There is, however, one thing to be carefully guarded against in such a jury. Its judgments must not be biased by religious opinions. Its power and its value would disappear the moment an idea

became prevalent that it could be packed to suit any party or purpose. In this country, however, notwithstanding our divisions and the warmth which characterises our partisanship, it has been found quite possible to obtain boards and administrative committees, against which no suspicion of unfairness can be breathed. But something must be done without delay to get rid of a system of Patronage wherein the spiritual good of the parish is never considered. It is quite true that good men may obtain a parish in the way Mr Hubbard has pointed out; but it is equally true that numbers of unsuitable persons by means of purchase find a home in the ministry of the Church of England. I hate to see anything like the passing of money in connection with the preferments of the Church, and although technically it may be correct that Simony means payment made for a religious office in the Church of Christ, yet the word is not wholly misapplied when it is employed to describe payments for an office in which the most important duties are spiritual. Let us as soon as possible find some way of getting rid of this cankerous sore, and let all unite in some practical scheme to free the Church from the scandal which is thus created.

THE REV. E. GARBETT.

THERE appears to be a singular concurrence of opinion that some measure of Church reform in the matter of patronage is essential. The difficulties are so great and the obstacles so considerable, that nothing but a strong Church opinion will overcome them. As a humble, working, parochial clergyman, I must say, in spite of all that has been advanced to-day in its defence, that the traffic in souls—that is, in livings which are cures of souls—is an enormous scandal, and one which ought to be extirpated. I would mention the case of a living in Devonshire, in respect to which an agent wrote to a clergyman of my acquaintance to say it was on sale for £2800. The clergyman in question declined to touch it on account of the simoniacal oath, and notwithstanding the difference between temporalities and spiritualities which has been pressed upon us to-day, I think that he was right. The agent replied that it would not be necessary for the clergyman to purchase the living directly: that a friend of his would purchase it, and that a transfer to the real principal in the transaction might be effected afterwards. Such a bargain should be made impossible. The mode of feeling it involves, vitiates and demoralises all our estimate of the true character of the office we hold. It has the monstrous effect of training men to regard livings as property instead of a solemn trust, of which they will have to give account at the throne of judgment, and the effect of which will reach throughout all eternity. How much are we all in the habit of asking when we hear of a vacant living, not what work for Christ is there to be done, but “how much is it worth?” I rejoice that throughout the length and breadth of the land a feeling has been awakened that this traffic is intolerable. I trust that the result will be not only to get rid of it, but to bring the whole system of patronage into closer connection with the people. I bear willing testimony as to the high motives and entire purity with which Church Patronage is ordinarily exercised. The nepotism of which there used to be such just complaints is a story of the past. I should not like our Church to adopt the plan lately framed for the Irish Church, of a mingled parochial and diocesan nomination. I do not agree with that, because it unduly lessens the proper power of the Bishop; but I hope to see some plan in force which will give the parishioners a voice of some kind or another in the choice of their pastor. Such a step would go far to conciliate the confidence of the nation, to multiply the resources of the Establishment, and to perpetuate its existence.

THE REV. W. HAY M. H. AITKEN, M.A.

THERE are two sides to every question, and it is as well that in a discussion of this kind they should both be represented. All the previous speakers having taken it for granted that the existing system must continue, and only requires to be modified, I shall probably find myself in a considerable minority. I must, however, state my conviction that although sales may be effected in which the purposes and intentions of those concerned may be unexceptionable, that traffic is based on radically wrong principles, and that as long as in any form money considerations are accepted in connection with the appointments to livings, we cannot expect to see the Patronage of the Church put upon a proper foundation. We have heard a good deal about Simon Magus this morning, and doubtless after what we have heard we shall go home with the reassuring conviction that there is no such sin as Simony! But there are other characters in Scripture history that occupy no enviable position. I want to call your attention to two. What was the sin of Ananias and Sapphira, by which they earned their terrible punishment. It consisted in this that they professed to offer *all* to God, while they kept back *part* for themselves. Now I want to know whether we are to assume that the benefactors of our Church in past and present times have been guilty of a similar offence? When those rich and good men in past days gave these endowments, did they give them to God or to their friends and relations? If these goods were given to God, whence comes it that we hear it on every side this morning taken for granted that some right to them remains in the family, and that for money considerations that reserved right may be transferred to others. It is only reasonable that a man who has erected and endowed a church should have a word in appointing the officiating minister in his lifetime, or in that of his immediate family, as he would naturally wish them to be confirmed and strengthened in the principles in which he had brought them up; but how long is this right to last? I hold that these endowments were given to God, and that they are therefore the property of God's Church, and not of any single individual whatever. And now I would say a little as to the rights of the congregation. I have waited eagerly to hear some one stand up for the rights of the congregation; but I have not heard a single word said for them. I confess that to my mind these seem the persons first to be considered, and that they have a right to object, not only to a deaf, or blind, or dumb clergyman being placed over them, but to the want of spiritual qualifications. As things stand at present, the religious convictions and feelings of the congregation are simply ignored or trampled upon! I know a church in Liverpool which at the present moment is the headquarters of Ritualism, the next presentation to which has been purchased by the Simeon trustees, and the moment that the present incumbent dies a minister of diametrically opposite views will be appointed. In another case the Advowson of a church held by an Evangelical clergyman has been obtained by a High Church association, and in due time the living will be taken possession of by a full-blown ritualist. This is a horrible state of things. Are God's people to be handed over to the highest bidder, as if they were herds of cattle! Let us recognise the rights of the people, and in whatever changes that are made, let the members of the congregation have some voice in the selection of the man who is to occupy the important position of their spiritual guide and instructor.

EARL NELSON.

I WISH to say a word in answer to what fell from a previous speaker, I am happy to say by mistake as he has since explained to me, with reference to the Committee of the House of Lords and its work. He did not mean to say the Committee did nothing, but nothing in aid of the point he was advocating. It is true that by a majority of one the

Committee resolved not to recommend the abolition of the sale of next presentations ; but they did make other recommendations, which have been received with approval by this Congress, for limiting or removing abuses which the present law has allowed to creep in. One thing we felt quite certain about, and that was, that diversity of Patronage is a good thing for the Church. I agree with a good deal of what Mr Aitken has said, and as to the costs of the present system, and I have not time to show where I differ from him ; I would only remark in answer, that where there is an endowment there must be somebody to give it away ; and that there are also many evils which I have not time now to expose in the congregational system which he advocates. One of the evils of the present system which has only incidentally been alluded to is the possibility under it of boards and trusts for the acquisition of livings for party purposes, and yet one of the remedies proposed is an extension of such a system of Patronage boards. And our only refuge against those evils is to allow the present system of Lay Patronage to continue, but to regulate it so as to get rid of its objectionable features. Our merchant princes have every facility for expending some of their wealth in the purchase of landed estates, and one of the greatest securities for the landed interest is that facility ; and we must not shut out such persons from the privilege of a share in Lay Patronage. But Henry Hopper would have done just as well if his father had bought an Advowson instead of a next presentation. The Committee of the House of Lords had pressed upon it the probability that if the sale of next presentations were abolished, that of Advowsons would be increased ; and they felt that any abolition must not be carried out except with great caution. There is no doubt great improvement would result from a greater discretion to the Bishop, with the sanction of such a jury as Canon Gregory shadowed forth in each Diocese, if such a body can be formed to report upon the fitness of the proposed appointment without unfairly limiting the Patron's power. In some such way the thing might be done satisfactorily ; but whatever we do we shall make a great mistake if we do away with the present diverse system of Lay Patronage. I am happy to add the testimony of a layman to that of Archdeacon Ady—and I think it comes better from a layman than a clergyman—that the old-fashioned nepotism is fast dying out from amongst us. And I would add, that political appointments to Bishoprics are nearly dead also.

The REV. G. W. PENNETHORNE, M.A., Vicar of Ferring,
Kingston, and East Preston, and Rural Dean.

As I have but five minutes I shall confine myself to the wretchedness brought upon poor curates by the system of buying and selling livings. There are now from 6000 to 8000 curates, a large portion of whom have but little chance of any preferment. Thus you have a large body of men working without hope, and I do not think any man can minister as he ought to do in spiritual things without hope. It may be said that they ought not to think of temporal advancement, but, after all, they are but men ; and men must live, and they may have families and increasing wants at home, and I say that, under such circumstances, it is impossible for them to work as they ought to do. Mr Hubbard has told us an interesting story, to show the benefits of the present system ; but if Henry Hopper had had a true love for souls and for the Church, he would have said, when his father offered to buy him a rectory, that he would rather take his stand with the curates, and endeavour by the exercise of his ability to obtain a living. Had he done that, it would have been a far nobler and a far better thing for himself and for the Church. We have been shown most clearly that all legislative remedies are impossible. What then is wanted is a higher standard of feeling amongst the clergy themselves on this subject, so that a clergyman would think it a disgrace to obtain a living by such

means. If we had a strong feeling amongst ourselves that such transfers are a wrong to congregations and a wrong to curates, and a disgrace to those who accept them, then and then only should we get rid of the scandal. I would also point out the evil that comes upon the incumbents of such benefices. They not only soon find out that they are where they ought not to be, but they give rise to another great scandal—that of the public sale of *MS.* sermons. I cannot conceive anything more disgraceful, because no one knows who buys these sermons or what he is hearing. (Cries of “Question.”) It is a part of the question, for unfit clergyman placed in livings by purchase are often unable to perform their duties, and so resort to the purchase of sermons. (Renewed cries of “Question.”) Well, I will pass away from a subject which I regret to see is distasteful to some of my hearers, and will conclude by expressing a hope that no young man entering the Church will allow his friends, however rich they may be, to buy a living for him.

THE REV. ROBERT INGHAM SALMON, M.A.

I MAY as well begin by proclaiming myself an out-and-out radical reformer in the matter of Church Patronage. I go heart and soul with every word that has fallen from the lips of Mr Aitken. I believe, moreover, that if we leave the question in the hands of the lawyers, we shall never arrive at any satisfactory solution of the acknowledged difficulties of the case. With all due deference to these gentlemen, I fear they will go on arguing till Doomsday, and thus this miserable traffic—this spiritual slave-trade—will continue to the end. But some means must be adopted, and that speedily, to get rid of this crying evil in the Church. If I could, I would make totally illegal every money transaction connected with the presentation to a living. I know there are untold difficulties in the way, and I do not see my way clearly out of them all; but I would at once prohibit the sale of next presentations and of “advowsons in gross.” I would ruthlessly sweep away all donatives as the most fertile source of that disreputable soul-traffic which we all deplore. I confess I do not know how to deal with “advowsons appendant,” but I feel confident, if we could only free ourselves of the trammels of the law with its intense attachment to property, if we could take the matter out of the hands of the lawyers and leave it to the Church, we should soon, under the guidance of the Holy Spirit of God, find our way out of all difficulties in this class of preferment also. We have heard a good deal this morning of the wisdom of allowing capitalists to buy livings for their sons as bringing good money into the Church; but it keeps good men out of it. I want to know why Henry Hopper, because he was the son of a rich banker or big brewer, should be in a better position in the Church than the son of a poor curate? I should like to know what money has to do with a man’s fitness to undertake the spiritual charge of a parish? My lord, I object altogether to this barter of souls as entirely repugnant to the fundamental principles of Christianity. If, my lord, the purchase of preferment were made impossible, wherein could the Church suffer loss? or what wrong would be done to Mr Henry Hopper? He would not be debarred from bringing his wealth into the Church’s service. True, he would have to take his chance of a living with the other curates; but this he surely could not object to. Being such as described he would doubtless soon be selected for preferment from among the common crowd of ordinary curates. Lord Harrowby has laboured much to prove that the sale of a living is not simony. He denies that such sale involves the purchase of spiritual gifts, and I presume that, strictly speaking, we should all agree with him, but I maintain that it is impossible to separate the trust from the property, and if to purchase a living is not to purchase spiritual gifts, it purchases that to which spiritual gifts are inseparably united. Such a purchaser, if a clergyman purchasing the living for himself, is either guilty of simony or is a hireling. If he purchases spiritual gifts, he is guilty of simony

—if temporalities, he is a hireling. I see no alternative—no escape from one or other of the horns of this dilemma. My lord, I denounce this unholy traffic on many grounds. I must content myself with mentioning four. First, because it is a great discouragement to laborious, conscientious curates. For instance, A and B go to the University together—A, after several scratches, manages to scrape through. B takes honours. But A, being the son of a rich man, finds himself five years after a rector ; while B, the son of a poor clergyman, finds himself twenty years after still a poor curate. Why? Because one has command of money and the other has not. Is this right, is it fair? What has money got to do with the charge of souls? Ought such things to be? Secondly, I object to the sale of livings because it prevents some of the ablest and most conscientious men from taking orders at the present day ; and thirdly, because it acts as a preventive to rich persons of benevolent intentions, who in the present day would build and endow churches. And lastly, and most of all, because it is a plague spot eating into the very heart of the Church's life ; because it is a gross scandal which gives a handle to the enemy to blaspheme, because those who thus traffic, and “through covetousness with feigned words make merchandise” of souls, cause the truth to be evil spoken of, and make men to abhor in Christ's Church the offering of the Lord.

THE REV. G. LEWTHWAITE, M.A.

It is not pleasant to say anything contrary to the expressed opinions of men who are justly esteemed in the Church ; but there is this consolation and encouragement, that they will give candid consideration to contradictory arguments whencesoever proceeding. As one who for more than twenty years has had much and painful occasion to think on the subject, I am convinced that some of those who have spoken in the earlier part of this discussion have leant too much to the idea of property in Church Patronage ; and even men learned in the law, from the enveloping mist of law books, too often written rather to show what can than what ought to be done, seem not to have attained to its spirit in this respect. Reference has been made to a supposed pecuniary interest in the right of Patronage, derivable from the original founder of a church. Now, forasmuch as the tithe had been dedicated and paid generally to the support of the clergy of the diocese before the institution of our Parochial system, it is evident that the permission to a lord to pay part—it was only a part—of the tithe of his manor to the maintenance of the minister of the church which he had built thereon, though it might be an encouragement to punctual payment, could confer on him no property right therein. And who will say that a founder, having built a church—probably in the first instance at no great expenditure—and dedicated it with most solemn formalities, Ananias-like kept back any such claim? There remains then only the glebe to be considered, which is understood to have been a condition pre-requisite to the consecration of a church ; but this probably, as the patron's offering, was small in original extent as well as in value, for detached parcels of glebe point to separate, if not successive dotations ; and this also was understood to be dedicated to God (the idea still remains, I hope, in many parts of the country, as I know it does in some), its evidences being probably laid with all-according solemnity upon the church's altar ; and if it had not been so dedicated, the founder got his full equivalent in the privilege which was conceded to him of nominating a clerk to the Bishop for institution if found fit. Of course, it is possible that bribes or corrupt agreements may have passed during the earlier period of Parochial Patronage ; but there was no pretension then of right therein. Then came the times of severance of advowsons from the manors to which they had

become *appendant*, chiefly by grants to the religious houses, and their spoliation thence in the sixteenth century. Had they remained in the hand of the religious, or been conveyed to the new bishoprics and chapters, with the plea of endowing which Henry VIII. obtained their grant from Parliament, they would still have formed part of the Ecclesiastical Patronage about the sale of which to this day there is no question. And even as granted away to King Hal's courtiers, or sold to supply the exigencies of his excessive expenditure, their title could at best only be that which was derived from the Act of Parliament which had conveyed the endowments of the religious houses to the king for the above-named purpose, to hold in the same condition as they were held by the religious, which certainly did not include any idea of sale of advowsons or of next presentations. When, however, advowsons had thus come to be separated from estates and passed in *gross* (a practice which is yearly increasing, owing to its convenience to this end), it is evident how Mammon could easily lay his hand upon them, and under the pretext of purchasing the right of nomination as a temporal thing, actually pay a price for the spiritual preferment, which indeed is generally the object of these transactions; and this is the stepping-stone by which the huge abuses and scandals of modern times have found an entrance. Yet the limited nature of Patronage, as well as its history, testifies that a patron has rightly no pecuniary interest therein. The Bishop still retains the rights of *examination* of the nominee, of *refusal*, of *institution*, of *induction*, and of *reversion*. In him resides the power of *sequestration*, *suspension*, and *deprivation*. To the Bishop the *notice of vacation* must be given, and from him proceed to the patron; and surely the one fact that, the Bishop and not the patron is *entitled to the surplus profits* of a benefice sequestered on account of the misconduct of its incumbent, should of itself be all-convincing. Moreover, it would be well if those who argue so much from the supposed origin of the term Simony would recognise the conclusion to which the actual meaning of the words *benefice*, *patron*, *advowson*, bears testimony. Furthermore, it has not been sufficiently observed that the law, civil as well as ecclesiastical, abhors payment for spiritual promotion. Time will not allow to adduce the many passages in which it condemns this unholy traffic; but it is desirable to point out that what have been imputed to the law as inconsistencies are but the subtle distinctions of lawyers to avoid its spirit. Thus it is said that a next presentation may be purchased whilst a benefice is full, but not a few hours afterwards when vacant. It is in the latter case that the true spirit of the law appears. Then it is admitted that the presentation cannot be sold, because it is the exercise of Patronage, *which is a spiritual thing*. In the other case it can only be done because it is difficult to prove the object for which an advowson is purchased, and therefore, though the object be ever so notoriously the presentation, the courts allow the otherwise possible doubt; and the lawyers have further invented the ingenious method of conveying the advowson for the next turn only; not that the law in any case sanctions the sale of the spiritual thing, for, as Mr Phillimore has said, "It is clearly abhorrent to our feelings, as it is entirely unlawful, that a patron should take money for presenting a particular incumbent," and surely it is equally so, though it be done under the legal veil of selling the next, or the perpetual right of presentation. Again, it is said that a clerk may purchase an advowson for himself, though not a next presentation; but we know from contemporary evidence that when 12 Anne, cap. 12, was passed, it was supposed that it would prevent a clergyman from purchasing preferment for himself under any form. But if a clerk who has purchased an advowson with a view to presenting himself, will solemnly declare that he has given nothing for the preferment, the courts give him the benefit of the possibility that he might not have had his own preferment in view when he made the purchase; but I envy him not the method by which he escapes the intention of the law. Again, the spirit of the

law is evidenced in that, as the old books say, the mortgager of a manor, to which an advowson is appendant, can claim the presentation as against the mortgagee, and a bankrupt as against his creditors, "because the law has provided that the exercise of this right must be perfectly gratuitous." I am aware, indeed, that a few recent statutes, of very limited application, may seem to give a less distinct utterance; but they are utterly insignificant in the consideration of the grand question of the spirit of the law; and it must be remembered that the chief one of these, out of which the traffickers endeavour so much to make capital, and which owes its parentage to Lord Westbury, was passed under the assurance that the poor Chancellor's livings would only be purchased by persons locally interested; and, further to protect them from traffickers, contains a clause deferring the power of their future sale. What, then, is to be done? I can only briefly refer to some of the suggestions which have been made. Inasmuch as Patronage has been abused, patrons should acquiesce in any legal restrictions which may be necessary to secure its proper use, and the continuance of private patronage. Speculators in Church preferment must have known that they were entering upon questionable and doubtful transactions, and have no right to complain if they fail: they should receive with gratitude any allowance which may be made in their favour. I am surprised that Canon Ashwell in his excellent paper has not referred to the suggestion of the Committee of the Convocation of Canterbury, that the purchaser of an advowson should not be allowed to present to the benefice until a certain number of years after the date of enrolment of the Deed of Conveyance: this would be much more effective than a mere limitation of time for resale. As to Mr Few's proposal for an open sale presided over by the Bishop, if it should remove some of the scandal of public advertisement, which seems to be chiefly in his mind, it would give increased proportion to far greater evils: and would he get a Bishop to preside over a trade which a Canon of our Church declares to be "detestable sin?" Is there no consideration to be had of conscientious men, who have ruled, and will continue to rule their lives, under a sense that they have a higher law to obey than merely that of Cæsar, and for whom no alteration of Statute Law on this subject, would remove any present disadvantage in the race for preferment? Would it not go far to make the best men's hearts fail, in their confidence in their Church as an establishment? And if composition is to be made with avaricious patrons for her endowments, would it not be as well that the Church should compound with the State for that amount which she could save in the probable spoliation accompanying disestablishment? I should be sorry for such a result, but I see whither these steps would tend; and cannot men see, that to legalise the sale of Church preferment would at once practically change the character of its endowments from trust to private property, and be an immense act of spoliation: for many more benefices would thus be brought into the market, and higher prices obtained, under the sanction of law: but what would that be other than the proportionate diminution of the value of the preferment, as interest would first be reckoned out of it for the money invested. Mr Hubbard talks of bringing money into the Church. I do not see but that Henry Hopper might as well have brought all his brewer father's wealth into the Church without the reduction of the price of Oldacre's presentation. And it must be remembered, that these purchases are often made, not out of superfluity, but as a chief investment of a man's private, or, sometimes, even by borrowed means. I knew a case lately, in some respects I hope better, than the ideal Henry, inasmuch as I trust that no yellow clay of any Claylands had decided the question of entering Holy Orders, where, when schools had to be built forthwith, the answer was, "I entirely sympathise with you in the object, but I have lately had such great expenses that I cannot do anything at present;" and such is more likely to prove the result of the system, than the picture which Mr Hubbard has painted in such roseate

has *Simony*.—We are told that *Simony* is not *Simony*, because the purchase of a Church benefice is not exactly what Simon Magus attempted. But this argument would go a little further than what those who use it intend, for neither was Holy Orders what Simon desired to buy, but the power of conferring spiritual gifts, which we rather attribute to our Bishops, with probably a view to temporal ends. And are, then, all secondary and frequently the more prevailing uses of words to be discarded? Shall we be told, for example, that felony is not felony, because the original meaning and use, of the term was the forfeiture of lands, and then also of goods; but now, by a recent act, all forfeiture for felony has been abolished? The argument may serve those who wish to make a declaration that their trafficking in preferment is “to the best of their belief” not *Simony*; but will not do for an enlightened conscience, and certainly should not have any countenance from men learned in the law. They, I presume, will say that felony is what the law chooses to characterise as felony. Why not *Simony* what the law in all ages has declared to be *Simony*, instead of now pretending to make the whole question turn on the supposed derivation of the word?

CANON ASHWELL (in explanation).

I wish to express my regret that I spoke too sweepingly of the House of Lords' Committee not doing anything—I meant nothing on the point to which I was speaking. I did, however, regret, and I still regret, that they should have decided by a majority of one against its being desirable or practical to restrict the sale of next presentations.

WEDNESDAY AFTERNOON, 7th OCTOBER.

The Right Reverend the LORD BISHOP OF CHICHESTER took the Chair at Half-past Two o'clock.

CONVOCATION OF THE CHURCH OF ENGLAND.

PAPERS.

The REV. LORD A. COMPTON.

IN bringing the subject of the Convocations of the Church of England before you, I shall assume we are to consider, not how to get rid of Convocation, but how to make it most useful to the Church, and that not as a mere debating society. If all that we want is a meeting of Churchmen to discuss publicly Church questions, we may well be satisfied with assemblies like the present. But we require something more: we require a body that shall speak with authority in the name of the Church. We require it, because the Church is established. Of course the Church was

not created by the State ; it existed before the State had any knowledge of it. But in process of time the State—that is to say, the persons possessing temporal power—saw fit to acknowledge the spiritual authority of the Church, and to strengthen the hands of her divinely-appointed officers by giving them temporal means of enforcing her discipline. Thus was the Church established, here as elsewhere ; and at the same time it was enabled to hold property. All this necessarily resulted in a frequent interference of the temporal power in matters ecclesiastical—an interference which did not diminish when the State and the Church ceased to be conterminous, and which is carried to its highest point, when the forms and the discipline of the Church become the subject of Acts of Parliament. So long as this is the case, it will be necessary that, in some way or other, the Church should be represented by a body able to speak with authority in its behalf. And if ever the State should see fit to sever its connection with the Church, and in so doing restore to it liberty and independence of action, the Church's synods will become still more important than they are now.

I say the Church's synods ; for Convocation is in truth neither more nor less than a provincial synod, the archbishop's council or ecclesiastical assembly of advisers. It has, indeed, been supposed that it is something very different ; that it is merely a fragment of the Parliaments of the realm. Since the time of Edward I., the bishops, in their writs of summons to Parliament, have been ordered to bring with them their dean and archdeacon, with one capitular and two diocesan proctors ; and of such persons the lower house of the Convocation of Canterbury consists. Hence it has been supposed to have its origin in these Parliamentary writs. But a closer examination of the dates shows this to be a mistake. In 1273, the Archbishop of Canterbury directed his suffragans to bring to the council held that year chosen presbyters. In 1277 he summoned another council, in which the bishops were ordered to meet in London, together with some of the greater persons of their several chapters, 'the archdeacons, and the proctors of all the clergy of every diocese. In 1283, King Edward I. made his first attempt, not successfully, to summon the clergy to Parliament, but they obeyed the archbishop, and came to a provincial council ; bishops, abbots, priors, archdeacons, and also two proctors from each diocese and one from each chapter—in short, the very persons who now form this Convocation, except that abbots and priors were then among its members, and of course ceased to be so when the monasteries were dissolved. In 1295—that is to say, twelve years later—the clause I have mentioned first appeared in the bishops' summons to Parliament. In obedience to that clause, for four hundred years or more the clergy attended Parliament ; but the elected proctors were, in many cases, perhaps more usually, different persons from those elected to attend Convocation. The date of the introduction of elected proctors into the Convocation of the northern province is uncertain ; but in this case there is an equally clear proof of the distinction between the Convocation and the body of ecclesiastics summoned to Parliament, Convocational proctors being elected one or two for each archdeaconry, and Parliamentary proctors two for each diocese. And it must be remembered that the only novelty in the constitution of the synod consisted in the *election* of the proctors. Priests had sat with bishops in provincial synods long before. The elders, as well as the

apostles, came together to the council held at Jerusalem. At a somewhat later date, Mr Joyce, to whose valuable work on "England's Sacred Synods" I am indebted for my historical facts, gives a list of thirteen synods, at which the presbyters are recorded to have formed part of the body, ranging from that of Alexandria in 230 to the second of Braga in 560; and he gives numerous examples of the same custom in this country, both in the British Church before the coming of St Augustine, and in the English Church up to the time of the Norman Conquest, and again subsequently, up to the reign of Edward I., when, as I have before remarked, we find the synods precisely in their present form. The Convocations of the Church of England, then, are in fact the provincial synods of the archbishops; they have always consisted of the suffragan bishops and of presbyters, these last including dignified ecclesiastics under the rank of bishops, and also constantly, for the last six hundred years, presbyters elected to represent the capitular and parochial clergy. During this period no change has taken place in the persons forming the Convocation of Canterbury. In the northern provinces, some archdeaconries were represented by one elected proctor, and some by two, until Archbishop Langley directed that two should be elected for each archdeaconry, the rule which has ever since been followed.

The rights and powers of the provincial synod or council are very limited. Their archbishop can consult it or not as he sees fit, excepting only that he is bound as a faithful subject to consult it when ordered to do so by the sovereign. But, on the other hand, he cannot without its consent make any change in the laws of the Church, her canons and constitutions. For all such changes, so long as the Church is established, the consent of the State is needed; but besides this, the authority of the Archbishop, so far as he is by his office a legislator in matters ecclesiastical, is limited by Convocation. Further, the Convocation has the right, when assembled, of addressing advice, even unasked, to the Archbishop, calling his attention to any grievance, or to any matter requiring to be reformed for the good of the Church. From these rights has arisen in lapse of time its position as the mouthpiece of the Church. And it is to make it a more perfect representative body, and a more efficient legislative body, that its reform has of late been called for. The changes demanded seem to be—first, some provision for the united action of the two Convocations; second, that a larger proportion, perhaps a much larger proportion of the lower house of the Convocation of Canterbury should be elected; and that all the clergy, or at any rate many besides incumbents, should vote at the election of proctors; thirdly, that the laity should have a voice in the deliberations of Convocation. To gain these objects some persons propose the creation of an entirely new body; some would seek for a change in the existing Convocation by Act of Parliament; others consider that it is unnecessary to take either of these courses; and if unnecessary then also unwise. I hope to be able to show you that all needful changes can be made by the two Archbishops, or by Convocation itself, with, of course, the consent of the Crown, and so *indirectly* that of Parliament. But Parliament did not create the office of a bishop or priest; it only gave (or rather the State before Parliament was gave) to the officers of the Church temporal means of enforcing their spiritual authority, and from time to time it has modified those temporal proceedings; it has limited, not conferred, the powers of Convocation; and

it does not appear a wise course to seek a new constitution from the hands of an assembly which includes many who are not Churchmen. Such a body must necessarily consider many questions besides the question, What is best for the Church? and be acted on by many motives besides the motives of Churchmen.

Let me state briefly how the various objects in view might be gained. First, the united action of the two Convocations of Canterbury and York. This has been obtained in several ways. Sometimes the two Convocations have met simultaneously, each in their own province, to discuss the same business. Sometimes the Convocation of Canterbury has met first, and transmitted copies of its decisions to York for acceptance by the Northern province. In one case, that of the present Book of Common Prayer in 1661, delegates from York, fully authorised to act on behalf of the Northern Convocation, were present in the Convocation of Canterbury, consented to what was done, and signed the formal documents, as did also the Archbishop of York and two of his suffragans, who were in London at the time. In some recent cases, committees appointed by the two Convocations on the same subjects have met and discussed them together, and have presented the results of their joint labours to the two Convocations. But none of these courses is quite satisfactory. What is wanted is a National Synod, in which all the members of both Convocations might meet on equal terms. Such councils were frequently held before the Reformation; in many cases under the papal legates, who claimed jurisdiction over both provinces. For it is a general rule of ecclesiastical law that no man can be summoned out of his own diocese or province by any external ecclesiastical authority. He must obey the summons of his own ecclesiastical superior, and of no other person. Now it is obvious that a National Synod, or joint meeting of the members of the two Convocations, must, from all motives of convenience, be held in London, and that the Archbishop of Canterbury, being present, must preside over its deliberations. That is to say, putting it into ecclesiastical language, the Archbishop of York, his suffragans and his clergy, must submit to the superior authority of the Archbishop of Canterbury in these respects, such authority was conferred upon the Archbishop of Canterbury, or acknowledged to be his in the Synod of Windsor, 1070; and the constitution then made is probably among those confirmed by the Statute 25 Henry VIII. c. 19. But perhaps it would be better to rely upon a new Canon, providing that when the Archbishop of Canterbury, in deference to the Queen's writ, summons together all the clergy to consider divers weighty matters concerning the welfare of this Church and realm, the Archbishop, bishops, and clergy of the province of York shall be summoned, and shall obey such summons. The form of such a Canon might be prepared by committees of the two Convocations in united consultation; but of course York should take the lead both in appointing a committee to draft it, and in agreeing to petition the Crown for licence to enact it.

The second amendment proposed is a change in respect of the diocesan proctors, both as regards their numbers, and as regards the qualification of those who elect them. That such changes are desirable has been again and again resolved by the lower house, and assented to by the upper. But the question has been, how they should be carried out. As in ancient times the Archbishops did actually vary the form of his summons, and as

the sovereign simply directs him to summon the whole clergy—*totum clerum*—the simplest course would seem to be that he should direct his writs, or rather those which the Bishop of London sends out by his direction, to specify a larger number of proctors, and to direct that they be elected by such and such clergy. Such a change was made in the Convocation of York by the Archbishop Langley, as I have already remarked. But the Archbishop of Canterbury's legal advisers do not recommend this course : considering that a precedent of 600 years should not be lightly set aside. They recommend proceeding by canon, which would have the advantage of requiring the formal consent of the bishop and clergy ; and, on the other hand, involves also a formal application to the Crown for licence to enact such a canon. So far as the lower house is concerned, I am satisfied no difficulty will arise. The scheme at present proposed is to make the number of diocesan proctors equal to that of the other members of the lower house ; to apportion them to the dioceses according to the number of clergy in each, beneficed or licensed, all such clergy to have the right of voting at elections ; and to elect them by archdeaconries, although when elected they would be considered as sitting for the diocese. Such a change would undoubtedly very much conciliate public opinion in the Church, as it is generally felt that the greatly superior number of official members makes the lower house less a representative body, in the modern sense of the word, than it should be. It would not, in all respects, I think, improve the house practically ; it would probably lengthen our debates, which are often quite long enough already ; but, on the other hand, it might introduce among us more fully the different schools of thought in the Church, and it would certainly supply, what is much wanted, a greater number of members ready to serve upon the committees, in which much preparatory work is carried on.

Lastly, how are the laity to assist Convocation ? How are they to have their proper weight there ? Some persons have proposed that the lower house of the reformed convocation should consist of clergy and laity, as is the case in the synods constituted in modern times in some other churches, and that an Act of Parliament should be obtained for the purpose. It could not be done without an Act ; for the words of the Queen's writ to the Archbishop, bidding him to summon *totum clerum*, would have to be altered to *totam ecclesiam* ; and no Minister of the Crown would advise such a change without consulting Parliament. And the moment we apply to Parliament a number of most difficult questions crop up. To take one only as an instance. Who are to elect the lay representatives ? Obviously, the lay members of the Church. But who are they ? At this moment every baptized Christian is by law a member of the Church. He may disobey her laws ; he may refuse to enter her buildings, or to avail himself of the services of her ministers ; he may take no share in her burdens ; but still he is one of her members. Do we expect Parliament will alter this ? It has recently decided that the three parishioners who institute legal proceedings against such clergy as disobey the rubric need only declare themselves members of the Church ; and it is hardly likely that any narrower definition will be adopted for the electors for the lay portion of the synod. But such electors would, in that case, only choose another House of Commons ; differing, perhaps, in its being the result of something nearly approaching to universal suffrage. But would it not be much better to adhere to the theory that has so often been enun-

ciated, and on which legislation has taken place for many years past, that the British Parliament represents the Church at least sufficiently to qualify it to legislate for it in all respects.

But it may be said, if the laity are not to sit by Act of Parliament in the lower house of Convocation, how can they in any other way assist it in its deliberations, and give the weight of their judgment to its conclusions? The scheme proposed by a committee of the lower house, but not yet discussed by Convocation itself, seems far wiser. It is that the several diocesan conferences should each elect a certain number of laymen, who should meet in London while Convocation is sitting. That to this voluntary body should be accorded many of the privileges now enjoyed by the lower house; that is to say, that no final steps should be taken upon such matters as come before Convocation without their consent; and that they should be allowed to address the President, calling his attention, and through him the attention of Convocation, to any matter which they might think the good of the Church might require. I need not go into further details as to the carrying out of this scheme; it is easy to suggest how this second body might work with the existing lower house, by means of committees and in other ways; it is also obvious that some temporary arrangement must be made for those dioceses, every year becoming fewer, where diocesan conferences are not yet established. The advantages of this scheme are twofold. First, if the laity on the one hand, and the archbishop on the other, are willing, it can be carried out at once, without the delay involved in obtaining an Act of Parliament; secondly, it avoids all those difficulties which must be met in the case of formal legislation. Diocesan conferences where they exist, and however constituted, are practically assemblies of representative Churchmen; and a body of men selected by them would be sure to represent fairly the opinion of the laity, and would be listened to with respect by the State.

In the unavoidable absence of the REV. CANON TREVOR, his paper was read by the REV. DIVLE ROBERTSON.

MY LORD,—The noble Lord who has just sat down was announced some time since in the *Guardian*, as selected for the present occasion to “moderate with his good sense between the trenchant championship of Canon Ryle and myself.” If the *Guardian* is right, then, you have already received the solid meat of your sandwich, and have nothing to expect from us but bread and butter, with a little pepper and mustard to stimulate the digestion. I am not satisfied with this distribution of the condiments. I do not question for a moment my noble friend’s good sense, but the “trenchant championship” attributed to the others’ means, I believe, this—that Canon Ryle and I have each a pretty clear idea of our own meaning, and we use a certain Macedonian simplicity in expressing it, which is disturbing to those who think it good sense to keep their heads in a fog. We call a spade a spade, and we cannot be persuaded that the writers in the *Guardian* can make anything else of it by whetting it on a razor-strop. I say that Convocation is Convocation;—a great factor in our constitution of Church and State, the spiritual estate of this realm, the “Church of England by representation;” that is, not of the numerical units, but of the organisation, the functions, duties, trusts, and endow-

ments of the Church—the Church, in short, as established by law. This is Convocation; you may take it or leave it as you please, but you can make nothing else of it, and you will only cut your fingers by trying.

Now, I am for keeping Convocation; my friend Ryle is for reforming it off the face of the earth. That is the difference between us. I am a warm-blooded mammal, you see. I cannot move a foot but on the solid ground, and in the common atmosphere, of experience, fact, and law. I am nothing if I am not historical. But my friend is gifted with the wings of the eagle. He will fly away presently over all our heads, and build us a Convocation in the air, possessing every imaginable excellence, and only one defect—that no Church upon earth ever did or could *live* in it a single winter.

I am afraid, too, that my noble friend, with all his good sense, indulges in a little aerostation of his own. It is the besetting sin of the assembly of which he is a distinguished member. The Lower House of Canterbury is always talking of reform, and like many another self-reformer, it never does it. They have had debates upon reform, committees on reform, reports on reform, everything but reform itself; and the result is, that when called upon to undertake a work which demands the entire confidence of the Church, the Convocation of Canterbury remains, not only unreformed, but weakened and discredited by its own gratuitous self-defamation.

My Lord, I think we managed this thing better in the province of York. Some suppose that our Convocation inherited a better constitution than yours in the southern province. But that is altogether a mistake. The Constitution of Convocation is the same in both provinces; the legal and canonical powers are identical; and I can assure you that when I was first elected to the Convocation of York, it was encumbered with as many corruptions as are still tolerated in Canterbury. The difference is that in York Reform was approached from the historical point of view, and something was accomplished. In Canterbury it has been made a matter of speculation, and nothing has been achieved, or ever will be. Let me give you an example. In both provinces, during the abeyance of synodal action, new archdeacons were created by Act of Parliament. The new dignitaries, of course, were to be cited to Convocation like the old ones, and this was done in both provinces without hesitation. In Canterbury, that was *all* that was done, and the effect was to add to the official element in the Lower House, which was much too preponderant before. In York, Archbishop Longley appointed me to consult with the Registrar on the business of Convocation. Of course we added the new archdeacons to the call, and sent out their citations in the usual form. But then it occurred to us that an archdeacon implies an archdeaconry. The archdeacon originally got his seat in Convocation by reason of his jurisdiction over the clergy, and there was exactly the same reason for calling them as for calling him. So along with each new archdeacon we put down two proctors for his clergy, and sent the citations accordingly. That was a large increase in the *elective* element.

I will give you another example. In some parts of our province there was a notion that only two proctors can sit for a diocese, and they had got a trick of dividing them between the archdeaconries. In Canterbury this sort of thing is dignified by the name of ‘custom,’ and thought to be

inviolable. In fact, I believe it is a stupid blunder, confounding an obsolete parliamentary representation with the present synodal appearance in Convocation. Anyhow, we saw at York that it was a cobweb; and without asking who was the ecclesiastical spider that spun it, we took our broom and swept it away. If the writs were not clearly expressed, we went back to older forms, and took care there should be no mistake. A few other anomalies were cleared away in the same spirit. We did not ask the law officers of the Crown, or the Vicar-General. We did not even trouble the Archbishop on mere historical details like these, it was a simple matter of business that raised no question with either of us. The result was the assembly of a Lower House of about sixty members, of whom two-thirds are chosen by direct election of the clergy; and when they came together, I assure you no one was so unreasonable as to ask how he got there. Your Lordship was one of our new proctors, and afterwards one of the new archdeacons. You were distinguished in both capacities, and few things escaped your penetration; but so little do any of us know of the antecedents of our birth, that I can quite suppose you now hear for the first time the secret of your synodal parentage.

Since then a couple of proctors have been added to the Lower House, by order of our present Archbishop, for a Peculiar which had existed ever since the Norman Conquest, with no other representation than the local ordinary. The Archbishop is the sole judge of the number and qualifications of the proctors of the clergy, and nothing is easier than to enlarge the representation whenever he sees fit, though a constitutional objection would justly lie against any diminution of synodal rights once canonically established.*

* The following shows the effect of the changes made at York:—

FORMER LOWER HOUSE OF YORK.				LOWER HOUSE OF YORK, 1874.			
York, . . .	Deans	1	Cap.Procta. 2	York, . . .	Deans	1	Proctors 2
Durham, . .	"	1	" 1	Durham, . .	"	1	" 1
Carlisle, . .	"	1	" 1	Carlisle, . .	"	1	" 1
Chester, . .	"	1	" 1	Chester, . .	"	1	" 1
Ripon, . . .	"	1	" 0	Ripon, . . .	"	1	" 1
		5	+ 5=10	Manchester, .	"	1	" 1
					6	+ 7=13	
York, . . .	Archdeacons	1	Proctors 2	York, . . .	Archdeacons	1	Proctors 2
E. Riding, .	"	1	" 2	E. Riding, . .	"	1	" 2
Cleveland, .	"	1	" 2	Cleveland, . .	"	1	" 2
* Nottingham,	"	1	" 2	Durham, . . .	"	1	" 2
Durham, . . .	"	1	" 2	Northumberland,	"	1	" 2
Northumberland,	"	1	" 2	† Lindisfarne,	"	1	" 2
Carlisle, . .	"	1	" 2	Carlisle, . . .	"	1	" 2
Chester, . .	"	1	" 1	† Westmoreland,	"	1	" 2
Richmond, .	"	1	" 1	Chester, . . .	"	1	" 2
Man,	"	1	" 1	† Liverpool, .	"	1	" 2
		10	+ 17=27	Richmond, . .	"	1	" 2
				† Craven, . . .	"	1	" 2
York, Peculiars—D. & C.			Proctors 2	† Manchester, .	"	1	" 2
Howden, . .	"	"	" 1	† Lancaster, .	"	1	" 2
Allerton, . .	"	"	" 1	Man,	"	1	" 1
			4		15	+ 29=44	
Total,			41	† Durham, Peculiar of D. & C.			Proctors 2
							2
				Total,			59

* Transferred to Diocese of Lincoln by Act 6 & 7 Will. IV., c. 77.

† New Archdeaconsries, 6 & 7 Will. IV., c. 77.

‡ Admitted by Archbishop of York, 6th February 1868.

Another reform was effected at York by the Convocation itself. It had not long got to work, before it found that much time and temper were lost by sending messages backward and forward between the two Houses. This is quite a sacred rite in the Southern Convocation—a sort of Eleusinian mystery, which not above a dozen persons know how to conduct with all the proper ceremonies; and these, I am told, have learned—unlike Cicero's augurs—to look each other in the face without laughing. At York the Lower House thought it simply an impediment to business; and when we got a powerful Primate, he did not at all like being shut up with a couple of bishops, to write notes and eat sandwiches, till the prolocutor came to say that the business was done in another place, and he hoped their Lordships would like it. There was always a chance of one of the bishops replying that he never agreed to anything he did not propose himself, and then nothing was done. Here then was another case for historical reform. It was observed that in the best and purest ages of the Church, not only the good fathers and doctors that we hear so much about, but what is more to the purpose, the bishops and clergy of the Church of England, used to sit and consult together. And the bishops and clergy of the province of York resolved they would do so again. They did not wait for a canon, nor consult the Crown, nor the Pope of Rome, nor the Patriarch of Constantinople; but they ordered me to write down a resolution on half a sheet of notepaper, and there it stands to this day,—as good as *Magna Charta*, and a great deal better observed.

These, my Lord, are what I call historical reforms. The synod that assembles in consequence every year in York Minster offers an enviable model to any Church in Christendom. The clergy speak boldly and fairly out all that is on their minds; and I appeal to your Lordship, than whom no one ever knew better how to mingle the utmost boldness with the courtesy and deference due to the Episcopate, whether you were not always answered with equal frankness from the other side of the table. It was my lot to sit silent at the feet of this venerable Synod, and chronicle all its sayings and doings for thirteen years; and I will tell you the result of my experience, now that I am no more officer of theirs. I have heard the clergy administer some hard hitting that would astonish a Diocesan Conference, but I never knew the bishops fail to give as good as they got. If any one wants to see and hear the English Episcopate at its best, I would advise them to pass a day in Archbishop de la Zouche's Chapel at York. I have had the happiness of knowing and conversing with a large number of bishops in the course of my life, but I have never heard or read anywhere else, so much good sense, sound counsel, complete mastery of the subject, and outspoken candid utterance, as are constantly exhibited by the Northern Episcopate, when brought face to face with their clergy in synod, and put upon their mettle to show the stuff that is in them.

"*Fortunati ambo! Si quid mea carmina possint
Nulla dies unquam memori vos eximet ævo,
Dum domus Æneæ Capitoli immobile saxum
Accolet, imperiumque Pater Romanus habebit.*"

If my noble friend would exert his good sense to bring about similar results in the Convocation of Canterbury, and if my friend Canon Ryle would come down out of the air and build upon the solid ground, which is so much better suited to his robust and manly intellect, Convocational

reform might become a reality, instead of a speculation, which no one sees any practical means of reducing to action.

After all, however, it is not internal reform that Convocation wants, so much as the restoration of its constitutional basis—the Diocesan Synods. Convocation was never meant to be the sole representative institution of the Church, and it would be a mischievous reform to make it so. The House of Commons itself would be powerless, without the intermediate institutions, which organise the constituencies, and supply the material for legislative consideration. We always knew this when we agitated for the revival of Convocation. I remember attending several meetings, at the very beginning of the movement, for the restoration of the Diocesan Synods also, and I called the attention of Congress to it again at York eight years ago. The Provincial Synod has ever reposed on the Diocesan, and I lament to see this old historical basis neglected, in the endeavour to invest Convocation alone with a representative position beyond its powers, and quite inconsistent with its origin. A province is a confederation of dioceses, and what we now urgently need is, not to force all the Church power into a high-pressure engine, working in immediate contact with the State, but to organise and distribute it in the broader and freer institutions of every diocese, where Church opinion may expand and refine itself into a settled form, for the information and guidance of Convocation. In this way I believe it possible to bring a vast amount of Church sentiment to bear on the Crown and Parliament, without in any way affecting our existing relations with either.

It is the diocese, again, and not the province, to which my friend Canon Ryle should address himself for the lay representation which he desires. Some attempt has been made in this direction by the recent assembly of Diocesan Conferences. If they have done no great good, they are at least not likely to do any harm, while developing and perfecting their organisation. Their chief want at present is the Diocesan Synod, to complete their relations with Convocation. When you have got the laity for your base, and perfected the architrave in Convocation, you still need the old Diocesan Synods for the pillars of a sound representative system. All this historical and constitutional organisation of the Church is in our own hands, without any new and untried experiments,—without asking leave of the Crown, the Parliament, or the lawyers; and yet my friend persists in neglecting this plain and feasible reform, in the ambition of confronting the State with his new-fangled monster representation of bishops, clergy, and laity, as if he wished to offer one single neck to the sword of the executioner.

Now, I have examined and discussed over and over again, this proposal of a lay element in Convocation, and I mean no disrespect to its friends when I pronounce it a *bubble*. It has no connection with the history and constitution of the Church of England; it is equally distant from every existing institution of the English nation. It has never existed but in non-established or disestablished Churches; indeed, the very definition of an Established Church is, that its laity are the Nation, in its own imperial constitution, and not a portion of it united in a purely ecclesiastical organisation. The idea of a lay element in the Convocation of our Established Church is the invention of a few persons now living; it is inspired by nothing higher or older than their own breath; it hangs sus-

pended by its own levity, without contact or support from any other thing; it changes colour with every passing light; and the moment you try to reduce it to argument it vanishes in your grasp. Are not these the properties of a bubble?

Again and again have I demanded a definition of the laity to be represented. I want to know the franchise and the qualification, and I get no answer; or if any one ventures to reply, he is immediately contradicted by the rest. They have not even settled whether the lay representation is to be *inside* Convocation, like an effervescing draught, or *outside* it, like a blister. Yet to this crude, unfashioned invention—this phantom—this mere shape—

If shape it may be called that shape has none,
Distinguishable in member, joint, or limb,

we are asked to sacrifice the existing constitution and very existence of the Established Church. Canon Ryle is so enamoured of it that he will have no Convocation at all, unless he may have his lay representation in it; and another good friend of mine, Dr Barry, goes further still. He told us at Leeds that rather than not get his way in this particular, he would be content to see the Church disestablished! * I do not suppose he meant he would give up his stall at Worcester for it, but only his successor's,—which is quite another thing. Perhaps he did not expect to be taken at his word; but a Church has been disestablished in our time, and it had a lay representation given it by the Act of Parliament, which may be more to his taste than it is to mine. All I can say is, *Absit omen*. Yet when a grave doctor of divinity, who thought he had answered me at Leeds by calling my speech an amusing one, can throw about firebrands in this way, I am afraid his lay element might follow his example, and show the strength of their convictions by sacrificing everybody's rights, property, and conscience, except their own.

[Here the reader was stopped by the time bell; the rest of the paper was as follows.]

The thing that most surprises me in all this is, that this lay bubble is always blown by clergymen. My two friends have such a craving for lay counsel that one would think they never got any: they are positively wild for hunger. For my own part, I have enough and to spare. Mine is a wide parish, and everybody in it, except myself, is a lay man or woman. I hear nothing but lay opinion. I am saturated with it in every morning's *Times*, and I should have thought the two Houses of Parliament had just given us enough of it to satisfy the appetite of a cormorant. Yet these voracious friends of ours are positively asking for more. Perhaps they want to get it in a more savoury form. I will come to that in a moment; but is it not odd that the laity themselves do not head the demand for a seat in Convocation? How little the spiritless outcasts seem to feel the grievance of their exclusion! I do not say that no laymen support the movement. There may be a noble lord or two, not properly appreciated in the House of Peers, or a few active gentlemen who fail to find seats, or a hearing, in the House of Commons, to whom Convocation would be a boon above price. It would be the very paradise of Parliamentary failures. But where are the great statesmen, the recognised leaders of the national laity, the real representative men

* Leeds Church Congress, authorised Report, p. 235.

of our generation? Do *they* want to come to Convocation? Why, it is the work of the world to get them to the Church Congress, which I can assure you is vastly more attractive. If Parliament is to get all the first-class men of the nation, I do not want the Church represented by the Pass and the Pol. Neither in Parliament itself do the leading laity seem over-fond of Church questions. The ecclesiastical Wednesdays are not their favourite days of attendance; and what you offer them in Synod is an ecclesiastical Wednesday every day of the session, with no clock to cut short the debate. We are told that Parliament is hampered by Dissent, and we want a representation of the faithful laity—the lay Churchmen exclusively. Well, but until you have defined your lay Churchmen,—settled and tested the franchise and the qualification,—you are not in a condition to say there shall be no Dissenters in your lay representation. He would be a bold man who should say there are none in the present Convocations of the clergy. The Bishops, at least, complain of a good deal of Nonconformity. And they are answered by very impertinent reflections on the Churchmanship of the Episcopate itself. This is far from encouraging to the formation of a lay Church test.

But waiving this, let me ask you what harm the few Roman Catholics and Dissenters in Parliament can do the Church? They can carry nothing but by a majority of Churchmen, and, in point of fact, all the measures we most dislike have been proposed, and carried, by the very men who would lead in Convocation, if they cared to come to it. I remember but one measure originating with Dissenters, and that was Mr Miall's Bill for Disestablishment. All their force was concentrated on it, and not only did it fail, but it recoiled on the authors with a force that has crippled their powers of mischief for a long time to come. Now, that shows us the great advantage of having Dissenters in Parliament. In the first place, it shows them in their true colours. If Mr Miall had not been there, scores of liberal and charitable Churchmen would have protested that they knew the Dissenters well, and Disestablishment was the last thing they desired. In the next place, the presence of Dissenters tends to drive in upon their colours, some erratic Churchmen who would be apt to volunteer at Dissent, if the field were not occupied by the regular troops. And, lastly, it makes the House of Commons very loth to touch any question that may involve it in a polemical debate, and that is about the very best qualification I know for a Church representation, clerical or lay. For these reasons, if we *are* to have a lay element in Convocation, I hope it will have a strong spice of the most venomous Dissent, to keep our forces in hand, and secure the Bishops and clergy a good working majority.

Now, in every other respect but this imaginary, self-tested, Pharisaical, Churchmanship, your new lay representation must be inferior, I say, to the existing representation in Parliament. I mean that it will have all its prejudices, all its self-assertion, all its ignorance of ecclesiastical questions, and all its resentment at those who try to teach it better,—without the large and generous spirit that, after all, distinguishes and ennobles our glorious Parliament. Just look at its behaviour in the Public Worship Act. It was not the Dissenters, recollect, who brought in and carried that oft-amended but ill-considered bill. One of the best speeches against it was made by a Dissenter; and not one only, but a whole string

of the worst and most unfair speeches in its favour came from the grandson of an Archbishop. It was our own Church laity who carried the Act by overwhelming majorities in both Houses. Nothing else could have been expected from any lay representation in this country. The lay mind was, in this respect, fairly and honestly represented in Parliament. The laity were incensed, and, in my opinion, justly incensed, at the liberties taken with the National Church worship, and the motives popularly assigned to them. Nobody knew where it was all to end, and the bulk of the clergy fully shared the uneasiness. Parliament, I think, did well to be angry; but observe its moderation after all, and in spite of all the bitter words addressed to it. It did not exactly know the real point of the offence, but it was a great deal too just and wise to pass the bill presented in the name of the Bishops. Parliament was in a passion, and, I say again, I cannot blame it. But it was Parliament still; it could not hand over 20,000 of the Queen's subjects in a lump to the paternal correction of the Diocesan. So what it did was this: it doubled up its fist, and hit out a formidable blow—in the dark; then it felt relieved, and, calling to mind that the clergy were not there to speak for themselves, it suspended the execution of the Act, and sent it over to Convocation, for the clergy to arrange among themselves who should take the punishment. All honour, I say, to the law lords and to Parliament. No other representative body in the world would have ventured on such a glorious inconsistency, but our own good-humoured, illogical, warm-hearted House of Commons!

I ask you to reflect how very differently this question might be expected to be dealt with by a lay representation in, or alongside of, Convocation: a body in the election of which the clergy would have had no voice, chosen with special and exclusive reference to ecclesiastical polemics, returned in the white heat of some miserable, transitory controversy, representing, not the wisdom, moderation, and settled thought of the Christian laity, but the passion and prejudice of the local majorities. Suppose, I say, the clergy and their services to be broadly and indiscriminately arraigned before such a body, with the vigour, not to say violence, lately showered upon us in Parliament, and ask yourselves, what but disruption could have ensued? The clergy would have had a good deal to say for themselves, and after hearing their various expositions, do you think the aggrieved parishioners would have been content to ask for a better observance of the Rubrics, and refer the revision of them to the Bishops and clergy? Would not they be more likely to make a clean sweep of Rubrics and a good deal else, and threaten us, like Dr Barry, with disestablishment, if we presumed to stand in their way? Remember how Milton says of his indistinguishable shape:—

“Black it stood as Night,
Fierce as ten Furies, terrible as Hell,
And shook a dreadful dart.”

For my part I hope Convocation will repay the compliment paid to it, by just doing nothing at all with the Rubrics next spring. The Public Worship Act must take care of itself; but if I thought it possible for Convocation to alter the Prayer Book, I would join Canon Ryle in protesting that it represents the clergy very imperfectly, and the laity not at all. I take comfort in the knowledge that it is next to an impossibility

to get the four Houses of the two Convocations to agree upon any conceivable alteration. The time will come when Parliament itself will thank them for repeating what Parliament once said to the Church, "*Nolumus leges Angliæ mutari.*"

ADDRESSES.

THE REV. CANON RYLE.

I DIFFER so widely on some points from the preceding speakers, that I find myself in a rather difficult position. I must throw myself on your kind indulgence. I trust you are willing to look at every side of a question. Grant me, then, liberty of speech, and put a favourable construction on what I say. I hope to be able to show you that I am not so much "in the air" as Canon Trevor has told you. I am not in the habit of going up in balloons. I am a practical man, and I prefer standing on solid ground. I begin by saying that I regard a Church Synod, or Convocation, in some form or another, as a necessity of the times. I cannot agree with those Churchmen who tell us that Convocation ought to be silenced or suppressed, and say that there will be no peace for the Church so long as the doors of the Jerusalem chamber, like those of the Roman temple of Janus, are left wide open. It is too late to talk in that strain: suppression would not bring peace. The state of the Church and the world, and the aspect of political parties, seem to point to very different conclusions. There is reason on the side of those who say that the Church of England needs a consultative Synod, that she must have a voice, and must be able to express it. Whether it was wise and prudent to revive Convocation a few years ago, is another question altogether. Once revived it cannot be silenced. Rightly or wrongly, you have taken the gag off, and you cannot put it on again. Any attempt to screw down the safety-valve would only end in an explosion, and blow the Church of England to pieces. Convocation cannot be suppressed; but it may be reformed. I hold that no Convocation can be of any real use to our Church which does not possess two qualifications. One of them is, that it must be a fair representation of the great body of the clergy; the other is, that it must enjoy the confidence of the great body of the laity. On both these points, I maintain, our existing Convocations entirely fail and break down. Poll the mass of the clergy and laity throughout the land, on this subject, and I have no doubt what their verdict would be. They would reply, by an immense majority, that Convocation "*as it is,*" does not represent the Church of England, and that if allowed to continue and to have "*letters of business,*" it ought to be thoroughly reconstituted and reformed. Concerning the precise nature of the reforms required by the times, there is, of course, much room for difference of opinion. My own mind has been long made up on the subject, and I will venture to state shortly what seems to me wanted. In making this statement I lay no claim to infallibility; but it is my firm conviction that until reforms, in the direction I am about to indicate, are made, Convocation will never do much good to the Church of England. (1)* I submit that the first reform required by the times is the fusion of Canterbury and York Convocation into one homogeneous body. I will not waste time by dwelling on this point. Common sense seems to me to tell us that there is everything to be said for the change, and nothing against it. On the one hand, railways have swept the old objection of time and distance clean out of court; on the other hand, the possible inconvenience and risk of serious collisions between north and south, so long as the two Convocations are separate, form, in my eyes, an argument of unanswerable power. (2) I submit that the second reform required by the times is a large diminution of the official element in

* The paragraphs numbered 1, 2, 3, 4, were not read at Brighton from want of time.

our Convocation. The simple fact that at present out of 142 members of Canterbury Lower House, one hundred, or two-thirds, are nominees of the Crown and Bishops, that is to say, Deans, Canons, and Archdeacons, is a fact that speaks volumes. It is not, and it cannot be right. The Crown and the Bishops have quite power and influence enough already in our Zion. Personally and individually Deans, Canons, and Archdeacons may be, and often are, the salt of the earth, and the very cream of the Church, and if the clergy like to elect them as Proctors I can see no objection. But as things are now, they are not the elected representatives of the Church of England. To say the least their number ought to be diminished. (3) I submit that the third reform required by the times is a large increase in the number of the Proctors elected by the clergy. At present they are only forty-two in the Lower House of Canterbury, and are outnumbered in the proportion of two to one by the official members. A moment's reflection will convince any reasonable man that this ought not so to be. It is an unjust and indefensible arrangement. I believe that every Archdeaconry ought to return three members. (4) I submit that the fourth reform required by the times is a thorough change in the mode of electing the representative Proctors. For one thing, every licensed priest in every diocese ought to have a vote, and curates and clerical schoolmasters ought not to be excluded. For another thing, the system of voting by papers ought to be allowed, or else the number of polling places ought to be largely increased. Finally, but not last in importance, I contend that arrangements should be made for securing the representation of minorities in every diocese. That the thing can be done, has been proved practically by the last Parliamentary Reform Act. That it is in the highest degree desirable, I have no doubt whatever. Without it, it is clear as daylight that some schools of thought would be entirely excluded from Convocation, and would find themselves unrepresented. The innocent idea of some, that the best men of all schools would be elected Proctors in each diocese, is a mere childish dream. Clergymen, like other Englishmen, will vote for men of their own opinions. I, for one, should deeply deplore such a state of things. I want to see every legitimate school within our pale—High and Low and Broad—duly represented in our Church's consultative assembly. I think that any synod composed of presbyters who just represented a bare majority in each diocese, and who, when assembled together, were as like each other as peas or billiard balls, would be a very narrow, flat, dull, tame, and even mischievous body. In short, such a synod would contain within it such inherent elements of weakness and failure, that its usefulness to the Church of England would be paralysed, if not destroyed. All that is wanted is that in electing three Proctors for each Archdeaconry, each voter shall either be allowed to cumulate three votes on one candidate, or shall only be allowed one vote, and shall only vote for one man. In either case I believe the result would be a Convocation in which every legitimate school of thought within the Church of England would have its representative. (5) I submit, in the last place, that the other great reform required by the times is the admission of the laity. This is a point, I frankly admit, on which there is a wide difference of opinion, and I fear that I stand very much alone. But nothing that I have read or heard in the last twenty years has shaken my judgment one jot. It is my deliberate conviction that all other reforms of Convocation are comparatively useless, so long as the laity are excluded. You may furnish up that venerable weapon "Brown Bess" as much as you please; you may give her a new stock, and a new ramrod, and a new flint in the lock, and tell me that it won the battles of Blenheim, and Vittoria, and Waterloo. But you will never make Englishmen believe that the old musket is the weapon for the times; and you will never make them believe that a synodical assembly composed of Bishops and clergy only, will meet the wants of the Church of England in the nineteenth century. Precedents for the admission of the laity, no doubt, may be somewhat deficient, though they are not altogether wanting. (See *Guardian* newspaper, Jan. 5, 1870.) But we cannot wait for precedents. The broad fact remains, and stares us in the face, that the laity will never take much interest in Convocation until they have a voice in its

proceedings. They know that they are "the Church" as well as the clergy, and they justly feel that they have a right to be consulted in everything which affects the Church's condition. They will never allow any clerical parliament, however composed and elected, to cut and carve for them, either in matters doctrinal or ceremonial, and be content to shut their eyes and meekly swallow what is put in their mouths. The days are past when the Bishops were Lord-Keeper and Chancellors,—when the clerks had a monopoly of learning and education, and when the lay people could only dig, or plough, or reap, or weave, or hunt, or hawk, or wield a battle-axe, or draw a bow, and were satisfied with a mere vicarious religion. Precedents drawn from such days are worthless. There are thousands of laymen now who think, and read, and write, and reason, and understand things as well as any of the clergy, and it is foolish to suppose they will give up their right of private judgment, and let us think for them in a reformed Convocation. There are scores of admirable laymen in the managing committees of our religious societies who are as conversant with theological questions as any of ourselves, and would add weight to any ecclesiastical synod on earth. My sentence is that we ought to enlist their sound judgments and well-trained intellects into the direct service of the Church, by admitting them as members of its Convocation. Every one knows that the best way to make a man take interest in a business is to make him a partner in the concern. Once let the churchwardens of every diocese be legally empowered to elect Lay Proctors to represent them in Convocation, and you would soon see the laity throughout England and Wales taking a lively interest in Convocation's proceedings. I am aware that the great reform I have just advocated is vehemently opposed by many Churchmen. But I really cannot see the weight and force of their objections. (a) Some tell us that the admission of the laity into Convocation would be a step towards a dissolution of the union of Church and State, and that the laity are already represented in the House of Commons. I can see nothing in this. Of course, if it was proposed to confer legislative power on Convocation, and to enable it to pass laws independently of Parliament, there would be much in the objection. But every man of sense must know that such an idea is absurd. There is not the smallest chance of a British Parliament ever allowing any body but itself to make laws. To confer, to consult, to debate, to examine, to deliberate, to discuss, to report,—this is the utmost that I expect a Reformed Convocation would be allowed to do. I cannot believe that the admission of laymen into such an assembly would excite the jealousy of the House of Commons, or endanger the Constitution. On the contrary, I should rather expect that Parliament, which already has more work than it can do, and periodically in July has a "slaughter of innocent Bills," would not be sorry to save time by relegating ecclesiastical subjects to Convocation, as a kind of "standing committee," which would prepare them for legislation. (b) Some tell us that they have no objection to an assembly of elected laymen being formed, provided it meets separately from Convocation, and only assists it occasionally by counsel in purely secular matters. But they object strongly to the idea of clergy and laity sitting in one house, and discussing all sorts of subjects together. A separate synod of lay assessors is the extent to which they will go. This favourite scheme seems to my mind alike impracticable and undesirable. It is impracticable for this simple reason,—that you would never find a body of first-class lay Churchmen who would be content to sit in a separate house, eating humble pie, and waiting till the clerical body had provided something for them to discuss. No! they would insist on sitting with us on terms of perfect equality, or not at all. It is, above all, a most undesirable scheme. It would effectually destroy one great advantage of lay co-operation. It would not mend the debates. Nothing, I suspect, would have so beneficial an effect on Convocation debates, as the presence of one hundred and fifty sensible, hard-headed laymen. Of course I speak as an outsider. I only know the proceedings in Convocation by the reports of the *Guardian* newspaper; but I have read these reports with great attention for many years, and I have formed a very decided opinion about them. That opinion is simply this,—that it is not good

for the clergy "to be alone" when Convocation debates take place. The speakers in Convocation are often eloquent, learned, lively, smart, and spirited; but I never can avoid the conclusion that they would speak far more wisely, more moderately, more briefly, more sensibly, and more to the point, if they spoke face to face with a hundred and fifty laymen. (c) Some tell us that the admission of the laity to Convocation is impracticable, because there is no electing body to choose them, and no likelihood of suitable laymen being found as candidates. I really think such points of detail might be safely left to the investigation of a Royal Commission. But I may remark that there seems no more difficulty in requiring the churchwardens of an archdeaconry to elect the lay proctors, than in requiring the clergy of the same archdeaconry to elect their clerical proctors. As to suitable lay proctors, I see little fear of the right men not coming forward, if the Church will really give them something to do. John Wesley's famous adage,—*"Use talent, and you will have talent,"*—is one which our Church has sadly overlooked in dealing with her lay members. (d) Some tell us that the reforms I have ventured to suggest, and especially the last one, are not reforms, but revolutions. They regard me as a kind of Medea, prepared to cut Convocation into pieces, and throw it into a cauldron from which it would never come forth alive. Well: that word "revolution" does not frighten me. I am one of those who think that revolutions are sometimes a downright necessity, an operation that saves life and does not destroy, a thunderstorm that clears the air; and that it may be an act of prudence and a positive duty to help them forward. I entirely approve of the revolution of 1688, when James II. sent the seven Bishops to the Tower, and lost his throne by his attempt to restore Popery. If I had lived in those days I would have supported that revolution. If another English monarch were so foolish as to walk in James II.'s steps, I believe I should support a revolution again. I am not ashamed to say, that if the reforms I suggest are a "revolution," then by all means let the revolution come! The plain truth is that, whether my suggestions are revolutionary or not, this question is a "burning and a blazing one," and cannot long be safely deferred. If serious matters had not been referred to Convocation, we might have been content to jog on in the old ruts. But when our rulers procure "letters of business," and get revision of rubrics referred to Convocation, the constitution of that body becomes a very serious matter indeed. At this very moment the laity are naturally anxious, when they see the revision of any part of our time-honoured Prayer-book referred to a body which satisfies nobody, and in whose proceedings they have no voice at all. They dread the possibility of some report being made to Parliament, which will stir up strife, and perhaps under the pressure of some political question be too hastily accepted, or too hastily rejected. In short, we are sitting over a volcano. We are running the risk of a heavy collision between Convocation and Parliament, a collision as serious as that of 1640, a collision which will do harm to both sides, good to none, and perhaps damage irretrievably the whole Church of England. I close my address by expressing my earnest hope that all faithful Churchmen will take up the subject of Convocation Reform with a will, and unite in a firm but respectful demand that it shall not be staved off and deferred any longer. It has been talked of, and talked of, and talked of, till men are weary of talk, and want some action. It is yearly dangled before our eyes; but nothing is done. Who is to blame I do not know, but I do complain that few men seem to take it up heartily, and to desire a settlement. In short *laudatur et alget*. Why some bold Peer or Commoner cannot be found to ask for a Royal Commission to examine and report on the whole subject, I cannot understand. But it is the old story. In this, and a score of other matters, Churchmen seem bound hand and foot by black tape and idolatry of old precedents, and are so dreadfully afraid of doing the wrong thing, that they stand still and do nothing at all. The Sibylline books are once more offered to us. The Established Church has lately had a slant of wind in her favour. But do we know the day of our visitation? The tide is rising; the horizon is black with storms; the Philistines of Romanism, Liberationism, and Scepticism are not dead, but alive. Let the time past

suffice us to have talked about Convocation Reform: let us resolve to get something done. Let us fear lest the Church of England be found disorganised and unprepared in the day of battle, and, as Dr Chalmers predicted, die of dignity. The Master's golden words are a motto for these times: "He that hath no sword, let him sell his garment and buy one." Let us take up the spirit of those words. Let us gird up our loins, and boldly grapple with the great question of Convocation Reform.

The REV. CANON PERRY, Proctor for the Diocese of Lincoln.

MY LORD, LADIES AND GENTLEMEN, — The reverend Canon who has just addressed us is a great Convocational Reformer, and somewhat severely criticises the Synods of the English Church. And what between his criticism and the facetious remarks of Canon Trevor, I have some difficulty in standing before you to defend the action of the Convocation of Canterbury. Canon Ryle, in a work published in 1872, thus wrote, "I declare my firm conviction, that unless Churchmen stir themselves and take this question up, the Lower House of the Convocation of Canterbury will ruin the Church of England." Now, my Lord, I fearlessly appeal to this great assembly, and I ask them, is there any verisimilitude in that prediction? Has the Lower House of Canterbury done anything—I do not say to ruin, but to injure—in any way the English Church? Has it not rather done much to deserve its gratitude? Take, for instance, the debates on the Athanasian Creed. Did the Lower House of Canterbury, in that important matter, fall short of its duties and fail to deserve well of the English Church? Take any subject of Church practice or life with which it has dealt during the years of its revival, and, I ask, has it not dealt with them prudently and well? You cannot judge of the work of Convocation by the debates reported. The great work of Convocation is in its Committees which prepare the work for the consideration of the House, and which treat the various subjects carefully, minutely, exhaustively; and on this very ground of Reform I claim for the Lower House of Canterbury to deserve well of the Church. The reverend Canon is a great Convocational Reformer. So is the Lower House of Canterbury. It has again and again voted a scheme of reform, and it is not its fault if it has not been accepted. It has offered it to the Archbishop, with whom it rests to carry out the matter, and it could do no more. It could not put it into an Act of Parliament even supposing that were desirable, it can do no more than lay it before its President; and his Grace, for some reason or other has not thought fit to act upon it. But there are some points of Convocational Reform in which, doubtless, the Lower House of Canterbury does not agree with the reverend Canon. And first, with regard to its *ex officio* members—it is not prepared to relegate all these as the Canon proposes, but it values and cherishes them. Indeed, it is somewhat inconsistent for the Canon to wish to exclude the *ex officio* members, when it appears that he desires all sections of the Church, and specially the Evangelical section, to be well represented in Convocation; for the *ex officio* members certainly represent all parties in the Church. We have some decidedly Evangelical Archdeacons, and we have some most unmistakably Broad Church Deans. I think, therefore, the *ex officio* members are very profitable to us. Again, I don't think the Lower House of Canterbury is prepared to agree to the proposition for fusing the Synods of Canterbury and York. It holds that where there is a metropolitan, there ought there to be a Provincial Synod. My Lord, I think we have had enough of ecclesiastical legislation by non-ecclesiastical methods. I think we prefer the old path. I think we don't wish to see all ecclesiastical landmarks removed, and would desire, therefore, that the Convocations should remain as of old in this respect. But the co-operation of the two may very well be kept up by the action of Committees. There is

one, of which I am a member, that has been in existence for eight years, and during that time has recast and reconstructed the whole of the Canons of the English Church to serve as a basis for future legislation if it shall be thought desirable. But there is another, and a more important, point in which I don't think the opinion of the Lower House of Canterbury goes with the reverend Canon, and that is the admission of the laity as constituent members of the Synod. Now I, for my part, although I hold that the laity may be most useful helpers to the clergy, and that it would be very desirable that they should be organised in a separate body, am strongly opposed to their admission into Convocation, and for these reasons—First, it would break the historical continuity of the Church. We love to think of our Church, not as a modern sect made bran new to suit the exigencies of the times, but as the lineal descendant of the ancient Church of the land. But the synods of the Church are the very facts and evidences of its continuity and historical existence. To destroy them, therefore, in order to construct a new convention (for the admission of the laity would amount to this), would be to break the historical continuity of the Church. Again, the admission of the laity would be to silence the voice of the spirituality. The spirituality expresses its voice through convocation, but if convocation admitted the lay element it could do this no longer. But the spirituality is one of the estates of the realm, and how could any measures affecting the Church or religion be carried if its voice could not be heard? Once more, the admission of the laity would not facilitate the transaction of business. Laymen and divines don't work well together. They often don't understand one another, and spend a great deal of their time in debating about first principles. They approach things from a different point of view, and had much better do their work apart. I appeal to the history of the Church of Ireland since its disestablishment. I appeal to the history of the late Ritual Commission, where men of great eminence and learning worked assiduously together for a long time, but with a very meagre result. But there is one point on which all convocational reformers are agreed, and that is, that a large increase in the number of diocesan Proctors is needed. This, as I have said, the Lower House of Canterbury has voted again and again. It is an important matter. An inadequate representation is a false representation, and certainly no one can seriously contend that the large numbers of the clergy of the southern province are adequately represented by two Proctors to each diocese. But how is this change to be brought about? Not by Act of Parliament. It would be absurd and anomalous for Parliament to undertake to reform the Convocation. It may be brought about, I believe, by the action of the Archbishop. The representation of the clergy, since the time when the principle of it was first admitted, that is, in the year 1255, has been again and again changed in form. Sometimes Archdeacons have held procuratorial letters; sometimes persons selected by the Bishop. Sometimes there has been one, sometimes two Proctors. That which has been so often changed at the will of the president, may, I suppose, be changed again, or, at any rate, Convocation itself might have licence to make a Canon. Canon Trevor, in his amusing criticism of our Canterbury proceedings, has said he wonders how the assessors of the prolocutor, who have to accompany him from one house to the other, can look one another gravely in the face. No doubt, these forms are somewhat cumbrous, but we inherited them, we did not construct them. They are parts of an ancient system, and for themselves much might be urged, which would not, however, I think, have much chance of being appreciated in an assembly like the present. I would say a word as to some other antiquated proceedings of the Lower House, which are often [much ridiculed—viz., our schedules of gravamina, and our articuli cleri.— (Interrupted by bell.)

DISCUSSION.

COLONEL BARTTELOT, M.P.

MY LORD BISHOP, LADIES AND GENTLEMEN, — As a layman, yielding as I will to no one here present in my love and my wish for the welfare and well-being of the Church of England, I wish to address to you a very few words upon the subject of Convocation which is now before you. I have no time to address you upon those very able papers which have been read here to-day, or upon those two eloquent speeches which you have just now heard, but I would wish to call attention to Convocation as it now exists, and to the duty which has been imposed upon Convocation by the letters of business which they have received of revising the rubrics of the Church. ("Question.") I think that is very much the question which we have to consider. We have a Convocation now unreformed it is true, but you do not refuse to an unreformed Parliament to obey the Acts which it passes. Addressing as I do this large assembly here present, I say it is for you to impress upon those who represent you in Convocation the duty which they are now called upon to perform. I say it is a most important duty, it is a duty which will prove whether Convocation is, as we hope it is, a body that can be trusted by the Church of England. It will prove to you whether the men who now compose Convocation, and I have every faith in those men, selected as they are from amongst the dignitaries and others of our Church, will turn to the task which has been imposed upon them with that spirit of conciliation, with that spirit of fairness, and above all, with that determination to do their duty to the great body of Churchmen, and to carry out those principles of the Reformation which I hope we, as a Church, will ever adhere to. (Cries of "Question.") Time is pressing. We all know what time Convocations have got—the 1st of July is the day upon which a certain Act comes into force. (Applause and hisses.)

THE PRESIDENT.—I do hope and trust that this meeting will not disgrace itself by ebullitions of this kind. It is a perfectly fair historical statement that Colonel Barttelot has made. It is a matter that no man can deny, and he affixes to it no invidious or odious meaning.

COLONEL BARTTELOT.—I have said nothing, I hope, to offend anybody. The fact remains the same, and cannot be controverted, and as honest men and Englishmen we should always deal with facts as they exist. Then what is it that we require and would lay down as a guide? It is a broad guide, it is a deep guide, it is a sure guide. We wish that Convocation, looking to the duties that it has to perform, looking at the wishes of the large majority of those composing the Church of this country, should take care that in none of the rubrics which it revises there should be anything left which would admit of Romish tendencies. (Great commotion.) I am not ashamed to proclaim that again, and I should like to see the man get up and say openly in this Congress that he wishes for rubrics of a Romanising tendency. (Great commotion.)

THE PRESIDENT.—I am very sorry to have to interfere again. Colonel Barttelot is perfectly justified in saying that he hopes no rubric will be enacted, or suffered to remain, which has a Romanising tendency. We are no favourers of the Church of Rome, and in that I think we entirely agree.

COLONEL BARTTELOT.—If there is any gentleman here who wishes to see the Church of England Romanised I should like him to stand up and say so. (Cheers and hisses.) There is another point upon which I should wish to say a word. ("Time, time.")

THE PRESIDENT.—I must ask for silence, and I must ask a fair hearing for a fair speech.

COLONEL BARTTELOT.—Surely when we differ from one another, it is right that you should hear what other people who differ from you have to say. There is one other point, and that point is this—There has been a growing feeling of uneasiness amongst many of the laity that there is a wish for sacerdotal supremacy amongst many of the

clergy. ("Question, question.") If I am out of order the Bishop will say so. ("Question, question.")

The PRESIDENT.—I really did hope that the voice of the Chairman might be supported. I had that confidence in the good sense and temperate feeling of the meeting. What is before us is this—Shall Convocation receive the accession of the laity, or shall it not? Colonel Barttelot wishes to say one thing or another, and I really do not know which way his opinion inclines. ("Oh, oh.") I suppose I may be believed when I say I do not know. I suppose I may be believed when I say that I am no prophet, and can not possibly tell what the next sentence of Colonel Barttelot may be, but he is certainly justified in saying whether he thinks the laity should be admitted into Convocation or not, and some people think that is a sacerdotal question.

Colonel BARTTELOT.—I have no time to discuss such questions as those now, but sacerdotal supremacy will never be tolerated by the people of this country. ("Time, time.") If Convocation do their duty Parliament will give every assistance to Convocation in their power, and if Convocation carry out, on the broad principles of the Reformation, the revision of our rubrics, you may depend upon it that the reconstruction of Convocation will have more chance of being carried out than if they fail to do their duty.

The PRESIDENT.—May I remind the meeting that there are many who wish to address it, and a great deal of time is lost by these exhibitions of feeling, which really have not the semblance of argument.

MR F. H. DICKINSON.

MY LORD,—I am not here to give a lecture to Convocation or to the clergy. I am not here to say we require this or we wish that. I feel that those are ominous words. I feel them the more in case Parliament which is discontented with the clergy, should mean next year to do something that some of us may not like. That being so, I very much wish that there should be something done which should enable the clergy on the one hand and the laity on the other, for I do not hold that the laity are the same as Parliament, to agree between themselves as to those things which shall be laid before Parliament with regard to the Church. I think it would ill become me speaking on this occasion as one of the laity, to omit to make a remark or two on the conduct of Convocation in past times. It has so happened that from the very earliest time when Convocation has been revived, ten years earlier than Canon Ryle's experience carried him, I have watched with interest the conduct of Convocation. I remember when my old tutor, Dean Peacock, was Prolocutor in 1841, the first step towards the restoration of the rights of the Lower House was made by him and by the Lower House in refusing to agree to a paragraph of the address to the Crown, which related to cathedral reform at that time. That was the trifling beginning of a slow but steady progress which the Convocation of Canterbury has made, and this progress has been conducted with singular tact, patience, and moderation. Some people think there has been too much tact and too much moderation, but they have done wisely and well. The clergy who were concerned in that have done extremely well, and that element to which Canon Perry alluded just now, the clergy who are *ex officio* members, were not behind the others in the good work. I believe that those *ex officio* members have the confidence of the clergy to a much greater extent than is generally supposed, but being there as *ex officio* members, not as representatives, they have not that weight which they ought to have. I do not advocate a change, but I think that supposing Convocation were reformed, so as to make it consist entirely of persons elected, I believe to a very great extent the Deans and Archdeacons would be returned. The earlier part of this debate, in view of the difficulties which are before us now, in view of the angry feeling of Parliament and of other persons towards the clergy, seemed to me something like solemn trifling. No doubt

there was great ability in all the speeches. Lord Alwyne Compton showed you at great length, and with great elaboration, how long it would take to reform Convocation in the way proposed. Then, again, Canon Trevor knocked that theory clean over, and showed how clumsy the arrangements of the Convocation of Canterbury are, and how little suited they are to the wants of the present time, and how difficult it was to make the reforms that were proposed. Then, another suggestion for meeting the difficulty seemed to be this—Make no reform at all, but have a new assembly. Do not try to put the laity in Convocation, which cannot be done, but have a new assembly which shall not be a Synod, which shall not supersede Convocation, which shall not do away with any of the rights which Convocation has had, but which shall prepare measures for Parliament, and which shall do the work that is necessary to be done for the present day. The laity are not the same thing as Parliament. You have in Parliament persons who are not members of the Church of England, who do not profess to be so, who profess to be our enemies, and wish to pull us down. You have Roman Catholics there, you have Jews there, and I am told that there are others besides. Now Parliament fairly represents the peerage and the commonalty of England. It represents the lay rights of England, and no changes can be made without the assent of Parliament, therefore what we want is an Assembly which can suggest to Parliament, not ask, not require, not express wishes in any offensive way, but simply tell Parliament the sort of things which, in the general feeling and the general opinion of the clergy and laity, are desirable. You have heard described by Canon Trevor the great inconvenience of having two Houses of Convocation. I believe our Bishops have great influence, great moderation, great ability, and are good men, and I believe that sitting with the clergy and laity they would have immense weight; but, sitting apart, they are misunderstood. That chaos of messages, and my friend the prolocutor going up with his assessors and having a solemn meeting with the Upper House, and coming back to tell the Lower House what has happened, and experiencing very great difficulty in finding out what it was that was sent down, is, on the whole, a thing so clumsy that it will not do for the present day; that is to say, if that Assembly has to do the work, if it is to sit for eight years in deliberation upon the Canons, as we heard just now. But we want new work done, not to have a committee reporting to Convocation, and Convocation itself settling something which pleases nobody, which does not please the Low Church party because it makes some changes in favour of the High Church party, and which does not please the High Church party because it makes some changes in favour of the Low Church party. We are in great danger of Parliament and Convocation falling out, and then Parliament proceeding to take steps without the leave of Convocation. If it does that the clergy will resent the proposal, and I think the clergy ought to resent it; for in my mind such a state of things will happen as will either form the clergy and laity together into a power which they never were before, or will disestablish and disendow the Church of England, than which I cannot imagine a greater evil. It is a rule of this assembly that no votes shall be taken, but I propose that those who are willing shall agree with me in sending this paper to the Archbishop of Canterbury:—"The undersigned respectfully submit to your Grace that the present state of Church Legislation is not satisfactory. That measures of great importance are neglected by Parliament while others are enacted with undue haste, and sometimes without much real knowledge of their true bearings. That legislation is often unintelligible and unsatisfactory, especially when measures have been much altered in their passage through Parliament. That it is not to be expected that Parliament should show any peculiar aptitude for ecclesiastical affairs, or submit to be controlled by any ecclesiastical authority; and that your memorialists therefore desire that some method may be devised for settling beforehand the details of the measures that may be proposed for its consideration. That it does not appear to your memorialists that Convocation as at present constituted can prepare measures for Parliament, because—1st, The laity cannot take part in the discussions. 2nd, It is composed of two Synods which meet in different places; and 3d,

Doubts are entertained whether it possesses altogether the confidence of the clergy. That it appears to your memorialists that the proceedings of the Diocesan Conferences of the clergy and laity have hitherto been satisfactory. That your memorialists are of opinion that representatives of these Conferences should be convoked to meet your Grace and the other Bishops, and, subject to their approval, to establish an annual meeting for consultation on the concerns of the Church of England. That such annual meeting ought to consist of your Grace and the Archbishop of York and the Bishops, and of clergy and laity in nearly equal numbers. That in the first instance four clergymen and four laymen, or such number as may seem best to your Grace and the Bishops, should be chosen by each Diocesan Conference. They, therefore, respectfully request your Grace to take this memorial into your consideration, and to consult the Archbishop of York and the English Bishops thereon."

THE REV. CANON FREMANTLE.

We were told last week at Oxford by our honest, plain, outspoken Bishop, that they had discovered to their surprise and regret that there was to some extent a want of perfect understanding between the clergy and laity of these realms. Now, when we consider the prominence which Church questions have taken in the public mind, we must not be surprised that the laity should claim for themselves a position of more influence in Church Councils than they have hitherto occupied, and it is quite clear that both in and out of Parliament, Convocation, constituted as it is, has been looked upon with distrust. The practical common sense of England has watched the proceedings of Convocation, and has naturally asked, What have they done? I have nothing to say against the talent or ability with which the debates have been conducted, but it may fairly be asked, What has come of them? Take, for example, the Fourth Report of the Royal Commission, upon which Convocation sat for one year and a half, and ended by rejecting almost every recommendation. Take again the memorial presented by 483 Presbyters and how it was received by Convocation. There can be no doubt that the feeling of many minds upon reading the debate upon this question was that Convocation had a leaning towards sacerdotalism, and this is what English people detest. No one can read the debates in Parliament without seeing how thoroughly the representatives of the people are opposed to anything that savours of Popery; and when, as Mr Richards said, the obnoxious word disestablishment must be uttered, yet we must know that if it comes it will be from within and not from without. So long as we have a Protestant Church we shall have the confidence of the nation, but if we build again the things we destroyed at the Reformation, we shall righteously lose the sympathy and support we have enjoyed for 300 years. Whatever may have been our fears and forebodings a few years ago, we may, as Churchmen, thank God we have a Protestant Queen, a Protestant Parliament, and a Protestant Prime Minister; and the people of England have declared they will neither be Pope-ridden or Priest-ridden. They object that their sons and daughters and wives should be brought in bondage to the confessional; they object that the officiating minister by his gestures and position should turn the Sacrament into a sacrifice, and they object to their priests being dressed up in gorgeous, fantastic garments of silk and satin and lace, in contradiction to the universal custom of the Primitive Church, and in a day when sermons against the love of extravagance in dress are specially needed. The verdict of the laity was expressed at a large meeting in my own neighbourhood last winter by a farmer, who said, "We won't have it." What we want is a wider platform. I am disposed to agree with most that has been suggested by my old friend Mr Dickinson. We want a Conference of clergy and laity to discuss and define and pronounce upon these important questions. Let Convocation go on as a debating society if you will, but let some new organisation be called into operation

which shall deal with these questions in such a way as to secure the confidence of Parliament, and then, and not till then, will the Church as a Church be able to grapple with the difficulties of the day.

PROFESSOR MONTAGU BURROWS.

I DO not know that any one thing has done so much harm to the cause of Church organisation as the prodigious historical and Constitutional mistake that the expression used in the canon of 1604—namely, that Convocation is the Church of England by representation, refers to what we now mean by the Church of England. If any one will candidly compare that canon with the Act of 24 Henry VIII., he cannot fail to see that the Church of England here mentioned means the clergy of the Church—that part of the body politic called the Spirituality. It has no reference whatever to the laity of the Church. Yet even in some of the papers which have preceded mine—if I mistake not, in Canon Trevor's—this confusion occurs. It is constantly cropping up, and it obscures the whole of the real facts of the case. We have, then, two main grounds for profound dissatisfaction with the present state of affairs. We have, in the first place, an unreformed Convocation of the clergy, a deficient representation of the Spirituality; and we have, in the second place, no true and proper representation at all of the laity of the Church of England. We have indeed Parliament, the ultimate source of power, which properly exercises its functions in seeing that the laws of the Church are observed, but which no one accepts as a proper assembly for discussing the internal affairs of the Church. Hence for years sober and moderate Churchmen, lovers of the Constitution, and yet earnestly desirous of seeing the National Church restored to its full efficiency, have been looking about for a way of escape out of the difficulty. On the one hand, they know too well the importance of preserving that ancient Constitutional deference to the clergy which is expressed in the relation of Convocation to Parliament and the Crown. They desire to see Convocation reformed, but not to alter its substantial condition. On the other, they are positively convinced that some method must be found for arriving at the deliberate opinion of the laity of the Church. Some time ago this seemed hopeless. The notion of mixed synods or conferences of clergy and laity in dioceses found next to no favour. The greatest ecclesiastics unmercifully snubbed the idea, and they alone could act. Yet the promoters of the movement persevered, and no agency did more to aid them than the successive Church Congresses. At last success has crowned their efforts. One by one the dioceses have met, till now something like eighteen possess these mixed assemblies in one form or other, and others are about to follow. Has not, then, the time arrived when we may fairly contemplate the extension of this system, and may we not here see a solution of our difficulties? There are two ways of using this machinery for ascertaining the lay voice of the Church, without superseding or interfering with Convocation. First: a lay house of Delegates may be summoned from each diocesan conference to act as assessors to Convocation, a plan recommended, as Lord Alwyne Compton has told us, by the two Committees of the Convocations of Canterbury and York, and lately recommended to the Diocesan Conference of Lincoln by the great Bishop of that diocese, as well as by other good authorities. Or secondly: Delegates may be summoned, both of clergy and laity, to meet the Bishops in annual or occasional conference. In neither case would the assembly be other than consultative. Convocation would still report to Parliament, and Parliament would still legislate. But no one can doubt what the effect of such a representative voice of the Church would be both on Convocation and Parliament. How could they be better advised? Might we not expect that when such an august assembly, headed by the Primate of All England, had spoken, and, say, had spoken on such questions as those which are now agitating the whole land, Parliament would gladly relin-

quish its undoubted rights to discuss the details of Church questions, and give effect to the wishes of the Church itself? Might we not expect to be spared that spectacle so distressing to the friends of the Church, so agreeable to its enemies, of the Liturgy and rubrics, with all their sacred details, being dragged about upon the arena of the House of Commons? When, then, we hear voices saying—Let it alone, all will go well, rest quiet,—must we not suspect them as men did the Sirens of old? The Church is rushing through the straits between Scylla and Charybdis,—the Scylla of State autocracy, the Charybdis of clerical exclusiveness. We know, indeed, where the Pilot sits; and we know that Pilot to be Jesus Christ our Lord, the one only Head of the Church; but we know also that He gives no blessing to those who do not use for themselves the lights granted to them; we know that He expects His servants to launch out into the deep, following the true middle course, the path of safety? What is that middle course—what is that path of safety? It lies in resort—I say it without fear of contradiction, it lies in resort to the full, free, open, and deliberate voice of the whole Church of England.

THE VENERABLE ARCHDEACON DENNISON.

MY LORD,—We have had two rather troubled seas, but I hope that nothing I shall say will in any way tend again to raise the wind. It is perfectly clear, from the applause that has followed all allusions to the admission of the laity into Convocation, that there are a great many of the laity present, and I do them honour for it, who think it would be a very nice place for them to find themselves in—and certainly for my friend, whom I shall always call my friend, for he has always been very kind, personally, to me, although we do not much agree, and I think this is one of the great uses of meetings of this sort, that people should be able to disagree altogether in the best possible humour—for my friend then, as I shall call him, Canon Ryle, he wants to make so large a space for all these aspirants to enter, that if he had the whole of the present Convocation of Canterbury and York too, he would only wish that they had one neck that he might put his sword, of which he spoke in the last sentence of his speech, into rapid exercise. (Laughter.) Certainly, between him on the one side, and the honourable member of the House of Commons who spoke on the other, and Canon Trevor, who has got a sort of ecclesiastical paradise up in Yorkshire, between them all, certainly, the poor Convocation of Canterbury stands but a very bad chance. Now, it so happens that in conjunction with a dear friend of mine, now gone to his rest—a man I never should think of without remembering that he was one of the most humble and loving spirits that I ever came across—the late Chancellor Massingberd—in the year 1851—I collected, in a central place in England, a meeting, the result of which was the revival in an active shape of the Convocation of Canterbury. Therefore I have some little right to speak, as I took part in that revival, and as I have since taken an active part in all its proceedings, having sat as Chairman on a large number of Committees, among them the Committee on the Essays and Reviews, and on Bishop Colenso's book. I have taken part in all these things, and have found a great deal of help and support in Convocation, even from those who have most disagreed with me. I remember that when we first came together there, we looked at each other in an attitude of such great hostility, that we were almost like so many Jacks in the Green, dressed up in holly, for if we ran against each other we pricked each other at every point. Well I remember how entirely that is changed; I am sure I might challenge the testimony of any man who ever came into the Jerusalem chamber to witness our debates and proceedings—I might challenge his testimony both as to the manner in which debate is conducted, and the kind of speeches which are delivered there, and indeed I have heard from many, certainly more than four or five members of the House of Commons who occasionally do us the honour to look in—for it is a custom generally in Parliament

for men not to know where the Jerusalem chamber is, still, when one or two of a very inquiring and searching disposition have found their way into the Jerusalem chamber—I have heard them say that they would very much wish that the business in the House of Commons was conducted as decently and as well as it is in the House of Convocation. Therefore we are not altogether such a parcel of fools as most people think, although it is perfectly true that no men read our reports, and I am very sorry for them, because that is like a man going about and saying, "What a fool that fellow is." "But have you read his book?" "Oh, no." "Oh, then you would find, if you did read it, that he was not quite such a fool as you think him." And, I would venture to add, there are no sets of papers better worthy of perusal, more really Church and State documents, the result of a very large amount of labour and time spent upon them by the men best qualified to spend it, who are sent as representatives of the clergy of all England—that there is no body of State papers of better quality and higher use than, as I beg in the presence of my right reverend fathers to say, the reports of both Houses of Convocation: but I was specially thinking of our own House. This being the case, I do not think that there is quite the reason to cry out against us as people do. I do not know how many Committees I have not sat upon for the reform of Convocation, and the result has always been the same—to go to the Archbishop, who is the president of the Synod, and beg him to reform. What is his answer? Why, his answer always is that he cannot do it. He goes to that resource of great people who are in a destitute state, namely, to the law officers of the crown, and they say, "Your Grace, you cannot do it." Why? "Because Parliament will not like it, and the minister will not like it." And why? Now, let this be the answer to all these efforts to reform Convocation:—Parliament is never going to give up the rule over the Church in this country. She will not admit an *imperium in imperio* such as that would prove. But though it was a very wise thing for the Government to do, and a thing which they could not help doing when there was a cry for the doors of Convocation to be opened, they said, "Oh, yes, open the doors; let these fellows in; they can talk as much as they like, but they can do nothing." As long as things stop at that point, Parliament will not trouble you. For the rest, we are a constitutional body, and we have constitutional rights; and though Parliament makes no difficulty about paying £1200 a year to the chief man of the Established Presbyterian Church in Scotland, they will not give us a farthing, and the consequence is, we pay all our own expenses of all our meetings, and a very unpleasant thing it is. I say that to show to those who are so anxious to get in as lay representatives that they must look to this and get their constituents to pay them, and I shall be very glad if they will, because then we shall be paid too. Now let me say a few words upon what fell from the last speaker. I have always, myself, felt that Diocesan Synods or Conferences, as they are called (but I would call them Synods, because the word "conference" is a miserable word, borrowed from the Nonconformists, and I like calling things by their names), would be a very desirable thing. It is a good idea if it could be carried out, but at present it is not carried out. If this were to be done, and the Bishops were to have Synods (and I hope they will all have Synods before long, and Conferences following upon Synods), where all could confer together, and present to their Synods and Conferences the same subjects, we should get an amount of Church opinion which would have great weight with the Synods of the Church and with Parliament. But as the matter stands, it is all so desultory, so uncertain, and really nothing comes of it, that the Diocesan Conferences really dissolve themselves into—I do not know what. I can compare it to nothing, for it is nothing; it is a bubble, there is nothing done. One diocese says one thing and one another, but it is never presented before Convocation. Now, what you want is the collective voice of all the dioceses poured into Convocation. I believe that would answer better than anything that has been presented to-day. Now, hoping I have said nothing to raise the wind, I beg to thank the meeting for the kindness with which they have listened to me.

THE VENERABLE ARCHDEACON BICKERSTETH.

MY LORD BISHOP, LADIES AND GENTLEMEN,—I stand before you as the Prolocutor of the Lower House of the Convocation of Canterbury; and I am desirous on behalf of that venerable body, over which I have had the honour to preside for the last twelve years, to assure you that it is not so feeble or impotent a body as it may be supposed by some persons to be, after what you have heard. I wish simply to take advantage of the very few moments allotted to me to mention some three or four practical results which have arisen, during the last few years, from the action of Convocation. The instances which I desire to name are, first of all, the affirmation by the Convocation of Canterbury of the principle that the Athanasian Creed shall be continued in the use of the Church of England. But, my Lord, at the same time that we have resolved that the use of the Athanasian Creed shall be continued, we have framed a Synodical Declaration explaining some expressions in that Creed which have offended the sensitive consciences of some of our brethren. I wish also to remind this Congress that we have in the course of the last few years agreed upon a Declaration on the subject of the late Vatican Council, or so-called Œcumenical Council. We have altogether repudiated that Council as in no respect satisfying the conditions of a General Council. We have justly taken exception to it, because our own great Anglican Communion, spreading over every part of the world, was altogether ignored when that Council, professing to be Œcumenical, was convened. We therefore have refused altogether to recognize the acts of that Council. I would further remind the Congress that, through the action of Convocation and of Parliament, we have provided for the Church of England a new Lectionary; and I believe that I am expressing the opinion of the vast body of the Clergy and Laity of the Church of England when I say that this new Lectionary, although not altogether faultless, is a great improvement upon the old one. I wish once more to remind the Congress that we have, in deference to the opinions of a vast number of the Laity and the Clergy of the Church, considered what might be done in the way of a relaxation of the Act of Uniformity; and in concert with Parliament, we have produced a form of Shortened Service which, I believe, is generally acceptable. I hold, my Lord Bishop, the responsible position of Chairman of the Committee for the revision of the Rubrics in the Lower House of Convocation in obedience to the Royal Letters. I feel, and no one can feel more so, the responsibility of that position; and I wish to assure my brethren in this Hall that, as far as my own influence reaches, I am most desirous that we should be strengthened and fortified by the opinions of the attached Laity of the Church of England; and any information that can be sent to me, as Chairman, or communicated to me in any way, expressing the wishes or desires of the Laity on this subject, will receive my most careful consideration.

EARL NELSON.

It is a very few words that I wish to say upon this important subject. Now there are two modes of reform. All in England in these days profess to be, and I believe are, reformers; but there is Conservative reform, and there is Radical reform, and many of the remarks which I have heard at the present meeting, and many of the remarks which I heard at the meeting on Church Patronage yesterday, whether from the zeal and desire of those present that something should be done, rather pointed to Radical reform than to Conservative reform. Now, there was one word which Colonel Barttelot said, which was very wise indeed. He said you must not forget that Convocation, however badly it may represent it, is by law the constitutional representative of the Church

of England. When people were asking for reform in the Parliament of the country, what would have become of the country but revolution and chaos, if, when they wanted to reform the Parliament of the country, they had not only abused the Parliament of the country as it was, but *refused* to listen to it as the only constitutional body that could give the reform that was wished for by the people? And yet that is exactly what we are doing, if we ignore Convocation, or refuse to allow Convocation the power to reform itself. That really is a precisely analogous case. Convocation does not pretend to represent directly the laity of the Church of England, but is the constitutional representative of the clergy of the Church of England, and the clergy are interested in winning the support of the laity. Convocation takes care to gather as far as it can the wishes both of the laity and the clergy, to guide them in the course they may have to pursue. I will not occupy your time in saying how I think the laity could be represented, without interfering with Convocation as the constitutional representative of the spirituality, because it belongs more to the paper which I have to read this evening. I lament that there should have been any red flags hoisted in this discussion, but I wish us all to part good friends. There is one flag, which for the whole of my life has been the rallying-point of all the members of the Church of England, I believe it will be the rallying point of all of them now, and that is our beloved Prayer Book as it stands. (Cheers.)

The PRESIDENT.

THE Rev. Canon Barry wishes to offer a word of explanation, having been referred to in Canon Trevor's address.

REV. CANON BARRY—(in explanation).

MY LORD, LADIES AND GENTLEMEN,—There is usually a rule that no reference in any debate shall be made to that which has been spoken in a previous debate. It is owing to the infraction of that rule, in that which, I hope without offence to Canon Trevor, I may again call a highly amusing paper, that I venture for a moment to say that he has entirely misunderstood, and in consequence misrepresented, what I ventured to say on this subject to a former Congress. As for his accusation of me, as one who scatters about the firebrands of proposed disestablishment, I should wish to repudiate such a course from the bottom of my heart. What I did say was this, and I say it again, that if, when a measure concerns the spiritual wellbeing of the Church, we are pressed on every side with the vague cry of "Disestablishment," rather than sacrifice the spiritual interests of the Church, I would disregard that cry; but I also expressly said, and I say it again, that I believe the reform of Convocation would do more to avert disestablishment, than any other measure which the Church could possibly adopt. I should also wish to explain that I do not disregard the importance of reform of Convocation even upon its present basis. I trust to see it made a better representation of the clergy, but I would venture to plead for other than parochial clergy, especially for those who, like myself, have been engaged all their lives in the work of Church education.

WEDNESDAY EVENING, 7th OCTOBER.

The RIGHT REV. the PRESIDENT took the Chair at Seven o'clock.

EDUCATION—PRIMARY AND SECONDARY.

PAPERS.

The REV. CANON LOWE.

As long as the Church regards St Paul's Epistles as Canonical, the question of education, so far from being out of place or out of date, must continue one of primary importance, while there may arise crises in which it will be the supreme question of the hour.

When St Paul says that in the Church "God hath set some, first apostles, secondarily prophets, thirdly teachers," he seems to announce a threefold ministry or function, whereby, so far as the Church is in the hands of men, her mission on earth will be promoted. If occasions arise to which she is unequal in the exercise of these ministrations, after them come miracles and other extraordinary powers.

For her *ordinary* work, there are first, the three orders of the *Apostolic ministry*, covered by the single word apostles, dispensing the Word and Sacraments under the seal or character of orders; secondly, there is the *ministry of preaching*, whereby the Christian people, clergy and laity alike, according as the gift is imparted, may make known, with due regard to authority and discipline, the wisdom and love of God; and thirdly, we have the *ministry of teaching*, whereby men and women, qualified and prepared, develop by education or the *λόγος γνώσεως* (1 Cor. xii. 8), the faith which has been infused in baptism, or been awakened in the adult through the *λόγος σοφίας*, at the mouth of the prophets or the teachers of practical truth made known by revelation. With this combination of powers the Church is edified; *the preacher* by his lightning-like addresses flashes conviction on the heart, and rouses the emotion of the soul, through the truths that he reveals to it: *the teacher* regulates, instructs, develops, forms into knowledge the awakened instincts, and thus providing against the lethargy of a *νοῦς ἀναρπός* (1 Cor. xiv. 14), secures by a fruitful understanding a rational and intelligent theory to be at once the standard and motive of Christian action.

I proceed further to observe that though however long we may live, we are all to our latest day but children of a larger growth, and as such needing continually to increase in wisdom, and to "add to our virtue knowledge," yet the teaching contemplated in the apostolic constitution is

something more technical than the teaching we may be gathering for ourselves from the works of nature, or the dealings of Providence, or the promptings of grace.

The ministry of teaching contemplates all that training of the young which we understand by tuition. This may be presumed when we recollect that religion is intended to form the character in virtue and intelligence—i.e., to develop *habits*, moral and intellectual. Such work must begin in youth. The neglect of it results in ignorance ruinous to the interests of the man; or when remedied in degree in later life, too often issues in extravagances and narrowness proceeding from undue self-contemplation, not unnatural under the circumstances, but not edifying to the Church at large; or there ensues another evil not less injurious to the missionary activity of the Church, when Christians, awakened in later life to the truth, are absorbed in subjective views, think more of the consolations than the duties of religion, and are content to be only passive recipients of grace, instead of active disseminators of truth. Do I exaggerate when I say that half the *failures*—I do not speak of *more* than half the *difficulties* that beset the ministry of preaching—arise from the prophets finding themselves face to face with an un instructed, even if converted people;—arise, that is, from the abeyance of the ministry of teaching?

Teaching, systematic teaching, as part of Church discipline must then begin with youth, from the nature of religion as inculcating a system of habits. And that children are fit subjects for this training is more than implied in the Saviour's invitation to little children, and His rebuke of those who would have kept them from Him.

But *a priori* arguments and implications give way to Christ's positive commission to make disciples of all nations through the sacrament of baptism, the prophetic and apostolic offices doing here their work; and then the teacher is appointed, coming in to train the initiated by teaching and discipline to observe all things that He had commanded, the school-master equally with the prelate looking with confidence for a blessing on his work from Him who has promised to be with His Church in all her operations even to the end of the world, in fulfilment of the promise made "to us and to our children," that "He would bless them that fear the Lord, both small and great;" "Ye are the blessed of the Lord, you and your children."

What Christ in the gospel thus provides for, the apostles in the Acts fulfil. In the first days of the Church, fresh from the threatenings of the Council, with method and self-possession, as men who have a business and understand it, they go about their ministry ceasing not "daily both in the temple and from house to house to *teach and preach* Jesus Christ" (Acts v. 42). The same system seems to have been pursued at Antioch, where the prophets and teachers working together carried on their several methods for the edification of believers and the extension of the Church (Acts xiii. 1). St Paul, whom we may picture to ourselves not only as the fiery disputant in the School of Tyrannus the Ephesian, but as the patient catechist among the youth of Antioch, forgot not in his later days the period of his teacher's life, as we find him enumerating the various functions he had discharged as "preacher, apostle, and teacher of the Gentiles" (2 Tim. i. 11). And what his own experience had shown to be essential to the success of his own mission, he deli-

berately enjoins as a part of the divine constitution of the Church, as a missionary body. At one time he describes the office of schoolmaster and clergyman combined, as we might say, in the parish priest, where he says that Christ appointed some men "to be apostles, and some prophets, and some *pastors and teachers*" (Eph. iv. 11); at another time he dwells upon the special gifts of the Spirit imparted to the ministers of the Church for the due discharge of their office, when he bids us, if prophets to prophesy according to the proportion of faith, if ministers to wait on our ministry, if *teachers on teaching* (Rom. xii. 7). And in one more passage only for present quotation, he most emphatically shows what the ordinary organization of the Church should be, when he says that "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers" (1 Cor. xii. 28); he has given us an apostolic ministry of the Word and of the Sacraments; he has bidden his disciples evangelize the world, and teachers instruct the young and ignorant. With this three-fold ministry the Church is equipped for her work; but if from time to time insuperable emergencies arise, after that "miracles, gifts of healing," and other "helps."

The minister of teaching seen in this relation is a very different person from the school proprietor, who hopes by ordination to give *éclat* to his establishment, or from the ordained minister, who may think that by falling back upon tuition as a calling permitted by society to the clergyman, he may enjoy more secular liberty than would be conceded to a parish priest, and withal a more lucrative profession. If bishops look coldly upon clerical tutors and schoolmasters, it is because they see in them too often the adventurer or the self-seeker; but if they would search for, and draw in and send out as teachers into our schools of every grade and into our universities, *ministers* of teaching, they would find they had gained to the service of the Church and of the people men of a higher aim, by whom the Church would indeed be edified. The bishops are reviving the ancient order of reader in the Church, and sending forth these men with license to the exercise of their function; they must ere long recognise the need there is of a formally accredited body of teachers as part of the Church's ministry.

For the Church is the teacher of her own children and of the world. She is not heard in the streets; she strives not in political contention; she operates not by ambitious intrigues, the offspring of earthly anxiety, betraying a want of depth in her faith. But what her hand findeth to do she must do with all her might. Her schools must be ready for those whom the evangelists in the highways and hedges shall compel to come in. She has a teaching power which must put her teachers ahead of all others, and ought to make her schools more than rivals of any other system; for she makes the fulcrum of her lever the Rock of Revealed Truth, with all we learn from this to expect, all we learn from this to fear, all we learn from this to love; so that in this life of present activity and emulation and of probation for the future she can prepare her youth so to learn and so to live, that they shall work in their several callings with the diligence, enterprise, accomplished skill, concentrated energy, and conscientious regard to thoroughness which spring up in men, as they realize in the growth of their responsibilities the lesson they learned in boyhood of their duty towards God and their duty towards their neighbour, and

that under these two heads they will have to give account for their own works.

Briefly, from another point of view, it is evidently necessary that the Church should provide her own absolute system of education for her children, unembarrassed by compromise of any kind. Not only as Churchmen have we to work out our individual salvation, but as an aggregate of believers we have each a duty to discharge towards the corporation as such, of which we are constituent parts.

Our youth has to grow up under the influence of this truth; to learn to play its part—to answer to the call—to learn the drill that is needful for soldiers of the Church militant. They must become familiarised with the dignity of their calling—*noblesse oblige*; they must by direct association with the doctrine, discipline, and policy of the Church, learn what duty the Church will expect them as men to do; they must grow up in reverence for her heroes, and learn to emulate their fame. Their intelligence must be trained as their emotions are quickened—and this is the effect of true *γνώσις*, the result of teaching upon *νόος*, roused by the influence of revealed truth.

I do not stay to show from history how the Church, when she has risen to the height of her destiny as a ruling and subduing power, has been greatest as a teacher and enlightener of the mind.

I do not stay to dwell upon the wise system of the Church of England as sketched in her canons in regard of education.

I pass to the question—How does the Church of England now stand in the matter of education? What is her policy? what her appliances? what schools has she at her command? Has she for her work any *ministry of teaching*?

Recent legislation has succeeded in disconnecting the State from all direct responsibility for Church teaching; and only so far recognizes religious instruction as not to withhold its grants from denominational schools, while ready to afford equal assistance to those that are purely secular; and though in the oscillation of opinion the political pendulum may just now incline towards denominational institutions, the movement of the pendulum is adjusted by the chance majority of a general election.

In secondary schools a change has occurred which in principle might be called revolutionary, had not past neglect and existing abuses compelled Parliament to apply a trenchant measure of redress. The schools which covered the land, and which with few exceptions were the inheritance or the trust of the Church; for the welfare and efficiency of most of which the bishops had been made the natural guardians by founders only too piously confiding, and which again, so far as they were founded in Edward the Sixth's reign, were designed for the sound instruction of youth in the doctrines of the recently reformed Church, and were accordingly placed under clerical direction, are now withdrawn from Episcopal supervision, and are thrown open at the will of a popular management to masters who need only to be graduates of a university, in a time when graduates are not rare who rightly refuse holy orders, because they wrongly misbelieve the creeds of the Church, and the doctrines of revelation. The same or even greater latitude is established in the universities; and thus, through the whole range of education, from the infant school to the class list, the Church has been dispossessed of her title in the eyes of the people to be

the authorized teacher of religion to the nation, in the full, rational, practical sense of the term, through the medium of the old national educational foundations. Her old savour still lingers in many of her ancient homes. "Quo semel est imbuta recens servabit odorem Testa diu."

The weight of centuries of tradition cannot at once be dispersed. Determination on the part of Churchmen may still so operate on local opinion, as to retain through our grammar schools to a large extent the means of teaching our children the truths of the Church. No such chance is to be lost. The gleanings of Ephraim is better than the vintage of Abiezer. But still, any *quinquennium* or less may see the doors of all our secondary schools, with few exceptions, closed under legal authority to every teacher, who should in this nation presume to act upon the Divine Commission of the Church, and teach her baptized children to "observe all things whatsoever the Lord has commanded her."

I cannot but pause to observe how the break-up of the Church's system of education threatens to be a more thorough and vital revolution than she has experienced in other of her institutions, which, having been dealt with not sparingly by earlier legislation, are now reviving. If some years ago it was necessary to overhaul the cathedral and collegiate churches, and to recast ecclesiastical institutions generally, there was still left in these the principle of vitality, and while externally the shock was violent that befell them, the wound was not fatal. But with our schools it seems otherwise. Though externally there appears little change, a principle has penetrated their new constitution, which takes from the Church all inherent, corporate right in them; and as means for the exercise of an independent ministry of teaching, they can offer her no permanence which can make them worth her regard as an investment. The radical damage thus inflicted upon these inheritances points to special neglect on the part of those who were responsible. If in other divisions of the Church field there was apathy and indolence, it was not the patron nor the people in those days that cared to have it otherwise. But in the schools, the children were so far innocent sufferers that they were helpless. They had no voice to raise. The right reverend visitors who overlooked, but not as overseers, the lambs that were committed to St Peter, and the priests who made education largely a marketable article only, or with less energy slumbered on their endowments, and thought themselves happy when their receipts were many, and their pupils few, have left us to reap a whirlwind; but if pious founders are stirred at the strange outcome of their bequests, they are at least no longer oppressed by the scandal of trusts broken by those to whose keeping they had been confided.

The Church at this moment must be prepared for events which may require of her to rebuild the whole fabric of her educational system. She must be ready at once with a policy and with practical measures, that will enable her to recover lost ground, if possible; at any rate to take up unoccupied ground, and if need be, by new institutions to provide for those she may find she has forfeited. The influence she retains is an important element, even if it exist only in the form of sentiment, or as a tradition, and rests upon no title-deeds that could be produced in a court of inquiry. But influence and prestige such as this, accidental not essential, will weaken continuously, if it be not recruited by fresh blood thrown into the Church system from new institutions which shall be

clearly, definitely, unmistakably her own—wherein she is free to teach under her divine commission and no other, free to enter upon a policy, or strong enough, if times are adverse, to hold out during a siege. The laity of the country already shows that it values Church institutions, especially of education, that are free from those compromises which of necessity form the basis of all compacts with a popular government. What but this is the explanation of the splendid munificence which a layman, who in so many ways deserves well of the Church, is exhibiting in the erection of the chapel of Keble College? What, on a smaller scale, but under circumstances even more significant, is the meaning of the attempt made by merchants in the city of Manchester to found a Church of England Hall, where her sons may have the advantage of a Church home, and Church worship, and Christian training, while they avail themselves of the great secular advantages of Owen's College? Nay, more particularly am I bound to mention the liberality and zeal and self-sacrifice of laymen in the midland counties, who sent down to Sussex for help by counsel to begin a reproduction there of the schools, which here are so well known; and when they had grasped the idea in its breadth, raised as their first-fruits, at a cost of £40,000, St Chad's College, Denstone, and laid it as an offering at the feet of their mother Church, to be hers and her children's for ever. These are instances conspicuous, but not isolated, which show that the great, comprehensive, and systematic effort begun by Canon Woodard in 1848 in this diocese under Bishop Gilbert, to deal with Church education as a whole, and to provide for it under a permanent system, is a principle in harmony with those instincts of thoughtful Churchmen, which make them know that the provision for their sons and daughters of a definite, clear, and positive system of education by the Church, is a necessary and essential part of her mission, in which she will prove herself a wise and beneficent dispenser of the influences stored within her for the healing of the nations; in the neglect of which she will find multiplied hindrances, increased confusion, and prolonged controversy within her borders.

The reference I have made to St Nicolas' College, leads me to ask your attention to two essential features only in its method of operation.

Its principle is the provision in the Church of a system of education, permanently secured, for the children of the Church as such. Its method is the founding of public, self-supporting, boarding-schools, under the management of district colleges or societies, each represented by a Provost and Fellows, consisting of clergy and laity; the aggregate of district colleges forming a corporation, governed by statutes; the property of the several district colleges or societies being secured to the Church of England by conveyance for that purpose to trustees under a deed enrolled in Chancery.

These independent societies, of which two are in existence—one in the south, with the Bishop of Chichester as visitor; the other in the midlands, with the Bishop of Lichfield as visitor—are an important element in the plan. They secure the active service of an independent, practical body of men to superintend the work of their district, of influence sufficient to command respect, pledged by their acceptance of fellowships under statutes to attend to this business, and to give their attention, not only to the direction and management of existing schools, but to avail themselves of every prudent opening for extending, in the sphere assigned to them,

additional educational institutions, in the form of boarding-schools or day-schools, for boys or for girls. Such a constitution, presenting educational work as a definite part of Church organization, has attracted, and continues to attract to its service, clergy ready as their brethren in the pastoral office to work for the cause they have undertaken, accounting themselves and accounted labourers worthy of their hire, but like the parochial clergy regarding this as a secondary consideration, and ready to work in any useful sphere of labour, irrespective of its social attractions.

The definiteness of system, and the inspiring sense of being one of a corporation, tells also with the laymen and with the women whom we are able to win to this ministry of teaching, which, as I have shown, though part of the clerical office, is not confined to persons of clerical character.

If you ask, How are these operations regarded by the laity outside these societies? I answer, Where but from the liberality, thought, time, and sacrifice of sagacious, influential, practical men of affairs, did the more than quarter of a million of money come from, which in the last quarter of a century has been expended upon the sites, buildings, and property of this corporation?

The other point in our work which I submit to your consideration as noteworthy, is that our schools are self-supporting public schools. I do not dwell upon the evident necessity of any trustworthy system of education being self-supporting. I only record the fact that our organization has developed a school at Ardingly, where the public school system is provided at the rate of little more than fifteen guineas per annum for board, lodging, and instruction, under clergymen and graduate masters, and is so largely accepted by the public, that though there are more than 400 boys in the school, I am told that more than eighty applications during the last summer holidays were refused from want of accommodation. But when I dwell emphatically upon our schools being public schools, it is because the very idea of a public school is contrary to that of a clerical seminary. Public spirit, literary culture, grammar, science, university honours, manly temper, vigorous sport, I speak from no small personal experience, these may flourish none the less because boys learn the catechism, and chaplains and masters help them to practise its wisdom; because the Bible is taught, because worship is recognised as an important element in education.

If you are in any degree interested in the subject which I have touched upon so superficially, you are fortunate that from Brighton you have easy access to Lancing, Hurstpierpoint, Ardingly, and Bognor, where you may see in full operation, in their own noble buildings, these representative institutions of what are often called the Sussex Schools, the record of the foundation of which will as surely fill a page to their founders' honour in the history of Queen Victoria's reign, as the acts of Wykeham, or Henry VI., at an earlier date, or of Edward VI. at the Reformation.

THE REV. CANON BARRY.

My object in the few words which time allows me to address to you on a very large subject will be distinctly practical, bearing upon the actual powers and duty of Churchmen in the present position of our national education ; and I shall confine myself to Primary Education, although the remarks made will apply *mutatis mutandis* in other educational spheres. I say "of Churchmen" generally ; for though I may have to speak especially to my brethren of the clergy, simply because their vocation gives them larger opportunity, and imposes on them in consequence a more urgent duty in this important work, yet it is a matter of life and death to convince all that on the one hand it is a question which concerns not the clergy alone, but all who hold the faith of the Church ; and, on the other, that while it comes home to all Englishmen and all Christians, yet it has a peculiar impressiveness and urgency to Churchmen as Churchmen.

The one point which I desire to urge is that the Church should not be allowed to lose the leadership which she has always held in education, and which, under altered circumstances, and in spite of some material discouragements, she is, I believe, undoubtedly able to hold still. I shall venture to take for granted the main principles on which all our consideration must rest, and which the thought and the controversies of the last few years have brought out in unmistakable clearness. We shall all acknowledge that education in the largest sense—the development of the human faculties in contact with the truths and influences of Nature, Man, and God—is simply an obedience to a great law of His Providence, following, as usual, His guidance, and leaving all the issues to Him. We shall all acknowledge that the first inalienable duty of carrying out that law is laid upon the parent, by that parental relation which is the ultimate fact of human society ; but that the whole community is called upon to aid and to guide, or, if it must be, to stimulate or to supply the place of, that natural agency. We shall all here acknowledge that the community, which is to undertake what is in its essence a spiritual work, entering the inner shrine of thought, conscience, feeling, must be a community which has spiritual life in it, and recognises spiritual bonds knitting it together—that, accordingly, in the ideal condition in which the Church should embrace all the people, it ought to be the work of the Church as a Church—that, even in the actual condition of things, the Church has a duty in this matter to the whole nation, and has powers to carry it out which no other body can wield—that, in proportion as we approach to or depart from that true ideal, her leadership becomes easy or difficult, fruitful or unfruitful of blessing. On these main principles time allows me not to dwell ; but we must take them with us as living truths in the consideration of that duty which circumstances now force on us in special urgency—in the attempt to further and to direct that great educational movement which is passing like a wave over the waters of our English society. The movement is and must be. Shall it be a mere current generated on earth, or shall it be a tide, the central force of whose motion is from above ?

The answer to this question depends under God upon the Church in

England at the present time. Her duty and policy, I believe, are to throw herself almost unreservedly into the work. Education is physical, intellectual, moral, spiritual—for perfection all must be united in due proportion, and this union must practically take place in greater or less degree in every school. But each is in itself a natural and rightful process: any one is better, because more natural, than gross ignorance. No doubt all education increases capacity, and that capacity may be turned to evil as well as to good. But this is in God's hand, not ours. Do not let us hesitate, doubt, question; but carry out His law, and leave the issue to Him. The Church and the clergy were leaders in this work, while other agencies slept, or were but half awakened: now that these other agencies are roused and powerfully at work, is she to leave the work to them, or to confine herself to her own department of the work, and leave other action unaided and unguided?

I answer emphatically "No" to both these questions. The Church will, I trust, for the sake of education, for the sake of her own position, for the sake of religion itself, strain every nerve, defy every difficulty, to keep up her own educational machinery, her own schools, her own training colleges, and (I must add now) her own inspectors. I would not willingly see one single school relinquished. Experience appears to me to show distinctly that her schools have certain inherent advantages—greater freedom and elasticity in system, greater definiteness and authority in teaching, greater sympathy and loftiness of tone—which may well enable them to stand the rivalry even of the heavy material advantages of the rate-supported schools. Here we have simply to urge and entreat that Churchmen will hold their own, and not commit the spiritual treason of "despairing of the Republic."

But I would also suggest that the Church as an institution, through its recognised leaders, and we Churchmen as individuals and citizens, should not stand aloof from, should not idly oppose or uselessly vilify, the action of the State through the school boards. No one can like that action in all its points. No one can welcome the idea of compulsory action in such a matter as this, either on parents or ratepayers. No one can like the somewhat intricate provision which has to be made for the representation of various opinions, and the protection of individual liberties. Few, who can look at the question impartially, will doubt that party exigencies, real or supposed, were suffered, as usual, to impair the justice and mutilate the symmetry of the original measure of Mr Forster in 1870. Whenever the question of alteration of our present system is ripe for discussion, we, as well as our opponents, shall have amendments to propose. All this I grant; no one can fairly do otherwise. But I am forced to contend that what is unsatisfactory in it is, speaking generally, only a reflection of the unsatisfactory condition of our English society—our divided and discordant Christianity, the failure of moral and religious influences so to lay hold of the whole mass of the people as to drive out the evil spirits of ignorance, and sin, and unbelief. Let our ideal be as high as it may—the higher the better. Still laws and systems must be adapted to the actual condition of the society for which they are framed. And I would urge also that, through the system as it stands, the general public opinion of Englishmen must pronounce itself and prevail on educational questions. That public opinion, especially on the religious

subject, the Church and the principles which she represents may lead if she will; it would surely be madness, and worse than madness, to stand aside, and allow the leadership over a really gigantic enterprise to pass into other hands.

I would apply these principles to the three necessary elements of our educational work. That work needs teaching power and machinery; it needs the attendance of the children to be taught; it needs a right educational system. Glance for a moment at each of these branches of the subject.

Teaching power and machinery—good schools, and a good staff of teachers—no one can well doubt that these have been deficient in the past; the only wonder is, that results so great have been obtained by so inadequate means. Now, this element of success is being rapidly supplied; it can need but a year or two before the work is done all over England. In that work I would urge hearty, unreserved co-operation. If we can supply adequate schools and teachers ourselves, so much the better in every way; it is worth a great sacrifice to do it, and neither means nor will can be wanting in a society of almost unbounded wealth, and a liberality which grows by giving. But if not, surely it is our duty and our wisdom to use to the utmost the powers which the law gives, for an expenditure, which will be even in a material sense a thousand times repaid. We ought to be ashamed to raise the base cry for "economy at any price," especially when it is not for economy that we really care. We ought surely to disdain to consider in any case of expenditure, not whether it is needed for advance of education, but how it will affect our own schools. We ought not to play into the hands of the secularist party, by enabling them to call us treacherous or grudging friends of the education for which we have done so much. Next to building churches and providing the ministry of the Gospel, it ought to be our heart's desire and prayer to see England covered with good schools, and those schools officered by sufficient and efficient teachers.

But what profits the best educational machinery against the evils of absenteeism and irregular attendance? Here, again, the Church should use first her own spiritual weapons. The moral influence of the clergy is immense: let it be used as it has been used, first to show parents their duty to their children, and then to form a public opinion, which shall bear on them with an all but irresistible power. The hindrances which stand in the way of regular attendances are mostly due to unsound social conditions in the life of the people; let the Church use all her power to see these evils cured or mitigated. But where these agencies fail—and they do fail—we must again fall back upon the law, and use it reluctantly perhaps, but unhesitatingly. And in the sphere of law, it may be our wisdom to use all indirect means first, especially those which have proved already beneficial, before we come to the necessity of compulsion. But we must come to it; and I would suggest that, when we do come to it, it had better be in earnest—not dwelling on its inevitable hardships, nor carping at the inevitable defects, or exaggerating the inevitable failures of its operation. And I would especially urge that those—of whom I acknowledge myself one—who do not think the universal extension of school boards the best means of extending compulsion, are absolutely bound, in the face of terrible facts, either to

find some substitute for them, or to stand aside and let them have their way. Now is the golden time of opportunity ; earnest men on every side are declaring that they must have educational compulsion, and they care not how. We must show here that we mean what we say when we plead for education—that, come what will, the little ones shall not be sacrificed to their own folly, or the selfishness and apathy of those who should sacrifice all for them.

But if our machinery is ready, and the raw material at hand, what shall we have gained, unless we have a right principle of education ? Here, on all points but one, we shall be all agreed. I hope we shall all plead for the highest and best education which we can give, for its own sake, without constantly asking the miserable question—What good will it do a child who is to be only this or that ? I hope we shall draw out the scheme of even our simplest schools, so that it shall be as perfect as may be, in presenting different kinds of truth, in developing all the various faculties of the child. It is on the religious question alone that we can differ ; and even here we shall be all agreed in upholding religious education, as being intellectually, morally, spiritually, the one supreme and all-pervading element. But how shall we give it ? Here, again, I answer from my whole heart—Give it, as we can give it, in the best, freest, truest, deepest way in our own Church schools. On them, in their own action and their reflex influence on other schools, the future of religious education in England mainly rests. But, again, I would entreat—Do not neglect, do not depreciate, do not misunderstand the religious education which, under all difficulties, can be given, and is given, in board schools. Think what must necessarily be the effect of a Bible teaching in which, except by the prohibition of formal teaching of creeds and formularies, and distinct attachment to any religious body, the teacher is absolutely unfettered. Of course, I grant that such teaching is not, either theoretically or historically, the normal method of Christian teaching. Its very existence shows a diseased and perverted condition of our English Christianity. But still, what must be the effect of it ? what do the secularist party foresee as the effect of it ? Just this—that whatever the mass of Englishmen believe in respect of the rudimentary teaching of the Gospel will be taught. And what Churchman can doubt, either that this will contain a very large measure of fundamental truth, or that Church principles as such will play a very important part in guiding and determining such teaching ? Remember, that the choice is at present in our board schools between this and a secularism, which must inevitably become anti-religious. Dwell on the inequalities of the law, if you will ; alter it, if you may. But while it is what it is, strain every nerve to use its powers for teaching Christ any way and every way.

Such are the points of duty which seem to be pressed on us at this moment. They come very much to this—The time is critical ; the battle for life and death to the highest interests of our people. We should fight with both hands—use the unencumbered strength of our actual Church education to the utmost ; but yet not forget that much may be done on the other hand in the educational sphere which the Church cannot hold as strictly her own, but in which she can do a great work as being the highest and largest influence telling on the spiritual life of our nation.

THE REV. CANON GREGORY.

Is the Education Act of 1870 working justly and satisfactorily, or ought some of its provisions to be modified or altered? It is doing much to secure the erection of schools, and increased attendance of scholars. Is this being accomplished without unfairly injuring existing schools, or is it creating a sense of injustice in those previously interested in the cause of education? Is the new system working smoothly, or are rankling sores being created that it is wise to try and heal before they spread further?

There are three parties in the State of whom we may fairly ask these questions. There are, first, those who have already expended much time and money in the cause of popular education. These must be considered under two heads, for whilst the two are agreed that it is desirable to give a religious education, they differ as to what constitutes a religious education. One party means by these words religion with a definite creed; the other, creedless or unsectarian religious teaching. Beside these, there is a third party, which advocates secular instruction. This party differs from the others, in that it has at present done nothing for education beyond criticising what others have done; it has expended no money in erecting or maintaining schools, and it has accomplished nothing by which to test its capacity for practically dealing with the question; but it has created a violent agitation on the subject, and claims to represent the nation. Let us hear what answer each of these would give to our questions.

As the Church of England has done the most in this great cause, let us first hear what its advocates have to say. It has provided school accommodation for 1,816,911 children, at a cost to its supporters of about £8,383,000, supplemented by grants from the Committee of Council to the amount of £1,269,039.* Upon the maintenance of these schools it last year expended £427,184, raised by voluntary contributions to meet £451,509 paid by scholars, and £549,426 out of the Government grant. What do the promoters of these schools say of the working of the Act of 1870?

(1.) That it has injured them in every place where it is in active operation by undue competition. They assert that School Boards plant new schools, erected at a cost of nearly double of what was expended upon voluntary schools, in unfair proximity to existing schools, and in numbers greatly in excess of the educational wants of the places where they are built; and that the attendance of children at previously existing schools is thereby diminished. These last two points they prove by showing that the increased attendance of children in 1869 was equal to 82·25 per cent. of the school accommodation provided during that year; and in 1870 it was equal to 88·25 per cent.; but in 1872 only 37 per cent. of the school accommodation provided was occupied, and in 1873 only 51 per cent. The result consequently is, that whereas in 1870, of every 100

* In the Bluebook of 1872, the grants from the Committee of Council amounted to the sum named above, and it is stated that £3,217,937 had been given by the promoters of the schools assisted, which would accommodate 844,558 scholars. Supposing the remainder of the accommodation provided without help from the Committee of Council to have cost the same per child as that provided with their help, the sum named above would be the amount expended.

school places existing 61·34 were filled, and 38·66 empty; in 1873 only 57·4 are occupied, and 42·6 unoccupied. When it is remembered that these figures represent the whole school supply in England and Wales, and that the excessive supply of schools is only in certain places, it will be seen how severely some schools must be suffering.

(2.) That this undue competition has greatly increased the rates, and thereby rendered it more difficult to obtain subscriptions. Moreover, voluntary schools are themselves taxed with rates for the support of Board schools, and so the cost of maintaining them is increased.

(3.) That when voluntary schools are overwhelmed by the excessive competition brought to bear upon them, and the consequent loss of income derived from voluntary subscriptions, they can be handed over for ever to a School Board, without any deference being paid to their trust-deeds. So that schools erected for the express purpose of training children to be members of the Church of England can be transferred to a body bound by Act of Parliament not to allow the Apostles' Creed or the Church Catechism to be taught within their walls. This can be accomplished, though every person who subscribed towards the erection of such schools should protest against the transfer. This has actually been done in several cases. And when the National Society opposed in Chancery one such transfer of a school that had not been erected seven years, and to the transfer of which every person who had contributed to its erection objected, the Vice-Chancellor decided the case against them. If the possibility that certain founders of schools, who died more than two hundred years since, might have sympathised with Nonconformist views, is sufficient cause to hinder schools so founded from being handed over to the Church, what shall be said of the justice which permits schools founded by members of the Church of England, in order that the doctrines of the Church of England might be taught in them, to be confiscated in the lifetime of their founders, and, in spite of their urgent remonstrances, to purposes alien to their intentions and wishes?

But the Act of 1870 inflicts a still greater injustice upon members of the Church of England. It decrees, by the Cowper-Temple clause, that in no school founded or supported by rates can there be religious teaching of which they can approve. Nonconformists complain that a few shillings or pence of their money can be bestowed in paying the fees of poor children at Church schools. Church people may justly complain that the whole of their rates is applied to the sustenance of schools founded to teach religion in the Nonconformist fashion—according to the principles of the British and Foreign School Society.

The original framers of the Bill, to their honour be it spoken, sought to guard against this possible injustice, and provided that grants in aid might be paid out of the rates to denominational schools. This clause was thrown out in the Committee of the House of Commons; and instead of it increased grants were promised in behalf of the Education Department to all schools. The loss inflicted by the withdrawal of the clause has proved a very real one; the gain by what was substituted for it very illusory. In the last Bluebook there is a comparative view of the annual income of elementary schools inspected for annual grants during the last ten years. I quote from this table. It gives the grant per child in Church schools as 8s. 9d.

in 1870, 8s. 9½d. in 1871, 9s. 10½d. in 1872, 10s. 10d. in 1873; * in 1864 it was 11s. 3d. The increased grant, therefore, according to this table, was 2s. 1d. in excess in 1873 over what it was in 1870, and less than what it had been in 1864. In the same volume there is an abstract of the expenditure in elementary schools. In Church schools, the education of each child cost in 1870, £1, 5s. 7½d.; in 1871, £1, 5s. 9½d.; in 1872, £1, 7s. 8d.; in 1873, £1, 10s. 1d. Whilst therefore the grant had only increased by 2s. 1d. per child in 1873 over 1870, the expenditure had grown by 4s. 5½d., so that the managers of schools were really worse off by 2s. 4½d. per child in 1873 than they were in 1870. This growth of expense has been entirely caused by the competition of School Boards. The money they expend being provided by rates, they can afford to be lavish; and as their object is to excel voluntary schools, they can and do outbid them, and so expenditure is increased.

The Education Act of 1870 may thus be shown to have been a serious injury to the Church of England, and its whole working is towards weakening its hold upon the education of the country. When it passed, some sanguine Church people congratulated themselves that it was no worse. Such an estimate could only have been formed by men who anticipated that a Liberal majority would utterly destroy all Church schools.

The Roman Catholics and the Jews equally dislike the operation of the Education Act from their respective points of view; and the Roman Catholics have expended about £605,000 of their own money, supplemented by grants from the Education Department to the amount of £42,770, in providing school accommodation for 113,490 children; whilst the Jews have erected large schools, at their own cost, in London, if not elsewhere, but as these are included in the school accommodation provided by the Nonconformists, I cannot give exact figures; and as my time is limited, I must content myself with referring to what they have done, as I dare not attempt to state their objections in the few minutes allotted to me.

Let us next inquire what the Nonconformists think of the working of the Act. Before it passed, some bodies of them had done a good deal for education. They have provided school accommodation for 556,783 children, at a cost to themselves of about £2,310,000, supplemented by grants from the Education Department to the amount of £349,748, and last year they expended £85,169 upon the maintenance of their schools.

At first sight it would seem as though a large number of them must be content. The various bodies who united to support the British and Foreign School Society, and by whom † not quite two-thirds of the Nonconformist schools have been built, find their system of religious instruction

* I ought to say that in another portion of the Bluebook the grant is stated to be 12s. 6½d. for each child in average attendance in Church schools in 1873; this is nearly 1s. 3d. per child higher than the amount I have given. It does not materially affect the argument, as the schools would still have to provide more by subscription in 1873 than in 1870. There is no comparative view of the grant as thus stated with what was given in other years, and as there is in the page I have quoted from, it was on that account I took it, as there are probably deductions which are made in the one case and not in the other.

† Of schools aided by grants for building, those provided by the British and Foreign School Society accommodate 81,152 scholars, those furnished by the Wesleyans, 47,340; of the remainder, some belong to the Jews, whilst the great portion were built without Government help.

invested with the dignity of being the only established form of religious education. They see Churchmen, in consequence, compelled to support it, in spite of their own preferences, but as a less evil than a system of mere secular instruction. Moreover, they are enabled to transfer their schools, whenever they are so disposed, to School Boards, secure of finding the selfsame system of religious teaching carried on as themselves had established, in very many cases able to obtain the nomination of the same persons to manage the schools as previously formed the Committee of Management, and not infrequently, in addition, they receive from the School Board rent for the schoolroom thus transferred, and so provide, at the cost of the ratepayers, an acceptable endowment to the chapel with which the school is connected. Beside this, in less than three years School Boards have arranged to extend their system almost indefinitely ; for they have borrowed three millions for the erection of schools in which their system of religious teaching must be followed unless the schools are to be secular.

It might have been thought that those who derived such advantages from the Education Act would have been satisfied with its working ; but such has not proved to be the case. Having gained so much from the legislature, they think they ought to have obtained more. It is not enough for their system to be endowed, unless at the same time that of the Church is wholly overthrown. It is not enough that more than three millions to be paid out of the rates are to be expended in building schools ; and that the system of religious teaching in these schools, if there is to be one, must be their own, and that this sum will be largely added to every year : all this counts for nothing if Church people are to have a few hundred thousands out of the taxes to supplement a million or two more of their own money for the erection of schools, though of such assistance there is now an absolute end. It is not enough for them that School Boards can expend more than a million a year upon the promotion of a scheme of education of which they approve, if a miserable sum of less than £6000 a year can be paid out of the rates for the education of a few poor Church children at Church schools. It is not enough for them that Churchmen have to pay pounds a year in rates for maintaining a religious system which they dislike, if themselves have to contribute a few farthings that may in any way benefit Church schools. Nay, still more remarkably, their own system of religious education has lost all its charms for them, when they see Church people willing that the children of the poor should be trained in it, rather than be brought up in hopeless ignorance of all religion and morality ; and they not unfrequently oppose at School Boards the inculcation of religion in the very way which their co-religionists had founded a society to promote. It would seem as though in the eyes of such persons all religion ceased to be true when it became tolerable to Church people. I am far from saying that this is the course of action of the whole Nonconformist body ; but it is what has been done by that very influential portion of it which has violently protested against Clause 25, and which is agitating for a secular system of instruction.

What do the secularists say to the working of the Bill ? So long as private efforts were needed to establish schools, their voice was all but unheard. So long as personal gifts and self-denials were required to further the education of the people, their zeal was kept within the prudent

bounds of an occasional speech at a political gathering. But now that they may tax other people for the purpose, the case is altered. Their strength lies in the divisions of those to whom they are opposed; and had Church people been betrayed into following the example set them by the Nonconformists, the secularist party might have triumphed. The Nonconformists, as a body, have opposed paying the fees of poor Church people at Church schools out of the rates much more eagerly than they have resisted the exclusion of religious instruction from Board schools; whilst Church people have seen their own religious teaching extruded from all Board schools, and yet have eagerly contended for the religious teaching of the Nonconformists in those schools rather than they should become secular. For when the cry of religious education has been raised at School Board elections, the system of religious education intended is that of the British and Foreign School Society, and the British and Foreign School Society is the educational organ of the Nonconformists. We think Church people have acted wisely and religiously in doing as they have done.

So far the secularist party has not made much progress. At Birmingham they have succeeded in banishing all religious teaching from the schools, but there has been too much religious feeling amongst the people to permit such a system to extend elsewhere. And it is one of the pleasanter features in this contest that the parents of the children to be taught are almost universally on the side of those who advocate definite religious instruction. So long as it was thought possible to make the parents' conscience a weapon against the Church management of Church schools, it was largely invoked; but now that it is found to be on the side of religious teaching, it is treated as a matter of small concern. It is the objecting ratepayer who alone is supposed to be endowed with a conscience that ought to be respected. But notwithstanding all this, we may not shut our eyes to the fact that it will need great care to prevent a secular system from eventually triumphing. In the United States, at the first, a system of secular instruction would have been held in abhorrence: it is now universal. The only sure hindrance must be sought in absolute fairness to all. At present the popular feeling is strongly on the side of religious education; any injustice, any unfair or onesided application of a rate-supported system, would certainly convert the popular feeling to the other side, as a means of escape from theological differences. One great reason why I am anxious for a change in the present Act, is because I think that there is great injustice in its working; it is only prevented from overturning all religious teaching by the self-restraint of Churchmen, who prefer giving an advantage to their rivals to risking the little religious teaching now given, and it is not wise to count upon the continuance of such self-restraint.

The alterations I should suggest in the Education Act are proposed to redress some of the wrongs which Churchmen now suffer; though even if all were granted, the Education Act would continue to inflict injury upon the Church in the matter of education, whilst benefiting the denominations.

In the interests of fair play, we think the first change ought to be the repeal of the Cowper-Temple clause. In the metropolis, and in many large boroughs, it may eventually be found that the system it enforces is the only system making any pretence to be religious that is practicable: but this is

a question for the ratepayers to determine. They have a right to choose for themselves how their schools shall be conducted. At present, Church people certainly pay at least half the rates everywhere. I believe, if the Nonconformists could ever have screwed up their courage so far as to permit us to have a religious census, it would have been seen that Church people are much more than one-half of the people. They ought not therefore to be excluded from having a single rate-supported school taught in their own way. The Nonconformist can have the schools instructed upon the principles he advocates—these secularist or infidel upon the principles he approves; but the Churchman cannot have a Board school taught in the manner he thinks best, though every person who pays a rate for its maintenance might wish it to be so taught. I would in no way restrict the force of the conscience clause in the rate-supported school, but I think we might claim that during the time set apart for religious instruction, facilities should be given for allowing those interested in the children to teach them religion according to the principles of their parents. For instance, suppose a place where the existing system of religious teaching upon the principles of the British and Foreign School Society is in the ascendant: here allow Church people to teach the children of Church people Creed and Catechism in the class-room; and if the parents of a sufficient number of children should wish them to be taught in another faith, say that of the Roman Catholic, the Wesleyan Methodist, or the Jew, then let proper facilities be provided for them. Or reverse the case: suppose a borough or a parish where the School Board decided that the teaching of the school should be in accordance with the teaching of the Church; then give like facilities for parents of children wishing their children to be otherwise taught, to obtain religious instruction according to their own tenets.

Again, provision is urgently needed to meet the case of voluntary schools unable longer to support an independent existence. It ought to be remembered that these schools have special claims for consideration: for a long time they supplied the whole of the primary education of the country. They were called into existence in many cases by the proffered help of the State; they seemed by such invitation to have fair play guaranteed to them. The promoters of the Act of 1870 promised to respect their fair claims upon consideration, and it cannot be said that these promises have been fulfilled to the satisfaction of the managers of voluntary schools. A system of rates is prejudicial to a system of voluntary subscriptions, and in many places completely destroys it. About twelve millions of money have been given by the charitable for the erection of these schools. Policy, not less than justice, therefore demands that they should be dealt with upon principles of which their founders would approve. For our own part, we infinitely prefer the voluntary principle to any other for educating the people. I devoutly hope that most of the voluntary schools, particularly the Church schools, will continue as they now are; but I cannot shut my eyes to the fact that some will succumb. Applications from Church schools are now being made to the London School Board for absorption into their system more frequently than I at all like; in fact, I feel that an evil is committed whenever a transfer is accepted. But I fear that in some cases such a result is inevitable. I wish, therefore, to see terms proposed that may be fair and

just, so that the work of liberal founders may not be undone, or turned to a purpose of which they would disapprove. What I believe would meet the case would be this : whenever a transfer is made without rent being paid or pecuniary advantage secured to the founders or managers of the school, that then the teacher placed in charge of the school should be of the same religion with the founders, and that during the time devoted to religious instruction the teaching in the school should be in accordance with the provisions of the trust-deeds, facilities being given in the classrooms for other religious teaching when it is desired ; and in schools which had belonged to the Church, the clergyman of the parish should be allowed to teach ; in schools which had belonged to the Nonconformists or Wesleyans, the like liberty being accorded to their ministers.

Such an advantage would be but a small recompense for the great saving to the ratepayers of having the school buildings provided for them free of charge. Few schools in towns cost less than £2000. When this is borrowed with authority from the Education Department, it inflicts an annual charge of £110 for fifty years. When School Boards rent existing schools, they seldom pay less than 5s. per child per annum, which is nearly equal to one-half of the Government grant. Whichever of these reckonings we take by which to estimate the value of the loan of school premises to a School Board without rent, we shall have a sum which would do far more than pay a teacher for giving religious instruction for one hour a day. It could not, therefore, be fairly said that religious teaching was paid for by the rates, if the plan now proposed were adopted. If the religious convictions of Churchmen or other school founders cannot be respected so far as to permit this to be done, then we ought to agitate for power to be given to those who pay the rates to be able to allocate the sums they pay to schools of which they approve. It cannot be just for the Nonconformist ratepayer to claim a right to interfere with the disposal of every part of the sum to which he contributes a very small proportion, whilst the voices of all other ratepayers are disregarded. And yet this seems to be our present condition.

Should the very modest proposals I have made for the removal of present injustice be adopted, it will be necessary that some security should be given to the Church, and other founders of schools, against what might prove an abuse. There can be no doubt that the tendency of the changes suggested would be to remove objections to the formation of School Boards and the transfer of schools. And I am aware that many will object to my proposals on this account ; but I would earnestly ask such persons to consider whether it is not desirable for us to try to make the national system tolerable to Church people, whilst we have the opportunity, rather than leave our poorer brethren to a hopeless struggle. Some schools are now being transferred ; I fear that I see signs of that number increasing. Now such a transfer means that a school founded to promote definite religious teaching is handed over to a system which absolutely prohibits such teaching. Alter the Act as I suggest, and then the teaching for which the school was founded will still be given, though the religious body for whose benefit the school was erected will lose many other benefits which it previously enjoyed in its use of the school. But whilst advocating this change, I think we must take care that the founders of schools are protected against the complete alienation of their freeholds. Let facilities be

given for leasing the buildings for an indefinite period, terminable by a notice of two or three years, but protect those who would be willing to lease their schools upon such terms as have been mentioned from the possible evils which might befall them by a sudden change of policy on the part of the legislature. Our object is to preserve religious education in our primary schools: if instead of leases we had transfers of the freeholds, our object might be defeated by a vote of the legislature, compelling the instruction in all Board schools to be secular.

Much might be said in favour of a liberal system of grants in aid by Boards to voluntary schools, as proposed by the Act when first introduced. Personally, I should very much prefer such a system to what I have now proposed. It would have the advantage of being more economical, and of retaining the management of schools in the hands of those who now overlook them; but my object has been to propose the smallest amount of change needed to make the present system tolerable to Churchmen possessing any real religious convictions, and to do it in the way which would be least objectionable to those from whom they differ in matters of faith. I venture to hope that these alterations will be made, because they would go far towards removing sore feelings and heart-burnings which exist, and they would enable Churchmen to take a more hearty interest in promoting the education of the people in conjunction with School Boards.

I will conclude with simply recapitulating the changes I wish to see made in the law:—

1st. Repeal of the Cowper-Temple clause.

2d. Freedom to give separate religious instruction in Board Schools.

3d. That in schools transferred without pecuniary consideration, the religion taught during the time devoted to religious instruction shall be in accordance with the trust-deeds of the school, permission being given to impart different religious instruction in the class rooms.

4th. That better provision should be made against the confiscation of schools to purposes not intended by their founders.

ADDRESS.

The REV. DR BOULTBEE, Principal of St John's Hall, Divinity College, Highbury, London.

THERE is always a difficulty in following papers prepared by men conversant with details, such as the eminent educationists who have preceded me. There is a further difficulty in not having to speak to any definite issue or practical measure prepared for adoption. There is nothing to defend or controvert. After all, a practical Englishman misses the support of the well-known formula, "The resolution which I hold in my hand." But I suppose it is scarcely intended to convert this Assembly into a scholastic parliament. We are not a Congress of masters to discuss technical arrangements of primary, secondary, or any other description of education. In bringing the subject before this Congress, principles of action are rather the thing to be discussed. And I suppose the great point for us is the urgency for a Christian education, as an absolute requisite,

with a special, additional emphasis on its being a sound Church of England training too. And that, I trust, not from any exclusive claims of a sectarian kind, but because we believe such a training to be wise, wholesome, sober, and true—good for this world, and good for the next. If so, we are undoubtedly dealing with this subject at a marked crisis in its history. Hitherto the Church of England has had the education of the country very much in its own hands. The universities have been clerical bodies. The great schools—the grammar schools—and, lately, the National schools—have been in the hands of the clergy. A large part of the middle classes has been till of late little known to us in this way, but otherwise we have had something very like a practical monopoly. How far the results are creditable to us depends on the line taken, and the standard with which we may compare them. But we have now arrived at a crisis in this matter, and, when a generation has passed, some will see the issue. These things are no longer quietly left to the clergy. We hear some objecting to clerical teachers altogether. The class of men in the universities from which head-masters are taken is now largely declining holy orders. A new national system of education for the poor has been inaugurated, which, in the course of years, especially in towns, will gradually become predominant. This is certainly, to say the least, not in clerical hands. We are, in this matter, in the midst of a revolution—not such as the Continent knows, but a real one, such as England knows. Not forceful and violent, but “an old order giving place to new,” quietly and peacefully. It is a very serious question how far education has been really improved amidst all the changes of the last forty years. Comparisons are not only proverbially odious, but also actually difficult, because they are, for the most part, partial and inexact. Yet, whether education be better or worse *actually*, I fear that it is comparatively worse in its relation to the age and its difficulties. I have an idea that young men some years back were better fitted to meet the difficulties of *that* age, than ours are to meet the difficulties of *this* age. For we are encompassed by special perplexities, and there is reason to fear they are not being well met. Infidelity has existed in all ages; even in the mediæval “*ages of faith*,” better called ages of credulity, it abounded, though masked. But now it stalks abroad in many shapes. Some years back there was no better knowledge of the Bible than there is now. I doubt if it could be worse. But, at any rate, men believed generally that the Bible was the Word of God, and that there was a judgment to come. Now, there are hesitations of all sorts. Men used to believe, when the solemn words were read, “*Thus saith the Lord*,” that it was so, but now it seems a mode of speech only, and Isaiah, or somebody else was, in fact, the speaker. Well, all this is a very serious matter. Then, again, forty years ago, who feared that an Englishman, not absolutely weak or eccentric, could be attracted by Roman ritual, and bow himself to Roman arrogance? It was felt, as the *Times* has recently put it, to be a theology alien to English thought and English systems, something outside them. It is outside them. Yet I need not say what a miserable shipwreck of English faith, and what heartbreaking inroads into English households have been witnessed of late, to the astonishment of the world, and the joy of the Vatican. Clearly something is needed, something more than we had of old. There had survived, for generations after the great Reformation struggles, a sturdy and sound English instinct—I will not say prejudice. Some call it so because it was not very learned. But it was a sound instinct, and a blunt habit of calling things by their right names. It perceived, and held stoutly, a few steady principles. The Bible is the Word of God. “The sacrifices of masses were blasphemous fables and dangerous deceits.” Saint worship was idolatry. So our fathers said. These were plain, true things, and they did not care to go much further. This instinctive perception of a few fundamental principles seems almost gone, and I fail to see anything in its place. Herein lies the danger. It is very perilous to unsettle, whether faith or morals. You cannot do one without the other. One teacher comes and tells you that conscience is no voice of God, if there is a God. It is only the result of a long series of mental impressions through countless generations, that certain things are useful and certain others in-

jurious. This may be great nonsense, but great thinkers say it, who are the teachers of the age. What, then, is virtue? Nothing but a fair dream. What is virtue or vice to him who has melted away like a morning cloud in the illimitable azure? What future is there for him? Shall a vanished vapour be called to judgment? These things are full of peril. And what if another demands submission of the whole conscience to mediæval dogmas or abandoned superstitions? Between conscience denied and conscience enchained, what are we to do? The only course open is good, steady Bible teaching—free and full—by one who knows not only its antiquities and curiosities, but its harmony in Jesus. And beside this, we want good, steady Church of England doctrine, with no trimming, no shirking, no side interpretations, but a hearty and clear setting forth of what our Church has given us. We have in our thirty-nine Articles as clear and full a system of doctrine as is any to be found in the whole world in the same space. But how many of our laity know anything of them? And at whose door lies that fault? They can be taught by a sympathetic teacher, so as deeply to interest. Let their good sound words be committed to memory, and let them be well compared with Holy Scripture, so that our young people may have confidence, as they used to have of old, and know that they have both a Church and a Bible, and that their Church has spoken, and spoken in accordance with the Bible. But as long as one side neglects this, another repudiates all dogma, and another translates and uses modification of the Catechism of Trent, there can be no steadfastness. And what I hold we here want, when we are asked in a Church Congress to consider primary and secondary or any other education, is just this, steadfastness to Church of England principles and teaching. Details vary, fashions vary, politics vary, principles stand for ever.

DISCUSSION.

THE REV. J. WYCLIFFE GEDGE, M.A., Diocesan Inspector of Schools in the See of Winchester.

THE few words I address to you will affect the question of primary education. We, who are diocesan inspectors, see a great deal of the practical working of the Education Act of 1870, and as I have the inspection of five hundred schools and fifty thousand children, you will admit that I have some little claim to speak on the subject. The effects of the Education Act have two distinct aspects—those of towns and those of country villages. With regard to the former, we find in most towns School Board schools and the old National schools side by side together; and as there must be in this room Churchmen of all political parties, let me urge upon them the extreme importance of getting themselves appointed managers of the School Board schools of their districts. There is no doubt we shall lose something in towns. The Church schools must lose the more ragged part of our population, but they will be able to retain the upper rank, as it were, of our artisan class, who will pay an additional fee, and who are willing and desirous that their children should have a religious education. But with regard to the duties of the clergy, I think they might do something for these little waifs and strays of our towns, if they would revive the good old custom of public catechising. Another way would be the improvement of Church Sunday schools. The Christian Knowledge Society has expressed its willingness to grant sums of money to aid this purpose, and that other society—the Sunday School Institute—which is not so well known as it ought to be, is willing and anxious to make grants of school material wherever it is needed. Let me also exhort clergymen as far as they can to keep out the School Board. In country districts you will have to deal with farmers, who, of all men in the world, are the most stubborn and the most obtuse. (Cries of “No, no.”) Very well; then they are not!

But if the rector of a rural parish will call the farmers together and lay before them the facts and figures, and show them that it is to the interest of their pockets to keep off the School Board, they will prefer to maintain the voluntary schools. There are cases, however, in which from the poverty of the place it will be necessary to introduce the School Board, and then the best plan has been found to take the first hour before ten o'clock for religious teaching; and for the clergyman to go every morning at nine o'clock before the children are handed over to the tender mercies of the School Board teacher. And I would wish to assure my brethren, the clergy, that a great deal of the alarm with which the Education Act was received is dying away. It is the almost unanimous opinion of the diocesan inspectors that the new arrangement has had a good effect, and that it has given increased importance to the religious hour, which was very much needed. They also report that masters in the national schools are beginning once more to settle down as fellow workers with the clergy; and that withdrawals on account of the conscience clause are certainly becoming less numerous. I therefore venture to think that we have still a great work before us in the matter of religious education. We have given up to us, as it were, Sunday afternoons, and out of the lads and lasses who come to our Sunday schools, the clergy will do well to train up teachers. And depend upon it there is work enough for us all, if we will be true to ourselves, if we will be true to our Church, and if we will be true to our God.

MR WILLIAM A. LINDSAY (South Kensington).

AFTER the extraordinary list of grievances and wrongs given us by Canon Gregory, it was reassuring to hear from the last speaker, that Churchmen, who, as Englishmen generally, bow to the popular will, are trying to make as good a thing as they can of the Act of 1870. There is one thing which I should like to bring before the Congress, however, and that is, that while it is quite proper that that Act, which established Board Schools, should remain the law of the community as long as the popular will insists upon it, no Board School ought to exist longer than the will of the people demands. An amendment of the law is therefore necessary to enable Board Schools to be discontinued, and I would suggest such an amendment. I may add that it is not an invention of my own; but I had the honour, as one of a deputation of the National Educational Union, to state it to the Duke of Richmond and Lord Sandon, and they promised that all our suggestions should have their most careful consideration. But what is wanted is not to convince the Lord President but the people of England, and to do that we must first convince the Church. The proposal of the National Educational Union is, that every ratepayer who is rated to the School Board shall have the option of allotting his rate. Under this plan all those who approve of Board Schools could then indicate that their rate should go to such schools; and all those who think them the invention of the devil could allot their rate to religious schools. It is a great hardship that those who object to Board Schools should be forced to support them; but by this plan the moment the people ceased to believe in them, they would be a financial failure and would lapse. As matters now stand, they will exist long after the people have ceased to believe in them, but by this plan of allotment the result would be immediate. There is a clause in the Act which provides for the selling of schools. The principal objection to my plan is that Board Schools are built with loans which are secured on the Education rates, and the security would be impaired; but if these loans were secured upon the general rates instead of the School Board rates, the property would vest in the whole parish, and the difficulty would disappear. This appears to me to be a simple thing, and we may get Parliament to pass anything, if it is convinced that the proposed measure has the general support of the people. Such a mode of rating would give a perfect solution to the ques-

tion whether or not the majority of the people were favourable to religious education. It would do away also with all difficulties of the 25th clause, for no one would have a right to complain if his rates were appropriated as he himself wished. Thus the whole Dissenting difficulty would be got over.

The REV. FRANCIS E. ALLEN, M.A., Rector of Chilcombe, and Curate in sole charge of Whitchurch Canonorum, near Bridport.

MR LORD, LADIES AND GENTLEMEN,—I live in a remote part of Dorsetshire, and I appear before you as a poor country parson, simply to state what our difficulties are down there, and hoping thereby to promote discussion. I find that, through the intense dullness of Dorsetshire children, as well as the exceeding irregularity of their attendance, it is almost hopeless to get them to retain the instruction in religious truth which they receive, in anything like the degree they ought. It may be due to my own want of power to teach effectively. Yes; but not entirely. The irregular attendance, coupled with their dullness, is sufficient to prevent their recollecting from time to time what they have been taught, even by the ablest teacher. Then our third great difficulty is the difficulty, the impossibility, of obtaining competent teachers in our Sunday-schools. Every one here knows of what importance our Sunday-schools are now in both town and country parishes. But it is in country parishes only that the want of competent teachers is so severely felt. I am aware of the great help which the Sunday-school Institute is affording by providing courses of lessons which are admirable; but it is not only material for lessons which Sunday-school teachers need, but we want to teach them *how to teach*. My difficulty is not only that the children are not taught, but that the teachers are so exceedingly dull that the children do not care to come to them for instruction. If I might venture to say a word to my brother clergy (though I am a young man speaking to many who are my elders), it would be to entreat them to teach in their day-schools daily. I know that a great number do not do it, and no doubt it is a great tie to have to go out every morning punctually at nine o'clock, but they would find their reward. I hope also that when they do go they will teach definite religious truth. I say definite, because one of the greatest shams of the day is the theory, so popular with many, that the mere reading of the Bible, without note or comment to the children, is going to make them good Christians. Surely if the Church decided what were the books which comprise the Bible, the Church, must be considered the interpreter of the Bible. Allow me to mention a little book which helps, better than any other which I know of, to lay the foundation of religious knowledge securely in a child's mind. Though definite in its teaching, it contains nothing to which I believe any single Churchman would take exception. I mean "The Little Catechism, to be learnt before the Church Catechism," published by Mr Masters. Then also I beg, in all humility, to suggest that we should not be content with teaching the Old Testament as mere history—the places where the Israelites encamped; the names of the Judges; the names of the Kings, and so on, but that from the facts of the Old Testament, Gospel lessons should be drawn. We should teach more carefully than we do how these Old Testament stories lead up to the Lord Jesus Christ. I venture to think that if we were to bear in mind the 11th chapter of St Paul's Epistle to the Hebrews when teaching the Old Testament we should make our children understand it better, and interest them more. Our blessed Lord's application of the history of Jonah renders a defence of this kind of teaching needless from me or from any one else; but I may further remind you of the typical interpretation of the Deluge by St Peter, of the passage of the Red Sea, and the rock, and the muzzling the ox, and the story of Hagar and Sarah by St Paul, as

showing the mind of the Holy Ghost as to the way in which we should use the Old Testament. Once again let me beg my clerical brethren to hold more individual intercourse with the children out of school, and so to warn them quickly against the awful language which they too often use, and the abominable habits which they too often form. I am speaking of that which I know. Again ! let me urge that we should ourselves instruct our *pupil teachers* in religious knowledge. Is it not a lamentable fact which is stated by Canon Norris, that he found in inspecting the Church Training Colleges that only a mere fraction of the whole number of pupil teachers had received any instruction at all from the clergy—I forget the exact proportion. And then, too, let us take notice of our schoolmasters, cultivate their acquaintance, and influence them for good ; they highly prize such notice, and the good which might be so done would be incalculable. And lastly, notwithstanding all difficulties, let none despair of maintaining voluntary schools in their parishes, even under unfavourable circumstances. When I first took sole charge of my large parish, just after the passing of the Education Act, with no resident Vicar or Squire, with no *large* landowner at all (even absent), our cause seemed hopeless. I was told by the Government Inspector that I had not “the ghost of a chance” of maintaining a voluntary school, and had better consent to a School Board at once. But we had more faith and set to work, and though at first it was a struggle, living from hand-to-mouth, yet now the farmers are beginning to feel they had better support me heartily in maintaining a voluntary school. And why? because on the left hand of us there is a parish with a School Board, and a little to the right of us there is another parish with a School Board, and my farmers see and hear what goes on in those parishes, and they don't like it ; and the farmers in those two neighbouring parishes say to my people, “Whatever you do, do not have a School Board !”

THE RIGHT REV. THE LORD BISHOP OF MANCHESTER.

I HAD not the least intention, when I came here to-night, of opening my mouth ; for I have travelled from Manchester, and am somewhat fatigued. Looking at the programme as it appears in the paper, I think the discussion has drifted rather too much in one direction ; and that there are important facts and phenomena with respect to education which have not been sufficiently brought before this large audience. It would seem, from all we have heard to-night, that the great object of interest to Churchmen is to maintain what I freely admit is the lawful position of the Church of England in her own schools, and secondly, so far as may be, to keep out School Boards. I have neither a particular love for School Boards nor any special dislike to them. In Manchester and Salford School Boards have done remarkably good work, without interfering with the action of denominational schools, but, on the whole, rather befriending them, and that, too, at a small cost, the increase in the rates not being more than a penny in the £1. No man has a greater right to speak favourably of the old system than Canon Gregory, and of that system he has been able to give valuable information ; but if every school had the characteristics of those of Canon Gregory's school at St Mary's, Lambeth, and had received the same amount of attention from the managers, both clerical and lay, the Act of 1870 would never have been a great political question, and a great social necessity. The real question, however, is, How is the Church of England to maintain her influence in her own schools? I am afraid that the clergy are not manifesting the same amount of practical and personal interest in those schools that they did thirty years ago ; and the fact that two years ago Canon Norris found scarcely more than five per cent. of the pupil-teachers in the training colleges who said they had received any systematic religious education from their clergymen, is a fact pointing in that direction. I

am sorry Mr Gedge made it so much a pocket question. I should have been glad if he had not put the cost of School Boards in the first parallel of his line of attack or defence, whichever you may please to call it. This breeches-pocket argument is usually made too much of. If, however, clergy are to retain their schools, and keep them in their own hands, the first thing they ought to do is to make them as efficient as possible, regardless of expense. But there are facts, or, at any rate, figures, not at all pleasant, when we come to measure the results of our existing schools. Canon Gregory says the Church of England has provided accommodation for 1,816,911 children. I do not dispute the figures, though I should like to know from whence he got the odd eleven—but the official report issued on the 31st August 1873, showed that about 750,000 children were examined by inspectors, and if the progress of those children through the schools had been equable, it would have given something like 120,000 children who should have been examined in each separate standard. Of those 750,000 children, by far the larger half were presented in the first three standards, and of those children so presented 220,000 were over ten years of age. In the sixth standard, which certainly requires no extravagant scale of attainments, and in which there ought to have been presented 120,000 children, there were presented only 15,000; so that, as the result of their year's education, our schools turned out into the commonwealth as educated citizens a considerably less number than 15,000 children, for these did not all pass. In the previous year the same number was presented, out of whom only 9000 passed in all the subjects of the sixth standard. Let us look things fairly in the face before we boast of what we are able to produce by voluntary effort. Unless a better state of things than this is produced by voluntary education in the future, the nation will never consent to have the education of the country in hands which cannot produce better results. I read this morning in the *Manchester Examiner and Times* a letter from Mr Joseph Kay, brother of Sir John Kay Shuttleworth, written from Schwalbach, one of the German Spas. He says that in a town of 2700 inhabitants the people raise by a rate £900 a year to educate 426 children, every one of whom must be in school at five years old; they are kept by compulsion to fifteen; and after that they must attend evening schools till they are eighteen. And then he compares that with his own parish, where out of 1000 children only 180 attend school. Mr Allen has told us who are to blame for this state of things in Dorsetshire. In his neighbourhood, Mr Kay says, the Tory Squires are frightened at the cost of School Boards. But School Boards will come unless we can attract and keep the children in our voluntary schools better than we have hitherto succeeded in doing. My experience does not coincide with that of Canon Barry, that liberality always grows with giving; but with all your money, and time, and labour you will not arrest that great stream of public opinion which is setting strongly and uniformly in one direction, and, *cotte qui cotte*, the compulsory principle will, I expect, have to be accepted. Before we set down the ignorance of our children to natural obtuseness, let us be sure that it does not arise from our having pursued imperfect or mechanical methods, and not having sought to develop their intellects; and when we consider the early age at which they are withdrawn from school to go to work, it is not surprising that the little they have been taught is found to have evaporated into nothing when the clergyman comes to prepare them for Confirmation. If we are to believe our diocesan inspectors, and they are able men, the religious instruction of too many of our national schools is simply discreditable. Some knowledge of Genesis as far as the Flood, and the first three chapters of St Matthew's Gospel, is the account given in one case that came under my notice of the teaching of a whole year. Facts like these must be weighed and considered before we come to a conclusion as to School Boards. I feel the mighty power, the spirituality, and capacity of the Church system and of Church doctrine; but systems will not work themselves. You may have the best system in the world, but if you do not animate it with the energy of living agents—if you do not throw yourselves into it and bring out its capacity—it will, and it ought to fail.

The REV. Dr HANNAH.

I HAD no intention of speaking in this discussion, but I think the Bishop of Manchester, I doubt not most unintentionally, has given very scant justice to the clergy generally, and so far as Brighton is concerned, to such a man as my predecessor, who laboured earnestly for education through nearly half a century, up to his death, four years ago. There is another side to the picture beyond that of averages and standards. I entirely accept the principle laid down by the Bishop, that we should stand or fall by the efficiency of our teaching; but there is an efficiency which relates not to time only, but to eternity. As to the alleged excellency of School Board teaching, I speak with some reserve as a member of the School Board of Brighton, and as having the most friendly relations with all its members. I would not say a single word disloyal to the new system, which I regard as intended to supplement, and not to supersede, the old system. But I do not admit that those standards are the final object of our teaching. Surely the fear of God is more important than standards; and beside those standards, too, there is education in the home, in the church, in the field, and in the workshop; and if the clergy succeed in introducing amongst the rising generation God-fearing habits, it does not follow that the Church schools have failed even if certain standards have not been reached. I should be ashamed to stand here as Vicar of Brighton, and not protest against the assumption that such men as the late Vicar, and the older Brighton clergy who worked with him, had failed in their duty. At this moment there are little more than 2500 children in other schools against 7500 in Church schools, partly founded by my predecessor and others here with whom he laboured; and these national schools of ours are so efficient that they earn a good deal more money than Government will pay. In short we have done what we could, and without going into details, we accept all the responsibility that can be put upon us; but we must not be understood to admit the justice of the indictment which has been brought in various quarters against the efficiency of the teaching given in our national schools.

The REV. W. AWDRY, M.A., Head-Master of St John's College,
Hurstpierpoint, Sussex.

EDUCATION is a subject which to most men applies almost wholly to their own children and relations, and to the poor—the intermediate class is almost if not quite forgotten. In the papers which have been read, and in the speeches made, we have not heard one word on the subject since the remarks in the first paper. Yet it is in the middle class that the Church is weakest. We have heard of successes and encouragements in regard to the elementary education of the lower classes, but these successes do not reach the middle classes. The fact is this, and I have often observed it, that to grammar schools where the education is above the average the richer people will send their children. Those who appreciate good education will afford to pay a higher price for it; and consequently a school of that class becomes a good school, but it ceases to be a middle-class school; and so the better class grammar schools, such as Rugby and Harrow (and the same has happened at Marlborough), fall into the hands of those who can afford to pay a large price for education. There is one particular safeguard against this state of things which I wish to put before you. I do not think there is anything more to be deplored in the education of the country than that from the highest to the lowest everything is done in an isolated manner. When a school is founded it is independent of all

other schools, so that there is no direct connection between the highest and the middle, and the middle and the lowest. The link is missing. And if it were found it would still be isolated—it would not be looked on as connected with the other two. It is of the utmost importance that this intermediate link should be joined to the others. What we want is a sort of ladder by which a boy of ability in the ordinary national schools may pass on to a higher education until he reaches the highest for which he is fit. This is what we must have. When we find one son of a duke married to a princess of the blood royal, and another son of the same duke put into business, it is a sign of the times, and our schools ought to bear the impress of that sign. In past times the rich have taken possession of schools intended for other classes; and this would be of comparatively small consequence if there were a general system by which good and inexpensive public schools, connected for educational purposes with those above and below them, though financially independent, were worked in harmony all over the country. I speak with more confidence on this point here, because that system is better carried out in this county than in any other part of England. There is a high school at Lancing, a middle school at Hurstpierpoint, and a lower school at Ardingley. If a parent is not content with the cost, and says, "I don't mind paying £10 a year more for my son, and I want him to have this or that advantage," the answer is plain, "Send him to the higher school, where he will continue under the same general system of education, but you cannot raise the cost of education here without driving out some of those who are now in possession." I wish also to touch upon another part of the subject. These schools are self-supporting; but the poorest alone never could be, unless, indeed, the building were given. Proprietary schools for the upper and upper middle classes are prospering. They make profits. But if it is an object to put a sound public-school education within the reach of as many as possible, no profits must be made, and all motive for founding such schools is removed, except such as is philanthropic. Such schools, therefore, should be set on foot by the Church, which has among its members the requisite zeal and money, and has here, a free field for useful work in behalf of a class now alienated from her by past neglect. But it is essential that this education should be as cheap as it can be to be self-supporting, and for this, in order to avoid a permanent rent-charge, the land and buildings must be given. When this is the case it is possible to board and educate a boy for forty weeks of the year at fifteen guineas where the numbers are large, and this is done at Ardingley. Yet even so, how can a gardener, suppose, on weekly wages, whose son has reached the top of his village school at eleven years of age, and is well worth three more years of schooling, find the fifteen guineas, which is the lowest cost in the next grade above the national schools? It is plain that the price is still too far above that of first-grade schools to meet a great number of those cases for which these schools are most needed; and therefore if the work is not taken up by some body like the Church, it will never be taken up at all on any sufficient scale. The extensive establishment of such schools would be an enormous boon apart from everything else. To take children from the denser neighbourhood of towns, to give them the benefit of country air, and to train them on the principles of our public schools, would make a different race of men from those now trained in bad air, with bad food, and bad everything.

REV. J. F. KITTO, M.A., Vicar of St Mathias', Poplar.

No one in this hall can fail to agree with the preceding speakers as to the great importance of accepting the present position of elementary schools. Whether we like the School Board schools or not, we must accept them, and work with them as well as we can. I do not, however, think that School Boards have turned out so unsatisfactorily as some persons seem to think. I live in the East of London, and I have not found that the effect of their establishment has been to diminish the attendance at the national schools. On the contrary, it has rather been a stimulus, and the exercise of compulsion

powers has made persons otherwise indifferent feel the necessity of sending their children to school. And amidst all the difficulties which are thrown around the cause of religious education, there are at least two advantages which the new system confers, for which we may well be thankful. First of all, by separating distinctly the time for religious teaching from that of other education, it enables those who are endeavouring to make known the Gospel of the Lord Jesus Christ to have a quiet hour for that purpose. We find that it is possible to teach religion far more effectively thus than by the old system, under which the clergyman had the difficult task of trying to impart religious knowledge to one class while that next to it was engaged, perhaps, in a reading lesson. Secondly, the new system has led to the introduction of diocesan inspection. No one can speak more highly than I can of the value of that inspection, and I only wish it were universal. We all know how inspection is likely to work in raising the tone of the teaching, but some of us are not so familiar with the fact that in many national schools the religious instruction is not of a very first-rate order. The effect of bringing diocesan inspection to these has been to stimulate all engaged in the work of teaching, and, more particularly, the parochial clergy. I confess that, in my schools, the religious teaching has been more effective since the establishment of the London School Board than it ever was before. Another result of School Boards, the effect of which has not been noticed, is the tendency to growth in the amount of the fees in voluntary schools. Indeed, the only way to compete with the School Board schools is to raise the fees. There is an indisposition amongst ratepayers to subscribe to voluntary schools, and subscriptions have been withdrawn since the compulsory school-rate has been levied. To meet that loss the fees must be raised; and that, of course, results in the withdrawal of the very class of children which has hitherto enabled the Church to boast that she is the Church of the poor, and that she gives education to the poorest. That boast will now be taken away from us. Large numbers of the poorest children will, for the future, be left outside the teaching and training of our Church schools. But if a large portion of the juvenile population is withdrawn from our schools, that is no reason why the children should be withdrawn from our influence. Are we to give up the children who attend Board schools as though they involved no responsibility and demanded no care? This is a question which we are bound to face. Can no plan be devised by which they may be retained under the instruction of the Church? The only way I can see to meet the evil is by a larger and a rapidly increasing zeal for our Sunday-schools. The London School Board allows its buildings to be used on the Sunday for Sunday-schools, and the zeal and liberality of Churchmen should respond to the challenge involved in this offer. I was able to avail myself of such a school for the first time last Sunday, and the number of children who attended was absolutely overwhelming to the staff of teachers whose services I had been able to procure. That is the avenue by which the Church may retain its hold upon the hearts of those children who, on the week-day, are severed from its teaching. And the duty of doing what we can to provide for them is just as much a sacred trust as that of providing for the spiritual wants of any other part of the community. We want, however, a large increase of zeal in the hearts of Sunday-school teachers, and of day-school teachers also, and on them all should be impressed the conviction that it is a solemn and responsible work intrusted to them by God, and that we must educate and teach the children the truths of religion as sedulously and as fully as those matters which pertain only to daily life.

MR JAMES GIRDLESTONE.

MY LORD,—I am glad to have an opportunity of saying something in favour of the London School Board system of religious instruction, for which system I feel most grateful. It is my deliberate opinion that "no school or college for the education of youth is worthy to be recognised by our Church and State, save only such as shall pro-

vide, as a first necessary, efficient Bible instruction, by trained teachers, under a system of responsible inspection." Practically this is the system adopted by the London Board, which is, in fact, a Parliament for the whole metropolitan ratepayers. Religious education is properly an *imperial* question, and ought to have been treated by an Imperial Parliament; but, mainly owing to our differences, the matter of religious instruction is left to the determination of the managers of the several schools to solve as they can. The question of religious teaching is the same, and ought to be treated on the same principles, whether in our primary schools for children or in our colleges for those of riper years. Definite religious teaching—that is, Bible teaching—should be demanded wherever general education is provided for youth. No institutions in the country ought to be looked after more carefully, and when efficient in the matter of Bible education, to be supported more liberally, than training institutions, of which we have already several good instances. Responsible inspectors are needed; not Diocesan inspectors, for they are responsible neither to the ratepayers, taxpayers, nor school managers, but only to the irresponsible Diocesan Boards who appoint them. About four years ago I went to my native place, where some 9000 inhabitants are, and, literally, I found the grass growing in front of the infant-school for that mighty population. The clergyman of that parish was also the Diocesan inspector of the district—an instance of irresponsible office. But the London School Board pays its inspectors, and requires them to inspect, amongst other things, the Bible instruction; and thus we get a system of responsible inspection. Then comes the question, What shall we teach? The people of the United Kingdom have, by the votes of their representatives in Parliament, clearly shown that they mean to have religious teaching. But what religious teaching ought we to seek for? The opponents of School Boards say "it must be definite, and it must be dogmatic;" and where, I reply, is religious teaching so definite as that contained in the Bible? Where is dogma so decisive and so infallible as that of the Bible? The ratepayers of London were asked whether or not they would have Bible teaching, and they answered by a vote such as I suppose was never given before by the metropolis. "We will have Bible teaching in every Board School for every child who is not withdrawn by his parents." And who are withdrawn? Practically none. So there is no Bible difficulty. Nevertheless, an able member of the School Board, Canon Gregory, says to-night, "The School Board system must become secular." I am here to deny that assertion. I say with confidence that if the system does become secular, it will be the fault of those who are recognised teachers of religion. It will be only by their quarrels about human formularies that the Bible teaching can be endangered. The laity desire to have the Bible taught. Canon Gregory announces that an attack is to be made on "the Cowper-Temple" clause. I, on the contrary, attest the value of that clause. It is the redeeming feature in the clauses of the Act where it touches religious instruction. By its means all the country has got the Bible into the Board Schools. For if our religious leaders had been left to contend, one set to get into the schools and the other to get out of the schools, formularies that distinguish individual denominations, there would have been much risk that the Bible would have been shut out altogether. My hearers, I ask you all to remember, that we owe the presence of the Bible in the Board Schools to the Cowper-Temple clause. The Cowper-Temple clause has enabled us to show where Catholic truth lies, what that teaching is on which we all agree. I delight in the clause, for it has at two successive elections enabled members of the Church of Christ, whether they conform or do not conform to the Church of England, to lay hold of one another's hands and work together for a common cause, and to win the day. Now, a word to the farmers. We have just been told they are "stubborn and obtuse." My Lord, this Diocese has many farmers in it, and I am bound to say on behalf of the farmers generally, that with regard to "stubbornness," they are not a whit more stubborn than those who complain against them. Mr Allen has told us how he contended against some Dorsetshire farmers for three years, and it appears that at the fourth year the balance of "stubbornness" was found on his side. Whether the

farmers or he were the more "obtuse" remains to be seen. But when Mr Allen mentions that he adopts a "Little Catechism, published by Masters," in his school, I don't wonder that farmers desired a Board School, and that he had hard work to conquer them. If the "Little Catechism, by Masters," is like most books published by that house, then I point to the use of such a "Little Catechism" in Church schools to justify my demand for Bible teaching in all schools.

The REV. R. C. BILLING, B.A.

ONE of the most interesting episodes of this meeting has been the somewhat warm dispute between the Bishop of Manchester and the Vicar of Brighton. I think, however, that the Vicar has rather misrepresented the Bishop in making him to say that the Brighton schools had failed because certain standards were not reached. The Bishop, as it appeared to me, was speaking *generally* to the fact that the voluntary system has failed to bring up a large number of children even to a low standard, and his lordship claimed the facts produced by Canon Gregory to prove that this was the case. For myself, I believe, in the first place, that it is the duty of the clergy to give direct personal religious teaching in the day school; but if they have only one hour either at the beginning or the close of the school, it is impossible for them to do the work thoroughly. I think it is also a mistake to delegate religious instruction to masters, mistresses and pupil teachers. Then I agree with what has been said regarding pupil teachers, and the dangers that must result if their religious instruction is neglected. With respect to diocesan inspection, I am afraid we are looking for more from it than we are likely to obtain. It puts the screw on the master or mistress of a school, but if the religious knowledge found therein is deficient, it is not so much their fault as that of the clergyman. It is difficult to conduct such an inspection. I agree with a former speaker (Mr Allen), that we have heard too much at these examinations of the events in the lives of Abraham, Isaac, and Jacob to the exclusion of direct doctrinal teaching; but as to his "Little Catechism," I should be inclined to receive it with some doubt, coming from Mr Masters! It would be better to stick to the old Catechism. As to his proposed interpretation of the Old Testament by the New, why confine it to the 11th chapter of Hebrews? The whole of that epistle is an interpretation of Old Testament scriptures, very needful in the present times. We ought to try, however, to affect the hearts of the children in the day school, and herein will diocesan inspection be always at fault, for it is impossible for the inspector to fathom the depths of the heart of even a child. I should be sorry if this meeting were to break up without in some way acknowledging the debt of gratitude we owe to the certificated masters and mistresses who come to us from the different training colleges. They are the joy of our hearts. I never met with a more self-denying, laborious, intelligent band of workers for God than the masters and mistresses of our national schools. They work well in the week, and there ought not to be imposed upon them, as is too often done, the duty of superintending the Sunday school. If I may be allowed to say so, I think that the clergy do not pay enough attention to private schools. Parochial clergymen would never in those schools find their services rejected. Let us also drop the phrase, "training for Confirmation," which seems to imply a temporary work just taken up for that special purpose. Our children and youth ought to be trained up without intermission from the time we receive them at the font, until the day when they come to take their baptismal vows upon themselves.

WEDNESDAY EVENING, 7th OCTOBER.

CORN EXCHANGE.

The RIGHT REVEREND the LORD BISHOP of ELY took the
Chair at Seven o'clock.

THE DIFFERENT FORMS UPON WHICH DIOCESAN SYNODS HAVE
BEEN CONSTRUCTED ; WITH THE RESULTS OF SUCH
ORGANISATION, SEVERALLY AND COLLECTIVELY.

PAPERS.

EARL NELSON.

OF the twenty-eight dioceses into which England and Wales are divided, I find that Synods or Conferences have already been held in fifteen :— Bangor, Bath and Wells, Canterbury, Carlisle, Chester, Ely, Exeter, Gloucester and Bristol, Lichfield, Lincoln, Norwich, Oxford, Peterborough, Rochester, and Salisbury. I had intended giving a summary of the different constitutions under which they had begun to act, but a reference to the reports issued by the different dioceses convinced me that they are all quickly assimilating to one form—based upon a constitution of certain nominated or official lay and clerical members acting with representatives of each order duly elected ; our own, and, I think, the best form, of such representation, is by Churchmen of each parish electing one or more communicant laity to represent them at the ruri-decanal meeting, by which body representatives lay and clerical are elected direct to the Diocesan Conference or Synod. And I find a similar basis of a nominated or official body with representatives has been accepted in a report of the Committee of the Lower House of Convocation of the Province of Canterbury, “on lay co-operation,” 1872, which, with its useful appendices, including resolutions drawn up by a Conference of the Committees of the Convocations of both provinces, I specially commend to your notice. There is a tendency in all these diocesan assemblies to get a more complete representative system in fairer proportion to the size of each parish and each rural deanery, and the points of difference are chiefly the names under which they have been called together, the times and places of meeting, the relative number of lay and clerical representatives to each other, and to the official or nominated members, and the modes of bringing questions under the consideration of the dioceses. These very divergencies are of use as giving practical experiences by which these various tentative schemes may be fully tested, and upon the results of which a permanent and more uniform system may be adopted by all. It is not my intention to carry you into a discussion upon the name which it is expedient such diocesan gatherings should assume. Neither would I minutely criticise the different arrangements adopted by each in their present tentative form. It is enough for us to know that more than half our home Episcopate have adopted the principle of consultation with representative clergy and laity

of their dioceses on Church affairs, that they have adopted such a principle not hurriedly, but after careful deliberation, based upon the success of similar assemblies in our daughter Churches in America and our Colonies, and upon the dangers which our sister Church of Ireland has experienced from the want of having such a system duly organised and ready for every emergency. We may conclude, therefrom, that whatever failures may have attended these attempts to bring clergy and laity together into consultation under their Bishop in different places, or in the different particulars of the various plans adopted, the principle of such a course of action is generally acknowledged ; that it is only a matter of time when such bodies will be in full working order in every diocese ; and that when thus fully developed they must under God be a great means of strength and vitality to the Church of England. A Diocesan Synod or Conference is not called together for the purpose of legislative action, but is a representative body, with whom the Bishop may consult upon the affairs of the Church and Diocese. Of course, concurrently with such consultation, the Bishop is free to consult with all his clergy apart from such representative body, or with his greater or lesser Chapter, or with any number of individuals lay or clerical. But I am prepared to maintain that the consultation by the Bishop with a representative body of clergy and laity is for the good of the Church, and tends to unite the sympathies of all her members in the Church's action and progress. The essentials of a sound and practical Diocesan Synod or Conference I take to be—

(1) That it should be a fair representative body of the clergy and Church laity of the Diocese.

(2) That the clergy and laity should meet together and discuss matters in one house under the presidency of the Bishop.

(3) That a vote by orders should be easily attainable either before or after a decision has been taken on any question.

I would now say a few words upon the results which past experience has brought prominently forward in the practical working of such organisations. I believe my remarks will be found of general application, though, *pace* my good Bishop, who here happily has to follow me, I may illustrate them by one or two facts which have come under my own knowledge. And first as it affects the Bishop, I am sure these organisations have not resulted (as some fondly imagined) in giving less work to the Bishop. I believe it has given him a good deal more work and anxiety but no little pleasure, akin to that which a good rider experiences when exchanging a sleepy, quiet, shooting pony for a horse of some breed and mettle, for it must be a pleasure to find that there is a little life and energy in the body over which you are called upon to preside. I am convinced the clergy who have attended these Conferences will allow that they know more of the kindly feelings of the laity generally than they ever knew before, and the bringing together of men of the most earnest minds in a common desire for the good of the Church has tended to override party prejudices. This has been wonderfully verified in our own Synod, where an earnest desire to avoid giving offence has been manifested from the first, not only in the deadness with which party remarks have fallen, as on a soil utterly alien to them, but also by the wonderful accord that has been manifested on the most spiritual subjects in a manner which we never can forget. But perhaps the most interest-

ing result has been the thorough loyalty to the Church with which the laity, especially of the middle class, have thrown themselves into the movement. At one of our first meetings, when we were discussing the question of sisterhoods, a tenant farmer moved "for a Committee to report on the subject," because he, and others of his class, wished to be more fully informed on a subject upon which previously they had never been consulted, lest, if called upon to vote at once upon the main question, they should be obliged to vote in a manner which on fuller information they might regret. Again, on a question of lay preachers, a tenant farmer at once made the first and only demand of a vote by orders, that the burden of rejecting the proposal might be removed from the clergy by an overwhelming vote of the laity against the Bill. And yet with a desire and willingness to work with us and to serve on all the Committees of our Synod, there is a practical difficulty in getting these business men to attend them from the distance; it must bring many from their work if we in any way endeavour that the Committee should fairly represent the different parts of our diocese. This last experience points to the necessity of working more by the ruri-decanal and parochial organisations, and to the importance of the Bishop selecting points of general interest to be well ventilated beforehand by reports of Committees freely circulated, and by bringing them previously for discussion before the parochial council or ruri-decanal meetings. Although I feel certain of its ultimate success, past experience would show how easily the whole movement would become a failure if it is allowed to stop where it is. A great deal of pluck was required in the first organisation of these representative and consultative assemblies, but a great deal more pluck will be required in fully trusting them, as the true representatives of the clergy and laity of each diocese; and yet they must be trusted and given real work to do, or they will degenerate into mere debating societies, in which men with the gift of the gab will have the pre-eminence, and from which hard-headed practical men of business will be necessarily driven away. The Bishops must consult them candidly upon all the great questions of the day. But we must never forget (1) that they are consultative bodies and not legislative ones, or you may have one diocese fighting against another. (2) That no act should be accepted as a synodical act unless carried by a specified majority of clergy and laity, and by the Bishop's assent, for anything like the domination of a party by a narrow vote must be avoided as tending to schism. And then provided things are not done in a hurry no danger can accrue; we must dismiss all attempt to compete with the hasty go-ahead legislation of the day. In the Church there is no necessity for such hurry and rashness. She is not the creature of an hour, and no question is of such vital importance that it cannot afford to wait for solution until it has been thoroughly mastered and understood, and, by continual discussions, purged from party animosities; we have to instruct our people in Church principles, and can afford to wait till they have learnt them. So much for the results of past experience. It remains but to say a few words upon the results yet to be obtained severally and collectively. The questions of the day can never fairly be brought before the laity of the Church without efficient parochial organisation. A substitute for the old parish vestry must be supplied upon a large and liberal basis. The election of representative churchwardens and sidesmen, whether elected to the

Synod direct, or elected first to the ruri-decanal meeting, must be made real elections, in which the people take an interest; for you may depend upon it if the lower orders are excluded by their own shyness, or by our want of sympathy from taking part in parochial discussions on Church matters, they will cease to be true and attached members of the Church. Dissent is supposed by some to gather its main strength from the middle class, and in one sense a saying of Dr Hook's, "that the Church of England was essentially the Church of the middle classes," has been proved to be too true in all parochial associations. The middle-class Churchmen predominate over the higher class in a country parish by their numbers, and by their authority and power over the lower class. And unless the lower classes are given as true a voice in our Church Assemblies as the rest, our Church cannot be the Church of the people. Few can attend the Diocesan Synod, but all can be interested in the discussions, and instructed in the questions that are there to be considered, through parochial associations; and, therefore, I am very strongly for ruri-decanal meetings of the clergy and lay representatives, in addition to the regular meeting of clergy in ruri-decanal chapters, and of making the work of our Synod a matter of particular interest in every parish. But there is another development which, so soon as Diocesan Synods are in action in all our dioceses, must have an important and beneficial effect upon all Church legislation. Lay delegates from these representative diocesan bodies should be appointed as assessors to our Convocations, and without interfering with the existing constitution in Church and State, they would solve the problem of lay representation in Church affairs. For if so fairly a representative body of Church laity as this would be, were consulted before the proposals of Convocation were submitted for the approval of the Legislature, when legislative sanction was required, there could no longer be any hesitation to some such proposal as that embodied in the Bishop of London's Bill. For the matters proposed by Convocation for legislative enactments, when assented to by such a body, might well be recommended to Parliament, and be permitted to become law, unless specially objected to by either of the two Houses of Parliament. There are some who may object to the delay which the intervention of such a body may occasion, to such I say, "in your patience possess ye your souls," showing to the world that we can afford to wait, and, if needs be, to suffer in the waiting, because our strength is not in ourselves, but in our God and Father, who accepts us sinners for the merits of His dear Son, and who will enable us, either corporately or individually, by the help of His Holy Spirit, to do that which is well pleasing in His sight.

The RIGHT REV. the LORD BISHOP of Salisbury.

I AM desired to give you my opinion on the effects of such organisations of clergy and laity as have within these few years been instituted in various dioceses in England. I have no knowledge of any of these except that one which exists in the Diocese of Salisbury. It probably differs in many respects from all the rest, as I suppose every one of the rest also

differs in some points from the others. All are experimental; and all no doubt have much to learn from one another. I shall, therefore, confine myself altogether to my own Diocesan Synod. I shall give you my own personal impressions of it, not feeling at all sure that they are identical with those of other synodsmen even in the Diocese of Salisbury.

Is it worth while to defend ourselves for calling it a *Synod*? I cannot think that that word is in any way consecrated to signify meetings of the clergy only on the mediæval model, and I am sure that there is nothing in our use of it to prevent or discourage our summoning such a meeting if occasion should arise, as occasion may well arise for doing so. But we had reasons for what we did. I summoned, in the first place, what may properly be called a *Conference*, consisting of all the clergy and all the laymen I could think of, magistrates, mayors, churchwardens, all who held any assignable position in the diocese. About 600 assembled, in August 1871, in the transept of the cathedral. There and then we sketched the form of something different from a conference—of a Synod which should be a fair and full gathering together of every element of Church life in the diocese, which should be the diocese itself in epitome;—of a Synod which should be altogether representative in its constitution, manageable, yet sufficiently large in its numbers, single and central in its action, annual in its meetings, consisting of clergy chosen by clergy, and laity (of whatever rank or position in life, being communicants), whom their lay brethren, being communicants, thought proper to choose;—of a Synod which should deal with any or all of those subjects, undefined by law, but very various and important, which concern the internal life and arrangements of the diocese;—of a Synod which should not supersede the action of the bishop, or seek to diminish his inalienable responsibility, but which should give him the benefit of its counsel and the support of its judgment in various important diocesan matters.

The basis of the Synod was to be laid in the ruri-decanal meetings. These (there are 31 deaneries in the diocese) were to consist of all the clergy, whether incumbents or licensed curates in the deanery, together with two communicant laymen from every parish or district having a church and wardens, chosen by the churchmen in it.

In 26 of these deaneries the clergy were to elect four clerical representatives, and the communicant laity six communicant laymen, to represent them in Synod. In the other five deaneries, being more populous than the rest, the numbers were to be six and nine. These were required to be resident in the diocese, but not necessarily in the parish or district which they represented. The reason for this rule is clear. As residents in the diocese they were members of the Bishop's flock; as not necessarily resident in the parish, they gave opportunity of selecting the best men of the diocese, wherever they might be found.

Thus, if our plan had been entirely carried out, we should have had at our ruri-decanal meetings about 1100 parochial lay representatives, and about 630 clergy, from about 550 parochial districts. As a matter of fact, 486 parishes or districts have returned 918 parochial lay representatives, and these, in the proportion of three laymen to two clergymen, have furnished 206 lay and 139 clerical synodsmen to our annual synods. Forty-three districts in Dorset and 21 in Wiltshire have made no election. This has been owing to various causes. In some places the exceeding small-

ness of the population; in others, the want of interest in the movement on the part of the incumbent or churchwardens; in some, the decided opposition of the landowner or incumbent, has prevented any election. I have greatly regretted this, though I have not been at all surprised at it. Indeed, I am rather surprised at the comparative fewness of the indifferent or recalcitrant districts. But I have announced that, if the incumbents and churchwardens decline to call a meeting in any district, we will accept as lay representatives any two qualified persons who may have been elected at a meeting of the Church people of the parish, called without their authority.

The elections held in 1871 were to hold good for three years, and in the course of the three years which have passed since, we have held four sessions of the Synod. We are on the point, in the course of the present month, of holding, with a slight change in the numbers of our lay synodsmen, our second great triennial election; and I look forward with extreme interest and no small anxiety to the result. I look anxiously to see how many districts will return representatives; whether the number will be greater or smaller than on the last occasion; to see who come forward as candidates; to see who allow themselves to be elected as synodsmen; to see whether we have, as much, or more than before, men of weight and intelligence of every class of life and every school of thought in the Church of England, ready to undertake to serve for a second term of three years. All these things will help to show whether the diocese accepts the Synod as a useful institution which has done good service already, and is capable of doing good service in the future.

For my own part, I am full of good hope, because I think—and I believe that the diocese thinks so too—that it has done good.

What good? I shall be asked. First, and chiefly, that it has brought men together—men of different minds, both in politics and religion, of different ranks and stations in life, yet all communicants, and given them the freest liberty of speech and argument on all the important subjects brought forward at our meetings. Any member of Synod may propose for discussion what subject he pleases, within the general limits laid down in our original constitution. The Bishop may of course suggest, like any other member of Synod, whatever subjects he thinks proper, but he does not limit or determine the topics, nor appoint persons whom he trusts, to prepare papers. There are no prepared papers. I look upon this freedom of suggestion as absolutely necessary, if the plan is to have any reality or permanence.

It has also, I think, in great degree disarmed suspicion and encouraged mutual confidence. When it was proposed at first, there was great suspicion of ulterior designs. The Bishop was thought by some to be aiming at some abnormal and quasi-tyrannical power. I flatter myself—I trust I am not living in a fool's paradise in saying so—that suspicions of that kind, as well as equally sinister prophecies of desperate fightings and flyings at each others' throats, are gone by. All sides are with perfect fairness heard alike. Above all, we do not allow anything to be regarded as an act of Synod unless it has been carried by so large a majority as to constitute it a real act of the Synod regarded as a whole, and therefore of the diocese. No narrow majority, no triumph of party, is possible.

All, or nearly all, must agree, or that proposal or motion is, at least for the present, put aside. We may, no doubt, hereby *do less* than we might otherwise do ; but what we do, we do more heartily and more effectually.

It has also dispelled much prejudice and misconception and narrowness of mind. Men have come up from the country strongly pre-occupied with some ideas of one kind or other. They have had their say ; they have heard what is said in reply ; and they have gone home, not necessarily convinced or changed in opinions, but aware at least that there are other sides to a question than they were aware of, and perhaps more disposed to be charitable to those who differ from themselves.

No doubt, it may be said, all this is very good in its way, but it is rather of the nature of an indirect consequence than the immediate work of the Synod ; very good, no doubt, *morally*, but hardly so adequate a result of your complicated organisation as to lead busy men to go on, year after year, giving up three or two long days to your Synod in Salisbury.

What has your Synod *done* ? What can it show as work done in the four sessions already held, beyond these moral effects, which we do not deny to be good so far as they are real and true ?

Of course we have no power to do anything with legal or binding force. But I think that we have no inconsiderable amount to show of actual work done, and that of distinct and undeniable value. Besides the immediate benefit of our debates, we have gathered in our committees a great quantity of useful information respecting the diocese which has never been gathered before, and the reports of these committees have been sent to every synodsman, and so circulated throughout the diocese. One of these committees, on fees, comprising a large number of the most intelligent clergy and laity of the diocese has been at work for the last three years with great industry and benefit. The first elaborate report which it presented to the Synod related to Faculties, and the consecration of additional burial-grounds. On the first subject, a bill was drafted by the committee to enact a readier and cheaper method of obtaining Faculties. This bill has been laid before the Bishops, and is, unfortunately as I think, for the present swamped by the larger subject of fees in general. On the second subject, a distinct and important reduction of the fees in the diocese has been effected in consequence of the report. The same committee have in their second report tabulated the parochial fees charged in the diocese. The mere exhibition of the great and unreasonable variety in these fees is useful, as tending to gradual uniformity and moderation. The same committee are now engaged in preparing a general table of parochial fees to be suggested, under the Bishop's authority, for adoption in any parish that may think proper to make use of them. If we had done no more than thus thrown light upon this dark and vexatious subject, I should myself consider that we had in great measure justified the trouble that has been taken in establishing the Synod.

Another committee, which will, I hope, sit in permanence, has been charged to examine closely and report upon the spiritual provision of the parishes in regard to the number of clergy and clerical accommodation. It might perhaps be thought that our existing societies for additional clergy and churches might render such a committee unnecessary ; but it is to be remembered that societies of this kind only move when they are moved by the parishes. Sleepy parishes do not move. We wish to find

what parishes ought to move, to set them moving, and so give the societies more, to do.

Another great success directly attributable to the increased confidence which the Synod has produced in the diocese, has been the establishment of the Board of Missions, for the purpose of looking after the diocese, and encouraging mission work, under one society or another in every parish in it. I consider it a thing to be very thankful for that at our recent mission festival, not only supporters of both the great societies, but missionaries, in their employment, took large and cordial part. Our great mission-day was entirely independent of all societies. We had no deputations. The diocese of Salisbury, as a diocese, recognised with full accord the obligation of furthering Christian missions, and the collected alms (which exceeded £100), were, except so far as they were directed by the donors to any special purpose, made over in equal proportions to the two great Church of England societies.

In like manner the subject of parochial missions has been warmly taken up by an absolutely unanimous vote of the entire Synod.

Various other topics—such as organised lay help in parishes, parochial councils, women's work, free and open churches, offertorial collections in lieu of church-rates—have been agitated in our Synod. On some of these we have been unable to agree with that unanimity which, according to our principles, is necessary before the Synod can act as a Synod. They wait till we are more united about them; yet the very discussion tends to diffuse information, to remove difficulties, and to disperse prejudices, while it leaves individuals as free as ever to pursue their own views and plans. On others, the principles have been fully accepted, but the practical effects have not followed. It is something to have shown, as in the case of parochial councils, where the practical impediment lies—the parishes have not, so far, wished to have them.

I need not say much about religious education in the diocese; for, owing to what I cannot but consider as an unfortunate jealousy on the part of the Diocesan Board of Education, that subject has been to a great extent withheld from the direct action of the Synod. But indirectly the Synod has affected it greatly; for to the Synod it is due that we have ascertained the mind of the diocese to be unfriendly to the plan of a paid diocesan inspector, and therefore have elaborated a system of religious inspection which bids fair, so far as I can judge, to be highly successful as well as simple in its working.

I suppose that my clepsydra is nearly dry, and I need say but one word more. I consider the establishment of the Synod to have been already of great advantage to the Diocese of Salisbury. It has brought the diocese in a remarkable way together. It has enabled the diocese to speak with one voice, and act with one will. When the Synod speaks or acts, it is the diocese speaking or acting. The power and responsibility of the Bishop are not diminished in any degree by it. He can act alone as freely as if he had no such organisation, and he must of course often do so. But he has the opportunity of hearing what the chosen men of the diocese, and that in a large and sufficient number, think upon the various and important questions that emerge from time to time; and when he acts with their support, he acts with a great increase of weight and strength.

I think that the Synod has done much good already. If the ensuing

elections show that the diocese accepts it cordially, I look for greater and more decisive benefit from it in future. I do not think that we have in any great degree yet exhausted, perhaps hardly discovered, the uses that it may secure—uses of peace and concord—uses of practical advantage—within the limits that the law leaves open to voluntary and combined action, if it becomes a permanent institution in the diocese. How far it may suggest thoughts or prelude to methods which may be of use to the Church of England continuing to hold its present State position, or in case it should be deprived of it, I have my own opinions, but for the present I withhold them.

**THE VENERABLE ARCHDEACON BICKERSTETH, D.D., Prolocutor
of Canterbury.**

THERE are in the Province of Canterbury, including the Arch-diocese, twenty-one Dioceses. In thirteen of these, Synodical action has already been set on foot; it may be said to have assumed a permanent character in ten of them. It is probable that, in a year or two at most, similar action will take place in three more. We may safely predict that, in a few more years, Synodical action in some shape or other will have spread as a network over the whole Province.

It is interesting to note that the pioneers of this movement were two of the most eminent and sagacious prelates of our times. The late Bishop Wilberforce convened what might be called a Diocesan Synod of the Clergy of the Diocese of Oxford in November 1850, to protest against the Papal Aggression. In the following year, Bishop Phillpotts gathered together a representative Synod of the Diocese of Exeter, at which a Synodical Declaration was framed upon the doctrine of Baptismal Regeneration. The action of these Bishops, more especially that of the Bishop of Exeter, was much criticised at the time. Subsequent events, however, have shown that they were guided by a true ecclesiastical instinct. But neither of them repeated the experiment. We may venture to think that it would have been advantageous to the Church if they had pursued their success, and if these early examples had been followed more quickly. But better late than never. We have reason to congratulate ourselves that Synodical action, greatly valued both by Clergy and by Laity, is now generally recognised as an important, I may say, an essential part of our Church system.

To the Dioceses of **ELY** and **LICHFIELD** must be assigned the honour of heading the recent movement. Ely was a little in advance of Lichfield. In both Dioceses the proposal met at first with some opposition; but the Diocese of Ely was fortunate in having the wisdom, caution, and learning of Bishop Harold Browne to guide the proceedings; and he was assisted by active and able coadjutors. I may specially name Archdeacon Emery, to whom the Church is so much indebted for his valuable aid in organising these annual Congresses.

Having mentioned Ely and Lichfield, I will take the opportunity of stating first the form which Synodical action has assumed in those Dioceses respectively.

In the Diocese of Ely it commences with ruri-decanal action, which is

put in motion and stimulated by questions sent annually by the Bishop to the Rural Deans for discussion in their Chapters. The results of these discussions are carefully tabulated, and reported upon at the annual Diocesan Conference, which takes place subsequently.

The members composing this Conference consist of the Bishop and his Chaplains, the Dean and Chapter, the Archdeacons, the Honorary Canons, the Rural Deans, and the Proctors in Convocation. All these are members *ex officio*. Besides these, one Clergyman and two Laymen are nominated by each Rural Deanery. The whole number composing the Conference is about 150. The rules admit of the Clergy being summoned alone, whenever it is thought desirable. The system is now considered complete, and I am informed that it works with excellent effect. Amongst the subjects discussed at the Conference last year were—(1), Pastoral Visiting; (2), The duty of the Church in reference to the disputes between labour and capital; and (3), The present operation of the Dilapidations Act.

In Lichfield Diocese, the late Bishop Lonsdale had before his death been preparing the way for Synodical action by referring the subject to his Rural Deans for consideration in their Chapters. But he died before anything further was attempted.

Bishop Selwyn, who succeeded him, brought his extensive Colonial experience to bear upon the question; and the movement took fresh life. Instead of holding a general visitation in the first year of his episcopate, he invited the Clergy and Churchwardens to meet him in their several Deaneries; and so he passed from centre to centre throughout his vast Diocese, expounding everywhere the scheme of Synodical action which he had established and found to be successful in the antipodes. His next step was to hold Conferences in each of his Archdeaconries; and having thus prepared the way, he held his first Diocesan Conference in June 1868 at Lichfield. The primary object of this Conference was to frame rules for future action. Since that time Synodical action has been continuous in this Diocese. Most of those who at first opposed it, or held aloof from it, have now recognised its importance and usefulness; and although the conclusions arrived at have of course no legal validity, they have nevertheless great moral weight and influence. Amongst many useful objects which have been attained by means of these Lichfield Conferences, I may mention the meetings of the full Chapter of the Cathedral, which have issued in a complete revision of the Cathedral Statutes. This was the result of a motion by the Rev. F. S. Bolton, the honorary secretary of the Conference, who informs me that "good temper and candour" prevail at these meetings, and that "their general tone and character are excellent."

The composition of the representative body meeting at these Conferences is much the same as that of Ely, excepting that amongst the members *ex officio* are included the Principal of the Theological College, the Diocesan Inspectors, and the Patrons of Benefices, being communicants. The elected representatives, like those in the Ely Diocese, are chosen by the Deaneries, but the numbers from each Deanery vary according to the population of the Deanery. Deaneries with a population under 50,000 return three Clergymen and three Laymen, and so on in proportion, up to five of each Order, the largest number sent up by any one Deanery. The Conferences are held triennially, and at other times if the Bishop should see fit to convene them. But the intervals between them are bridged over by

annual Archidiaconal Conferences, which brace them together, and keep up a continuous Diocesan action. The voting, both in the central Diocesan Conferences and in those of the Archdeaconries, is by Orders,—the separate assent of the Bishop and of a majority of each Order being required before any resolution can pass.

There also exists in this Diocese a Diocesan Council, formed by the union of certain standing committees of the three Archdeaconries. Amongst the many subjects of importance which have been dealt with at these Conferences may be mentioned "Lay Agency" and "The Spiritual Destitution in the Black Country."

In the Archdiocese of CANTERBURY, Synodical action began with the Archdeaconries. Several years ago the late Mr Henry Hoare, to whom the Church of England owes a lasting debt of gratitude, turned his attention to the subject of Lay representation in the Church of England, and spared no time or labour in endeavouring to awaken the zeal of Churchmen, and to place this representation upon a sound ecclesiastical basis. He first impressed his views upon the Archdeaconry of Maidstone, with which he was connected; and the seed which he then sowed is now springing up and bearing fruit. The constitution of the representative body in the Archdiocese consists of certain *ex officio* members, and of elected delegates, Clerical and Lay,—the Archbishop nominating twenty Laymen as a counterpoise to the twenty Rural Deans, who with the Archdeacons are members *ex officio*.

In the Diocese of BANGOR, Synodical action grew out of the annual meetings, lasting for two days, which had been held for many years previously, in aid of the Diocesan Charities.

The present much respected Bishop, Dr Campbell, thinking that the occasions of these meetings might be turned to better account, resolved to devote one of the days to a Diocesan Conference of a perfectly open character. The Diocese of Bangor, though large in area, is small in population. The number of Benefices is only 130; the Clergy are under 200. It is, therefore, a good example of what might be done if some of our overgrown Dioceses were divided. It is here possible and practicable to invite all the Clergy to a Lay and Clerical Conference. The Lay representatives are chosen by the communicants of each parish, in the proportion of one to every 1000, and so on, up to six for every 9000 and upwards. The voting is by Orders. The Lay representatives are chosen from all ranks and classes; but the representatives from the lower ranks are less frequent in their attendance on account of the expense. There are difficulties in the way of Synodical action in this Diocese, arising partly from the inaccessibility of some of the mountain districts, and partly from the bilingual condition of the population. The Bishop informs me that at his last Diocesan Conference there were amongst the Lay representatives twenty who did not understand Welsh, and twenty who could not speak English. But notwithstanding these difficulties of language and country, the indirect influence of the Conferences upon the progress of the National Church has been considerable. Amongst the subjects handled may be mentioned "Lay Co-operation," "Religious Education," "Mission Services," and the "Temperance Movement." I may add, that the Conferences have led to the establishment of a paid Diocesan Inspector, the Laity undertaking to collect the funds. This, which is a proof of the zeal of the Welsh Laity

for our Church, is an example well worthy of general imitation in England.

In the Diocese of BATH and WELLS, the Bishop began by summoning the great Chapter of his Diocese, about 50 Prebendaries, to assist him in forming a Constitution for Diocesan Conferences. This was done in 1870, and it was resolved to have sectional Conferences at the three centres of Wells, Bath, and Taunton. But it was arranged that every third year there should be a general Diocesan Conference at one centre; and then, of necessity, the principle of representation is adopted. It is probable that this is the form which Synodical action will ultimately take in this Diocese. Meanwhile the sectional gatherings have done good service in preparing the Diocese for central action.

The Constitution resolved upon for the triennial Conferences is as follows :—

Of the Clergy :—The Dean, the Archdeacons, the Chancellor, the Proctors in Convocation, and the Rural Deans, together with three Clergymen for each Rural Deanery, elected by the members of the Chapter, each member voting for two candidates only ;—

Of the Laity :—The High Sheriff, the Lord-Lieutenant, all Peers, all M.P.s, the Chairman of Quarter-Sessions, together with five Laymen from each Rural Deanery, two being Churchwardens. The Laymen are elected at a Ruri-Decanal Conference. The voting is to be by Orders, whenever desired by the Bishop, or by ten members.

The Bishop informs me that the Conferences have been very well attended. At the last central collective Conference, out of the total number cited, namely, 234, exactly two-thirds, 156, were present.

In GLOUCESTER and BRISTOL, the Synodical action, like that of Bath and Wells, is sectional. The Conferences are triennial, held at three centres, namely, Gloucester, Bristol, and Cirencester. This arrangement arises out of the non-homogeneous conformation of the Diocese. The meetings are largely attended. They are composed of the Clergy, the Churchwardens, and two Lay members for each parish of 1000 and under, increasing by two for each 1000, up to six, the largest number allowed for any single parish. In some Deaneries, the numbers are elected at a Ruri-Decanal Conference; in others, by the Parishes. Bishop Ellicott informs me that these Conferences work "simply and effectively," and "exercise a considerable influence upon the general tone of his Diocese."

In the Diocese of EXETER, Synodical action began with Ruri-Decanal Conferences in the Ember Weeks, suggesting subjects for discussion at some of the Archidiaconal Visitations.

The present Bishop, Dr Temple, called a special Conference of Archdeacons (4) and Rural Deans (32) in 1870, to consider certain questions proposed by him. The Rural Deans in this Diocese being elected by the Clergy, this Conference had something of a representative character. In 1871 a similar Conference was held, at which the constitution of a representative body, Clerical and Lay, was agreed upon. Some slight changes were made in this body in 1872; and it is now composed as follows :—The Official members are ;—Of the Clergy,—the Dean, the Chancellor, the Archdeacons, the Canons, Residentiary and Non-residentiary, the Proctors in Convocation, the Rural Deans ;—

Of the Laity,—the Lord-Lieutenants, the High Sheriffs, the Chairmen

of Quarter-Sessions, and all Peers and M.P.s resident in the Diocese, if communicants of the Church of England.

The elected members are chosen as follows :—

Of the Clergy :—one Clergyman in Priest's Orders elected for the year by all the Licensed Clergy in each Deanery. If the Deanery consist of 20 Parishes or more, then two representatives are chosen. If the Deanery consist of 30 Parishes and upwards, then two more are chosen.

Of the Laity :—the elected Lay members must be communicants of the Church of England. They are chosen for the year by the Churchwardens of each Deanery. Two are elected for each Deanery. But if the Deanery contains 20 Parishes or more, then 3 are chosen ; and two more if the Deanery includes 30 Parishes and upwards.

The Rev. F. Hockin, to whom I am indebted for these details, informs me that the proceedings hitherto "have been very harmonious."

There are 758 Parishes in this Diocese. This, together with the enormous area of the Diocese, and the want of railway communication in some parts, must offer serious obstacles at present to anything like centralised action.

In LINCOLN Diocese, the learned and excellent Bishop commenced Synodical action by summoning a Synod of his Clergy—a Diocesan Synod, properly so called. Out of this Synod, convened according to primitive ecclesiastical precedents, a Constitution was evolved for Clerical and Lay Conferences. These Conferences are attended by an equal number of Clergy and Laity. They have already yielded good fruit. At the Conference in October 1872, Committees were appointed, which have drawn up valuable Reports on Endowed Schools, and Church Patronage, and other subjects of present interest.

In the Diocese of NORWICH, the Synodical action is sectional. Diocesan Conferences have been held in 1870 and 1872 at several different centres. The Conferences are attended by all the Clergy and Churchwardens of a given district, and by one elected Lay representative from each parish. The High Sheriffs, the Lord-Lieutenants, and the Mayors, are all members *ex officio*. Votes are taken, but not by Orders. I am informed that here, too, the results have been satisfactory, and more especially that education has been much stimulated. The effect upon the Laity has been good, as showing them practically their right to co-operate with the Clergy for the welfare of the Church.

In the Diocese of OXFORD, the Bishop has followed the example of Lincoln in first convening his Diocesan Synod. In accordance with the primitive usage of these Synods, Bishop Mackarness commenced by promulgating some of the Acts of the Provincial Synod, such as (1), the Declaration with regard to the Vatican Council ; (2) the acceptance of the New Lectionary ; and (3), the relaxation of the Act of Uniformity. These Acts of the higher Synod having been accepted with much heartiness, the question of the constitution of a representative body for Clerical and Lay Conferences was proposed to the Synod ; and after free and full discussion it was resolved that the representative body should consist of the Dean and Canons, both Residentiary and Honorary, the Archdeacons, the Proctors in Convocation, and the Rural Deans, together with fifty elected Clergy for each Archdeaconry, each licensed Clergyman of the Archdeaconry being entitled to twenty-five votes, which he might

either distribute in favour of twenty-five Clergy of the Archdeaconry, or accumulate upon one or more at will. It was left to the Bishop to take his own methods for obtaining Lay representation, provided only that the number of the Laity should be the same as that of the Clergy, and that they should be communicants.

It was, however, subsequently proposed by the Bishop, and accepted by the Clergy, that the Lay representatives should be to those of the Clergy in the proportion of three to two. The representative body of the Laity of the Diocese of Oxford, as then constituted, consisted of the High Sheriffs, the Lord-Lieutenants, the Chairmen of Quarter-Sessions, the Chancellor of the Diocese, and 290 elected members.

These elected members are chosen by a representative body of Laymen in each Deanery, elected by two for each Parish in the Deanery: this body then meets under the presidency of the Rural Dean, and elects a certain number of lay representatives in proportion to the size of the Deanery.

I must add, that at the Conference held in Oxford last week this Constitution was in some respects altered; and it has now assumed the following form:—

The members *ex officio* will for the future be limited to the Dean, the Archdeacons, and the Proctors in Convocation, of the Clergy; and of the Laity, to the Lord-Lieutenants, the High Sheriffs, and the Chancellor of the Diocese. The number of elected members will be 300 Laymen and 200 Clergymen, the Clergymen being in the proportion of 70 for the Archdeaconry of Oxford, and 65 each for the Archdeaconries of Buckingham and Berkshire respectively. The results of the Conferences have hitherto been most satisfactory.

In the Diocese of PETERBOROUGH, the representative body includes the usual Official members, and a certain number of Clergy and Laity, elected by the Deaneries in proportion to their size. Amongst the subjects recently handled may be mentioned the "Extension of the Diaconate," the "Diocesan Finance Association," the "Temperance Question," and "Diocesan Fees." It may be added, that both at this Conference, and at the Ely and Lincoln Conferences, the "Public Worship Regulation Act" received some share of attention; and in the Canterbury Conference the Archbishop explained at length the principles of the measure to the assembled delegates.

In the Diocese of ROCHESTER, in addition to the usual Official members, who, together with the elected members, are understood to be communicants of the Church of England, there is a provision for representative members, both Clerical and Lay, elected for the Deaneries according to the population. Deaneries with a population under 20,000 elect one Clergyman and one Layman; under 50,000, two Clergymen and two Laymen; and so on, up to five Clergymen and five Laymen, the largest number returned for any one Deanery. The voting is by Orders. Committees have been appointed, and the proceedings have been most successful.

The only remaining Diocese at present possessing Synodical action is that of SALISBURY, in which, as you will have seen by what has been said, the representation is much the same as that of Oxford. For the future, however, instead of each Parish choosing two Lay electors, they will

be chosen with some regard to the population of the Parish. Parishes with populations under 200 will choose one only, and Parishes above 2000 will choose four. But the result, as to the total number of Lay representatives, will be very much the same as hitherto.

Now, I will venture to supplement what the Bishop and Earl Nelson have said, by adding what they could not so well have said, that the action of the Salisbury Conference shows remarkable vigour, activity, and unity; and that there is scarcely a subject of interest to the Church which has not been handled, and handled well.

My object in this paper has been to give a conspectus of the present state of Synodical action within the Province of CANTERBURY. I do not know whether I was expected to extend my view to the Northern Province. But I believe that, beyond what has been done in the Dioceses of CARLISLE and CHESTER, there has hitherto been no systematic Synodical action in the Dioceses north of the Humber. The Archbishop of York has held Conferences in some of the large towns of his Archdiocese, and the Bishop of Ripon made use of his triennial visitations in 1870 and 1873 for the holding of a similar series of Conferences, which were largely attended by both Clergy and Laity. At these Conferences papers were read, and discussions followed. If I add that it is the custom in some parts of the Province for the Laity to be invited occasionally to the Ruri-Decanal Chapters, I believe I have stated all that has been done hitherto in the York Province towards Synodical action.*

Returning for a moment to that which is specially my Province, I may remind you that even in Canterbury Synodical action must be considered as still in its infancy. It is as yet too early to gauge its results, or to measure the influence which it may be expected to gain. Nevertheless, I think I see the evidences already of its wholesome effects. It is something that the Diocesan Synod, pure and simple, has met in two of our Dioceses. It is something that in at least thirteen of our Dioceses the Clergy and Laity have met together and discussed, with ability, earnestness, and charity, the various questions which affect the Church. It is a practical evidence—better than a thousand arguments on paper—that the Clergy and the Laity make up one Body in Christ, and that the interests of one Order are the interests of both. But Synodical action does more than this. It cannot fail to strengthen greatly the hands of the Bishops, when they feel themselves supported by the living body of the Presbyters, and by the concurrent voices of the faithful Laity. The Reports of these Conferences must have a great moral influence upon the Convocations and upon Parliament; and, with that wholesome safeguard which I am glad to see has been adopted in most of the Diocesan Constitutions—I mean that of voting by Orders, when demanded, with the veto of the Bishop upon all resolutions, so that he shall always remain the head and chief of his Diocese, and not be liable to be degraded to the position of a mere chairman—I venture to anticipate for them an extensive and increasing influence.

That we need such an influence, the present condition of our Church must convince us. Not that I think that our wounds are any way dangerous, unless we poison them with our remedies. The hurt is one which

* Since this paper was read the Bishop of Manchester has given notice of his intention to convene a Diocesan Synod.

requires mild as well as skilful treatment. It has always seemed strange to me, that while our Civil State is year by year undergoing reform, our Ecclesiastical Polity has stood still, remaining unaltered as to its principal features for more than 200 years. It is to this fact, as well as to the uncertainty with regard to the interpretation of some of our Rubrics, that I attribute much of the unauthorised ceremonial which has disturbed us of late, and those imitations of Foreign Churches introduced according to the fancy of individuals, and alien from the spirit of our own Reformed Church, which, although confederate with other Churches in Christendom, has hitherto preserved its own insular independence, and its own national characteristics. Diocesan Synods and Diocesan Conferences will much avail, with God's blessing, to continue to our Church these distinctive attributes—to anticipate crude or hasty legislation—to maintain our rich inheritance of Catholic truth, and at the same time to adapt our Ceremonial Law to the requirements of an æsthetic age, and so to deepen and strengthen the influence of the National Church in the heart of this great Empire.

ADDRESSES.

The VENERABLE ARCHDEACON CHAPMAN.

I PRESUME that I have been requested to speak on this subject on account of my connection with the Diocese of Ely, to which allusion has already been made as the foremost to inaugurate the revival of Diocesan Synods or Conferences. The Prolocutor of the Lower House of Convocation of Canterbury has, however, already furnished you with particulars concerning the organisation of that Diocese, I will therefore not pause to go over the same ground. Ely has benefited the Church by her early experience, and we may trust that she will not fail in her turn to make use of the knowledge she has acquired. It would indeed be a sad misfortune if it were deemed necessary that in this or similar undertakings they should ever remain on the same line and in the same form on which they were first laid down. We must surely learn by experience and improve by added knowledge. I trust therefore that I shall not be considered disloyal to my own diocese, if I venture to offer some criticisms in a kind and even loving spirit on the work and organisation of our own Diocesan Council. First, I regret that we never yet had a meeting of a Synod pure—I mean of the clergy without the laity. I have been ever an advocate for the association of the laity with the clergy in discussion on religious questions. I have stood in committees of Convocation in a minority of one in my efforts to bring laymen into that body; but still I think there are times at which, and questions on which, the clergy should be enabled to discuss and vote alone, under the presidency of the Bishop. This want, I trust, we may soon see supplied to our diocese. Secondly, I would refer to the small amount of interest which is felt in our Diocesan Conference outside the individuals who are themselves summoned to attend. It is most unsatisfactory to discover a profound ignorance of the working of the Conference amongst those who do not take part in its discussion, and the fact has led me to form the opinion that there will never be any deep interest felt amongst the clergy of the diocese in these Conferences, until all, or at least all incumbents who are of a certain number of years standing in the diocese, have the right to attend. This at once, you will perceive, lands us on the vexed and difficult subject of the division of our existing dioceses, and I have no hesitation in saying, that here, as in a thousand other schemes for Church work, we are let and hindered by the enormous extent of our

monstrously outgrown dioceses. But if, at some future time, they should be so lessened that all the clergy, or the greater part, could be brought together in Diocesan Conference, the movement would gain immensely in vitality and force. Thirdly, I must call attention to the fact that in our own Diocese of Ely the usefulness of the Conference has been much destroyed by an unwillingness to regard it as the great working Parliament of the diocese. Hitherto we have discussed many subjects of great interest to the Church, the Synod has taken to itself no special office of usefulness, and provided for its members no continuity of work. What I desire to see is that the Conference should become, if I may be allowed the expression—the great Parliament of the Diocese, at which the Bishop should confer with his clergy and laity concerning the internal needs of all the parishes of the diocese. We cannot but have noticed, throughout the country, a great unevenness and inequality not only in the spiritual condition, but in the material advantages of different parishes. Here, for instance, on the one hand, is a parish, which is, humanly speaking, perfect—the endowments all good, the means of the clergyman large, every organisation which can be desired at work for the good of the people—and here, next to it, is another which has no fitting income, whose clergyman is borne down by want of means, and by absence of support, perhaps by illness or old age, and the whole parish is in a condition of sleepiness or death. What can the bishop, who is aware of this, do? Such sights often fill him with bitterest sorrow, but how can he remove the blots which he deplores? He has no organisation at his command, no resources, no discipline-law on which he can rely, supposing the faults should be traceable to the neglect or bad conduct of the clergyman. Of what inestimable advantage then to him would be the assistance of a Diocesan Council, which stood pledged to him, as their first and chiefest duty, to do away with all these inequalities, to destroy these blots, and to raise every parish to a high level, both of spiritual and material efficiency? If he could only bring before such a council the wants and troubles of his diocese, and demand from them, with confidence, the necessary organisation and necessary assistance for reforming things which were wrong, how would his heart and his hands be strengthened? In this Diocesan Council also I anticipate there would be formed a strong public opinion by which, as it circled through the diocese, much good would be effected where it would be most needed. I know, indeed, that many will be prepared to reply that such action will bring a spirit of inquisition and interference into our parishes. I feel, indeed, that it is most needful that we should preserve the independence of our clergy. But I would ask, is this a time, in the History of the Church of England, when the satisfaction of individuals is to be weighed against the good of the numerous souls who form our separate parishes? We have long ago freed ourselves from the idea that kings have a divine right to rule badly, and I trust we shall never admit the principle that a clergyman may continue to govern his parish while he neglects, as he will, the deepest interests of those souls who are committed to his care. I trust, therefore, that our Diocesan Council may turn itself more to this inner work of the diocese. I am far indeed from denying that it should neglect the consideration of those many larger questions of Church interest which are continually coming before us. I trust, for instance, that every Diocesan Synod will have an opportunity given it in the coming spring, of considering the proposed revisions of the Rubrics of the Prayer Book before they are finally settled; but I desire that our Conference may, before all things, concern themselves with the internal interests of the diocese in which they are held. Further, if time sufficed me, I would point to a collateral result of the Diocesan Council working in the manner which I have suggested, offering us a twofold advantage to the Church. 1st, It would have the effect, I trust, of stirring the clergy out of their isolation. It is a serious loss to the Church when sympathy is limited to the narrow boundaries of the parish, and too often it is impossible to draw the clergy of our country parishes out of the cares of their own particular work to take interest in the larger affairs of the Church, and I trust my reverend brethren will bear with me when I pray them to remember that their unwillingness to attend the meetings which are

held outside of their own parishes for the rural deanery and archdeaconry weakens the action of the whole Church; and if I express a hope that the result of larger and more interesting gatherings in a Diocesan Conference may draw them in the future out of their isolation into more hearty co-operation for the Church's good. Again, I would suggest that in the Diocesan Council we may find a better engine for asserting and propagating opinions than those which now exist. Most of the institutions and societies which now claim our support tend rather to join us into small and narrowing companies and divisions than to draw us into a true unity. They divide and break us up into parties, not bring us into union. And so, too, that common—now too common—mode of expressing opinions through documents and manifestoes supported by signatures, nourishes a party spirit and divides the Church into fragments, whereas a large Diocesan Conference offers to all a fitting and ecclesiastical mode through which they may record their opinions. In the face of the Church in diocese, and in the presence of the Bishop, each one may express his own feelings, and yet the unity of the Church may be preserved. Thus, from many aspects, the enlargement of the Diocesan Synod, and their application to a character of work which interests through its usefulness, may greatly tend towards that which is so needful for us in these days, which will most surely secure for us the blessing of our Head, and the union of the Church in all its members.

REV. E. N. DUMBLETON, B.A.

I THINK that the question of results ought to be tenderly dealt with. I do not think that it is reasonable for us to suppose that any great work of God will spring up and be perfected in the course of eight or nine years. I do not hesitate to pronounce my own belief in the fact that the restoration of Diocesan Conferences and of the action of Convocation to this Church has been a work of God, but, like all other great works, it must be gradually moulded into form and fashion, and it must take many years to develop itself into due proportions. Under these conditions, I would put to you the question, What has been the results of our Diocesan Conferences? I will not, if you please, use the word "synods." The Diocesan Conference had the same origin with the revival of Convocation. It was felt that there was a necessity for the Church to utter its own voice, and rally together its own friends; for it was perfectly plain now that, if the members of our Legislature are no longer of necessity members of our Church, the alliance between the two may be abused, and that the weaker member may be imposed upon by its stronger colleague. This was the origin, I think, of the revival of Conferences in our dioceses. At any rate, it was the origin of the effort to create a Diocesan Conference and a diocesan responsibility. But this feeling, though it was at the basis of the whole movement, appears to me to have expanded itself into a far wider area. In process of time, we have found one diocese after another developing its own Diocesan Conference, sometimes with the view of debating vexed questions of legislation; sometimes, it was said, that our chief rulers wished to test the general relations of clergy and laity in their dioceses. Further on, we have them grasping virtually within their hands all kinds of parochial activity, and trying to take charge of all forms of voluntary action; to direct and regulate all those works of piety and charity which are, of course, the evidences of Christian life amongst us all, and by which ultimately the principle of a Church or a diocese must be tested. With these objects, gradually Diocesan Conferences have embarked themselves, and they have done as much work as they could have done in the short space of their existence. They have brought almost every practical subject into the arena, not of controversy, but of quiet, calm, and, generally speaking, religious discussion. They have gone beyond this. Not only has every grievance, every abuse, every possibility of remedy been fairly debated and obtained a

patient hearing, but a further step in their action has been the formation of committees, and we have arrived at something like the outline of departmental responsibility in our dioceses—a mode of government which, I think, must be the only mode of government in dioceses, large or small, and would be equally needed in the dioceses as they now stand, or divided, as, I think, they ought to be, between three Bishops. To sum up, I say this much of Diocesan Conferences—there has been provided an arena in which every subject may be honestly stated, and every possible remedy suggested. They have, commonly speaking, represented great gatherings of the religious portions certainly of the lay community as well as the clergy. They have prefaced their meetings by attendance at the blessed sacrament, and, fortified by that great bond of religious life, they have set to work earnestly and faithfully. Thus, we may say, there has been created a network of organisation spread from one part of the diocese to another, which has embraced the sympathies, the goodwill, the piety, the energy, and the zeal, and gathered up all that the diocese could produce and show. Thus far, then, undoubtedly, we should all acknowledge that the effect has been something, although, we might say, by an inversion of language, that the very effort to do this has been, to some extent, a great work itself. Whispers of discontent have been heard. It has been said that the Diocesan Conferences have done but little, and that they have talked a great deal. I will notice two weak points, which, I suppose, must ever meet Diocesan Conferences, and to which, I think, we must direct all our energies to make an amendment. The one is the want of a high spiritual tone amongst us, and the other is the total want of discipline. As to our spiritual tone, What has a Diocesan Conference to do? It must live and thrive upon action. It is not a debating society. Therefore one might pretty well gauge what a Diocesan Conference would do by its various committees and various schemes thrown out from it, by saying, first of all, How much life is there in the body? Here we come into the region of self-denial and unrewarded toil. Whence do these great qualities flow? They do not spring up indigenous in the human soul. They must be worked by the Spirit of God, but commonly the voice of God is announced by the ministry and from the pulpit. It must be in the parish that the schemes of organisation for good will be formed, out of which will be furnished the materials which will constitute an effective diocesan assemblage. Here I cannot help asking the question, Why have not meetings of the clergy been developed side by side with these great meetings in Diocesan Conferences? Why have we not gathered together in counsel and sought the help of our Bishop to help and lead us? Why have we not set ourselves to master the great principles of religious work, of high-minded responsibility? Why have we not inculcated self-sacrifice and self-denial more than we have? We shall never have a Diocesan Conference to do what it should, until we, of the clergy, gather together to kindle the sacred fire in our own bosom, and then hand on the torch to our lay brethren. Then the want of discipline stands terribly in the way of anything like due result from our Diocesan Conference. The Lord Bishop of Salisbury has alluded to the fact that about sixty or seventy parishes declined to make any returns when he proposed to have his scheme of a Diocesan Conference. I know of a diocese in which a great stir was made with regard to religious education, and in part of which, composed of two hundred and thirty parishes, seventy-seven, after repeated invitations to make a return, declined to take any notice of it. This was after the committees had shaped the thing, and after the Bishop of the diocese had given his authority to the action of those committees. Now, I say, so long as this parochial disintegration lasts, so long as this sort of independence exists, so long as this want of rule continues, the action in the way of results in our Diocesan Conferences must be weak indeed. God grant all those points of weakness may be recovered! Legislation, it is said, will not do it. I want no legislation. There is a legislation of another kind which is not concerned with Acts of Parliament; a legislation based upon that honourable discipline beneath which a noble-minded man can place himself, the legislation founded upon love, obedience, and confidence. It is that which our spiritual fathers will one day find the means of developing within us,

and, when they do, we shall have a Church strong, because it rests upon the principle of the Church primitive, and because the work which it does flows from heart and soul, from faith and living energy. The way, then, which I would propose to develop this kind of superior discipline is this—why should not Diocesan Conferences set themselves at each one of their meetings to remedy, if possible, some great practical evil, or to put forth some great practical thought—lay assistance, religious education, mission services, efforts in cases of spiritual destitution, and suchlike? Why should not the recommendations of the committees, which form a kind of departmental section, go forth armed with the authority of the Bishop, who might take up so much of their recommendations as he thought fit, embodying them in a pastoral letter, and requiring it not only to be read, but that there should be results returned within one or two years of those recommendations? It might be we should hear a great deal about inquisition, and suchlike. It may be so, but we should hear less of sloth and indolence. It may be we shall hear our Bishops are becoming rulers. God grant they may soon become so; but if the Church, in its diocese, is to be a family, if its members are to realise a living union; if our Bishop is to be a shepherd over us, we must have a deepening of spiritual life among us; the lightening up of energy which must spring first of all among the clergy themselves; and further, there must be a voluntary acquiescence in a discipline, which means work, labour, self-denial, and where need is, obedience.

MR GEORGE SKEY.

I COULD almost have wished that I had left this room with the last words of the previous speaker ringing in my ears. I think they were words of truth and soberness, and words that demand our most earnest consideration. I come from the Diocese of Lichfield, and, therefore, what I say will have special reference to that diocese. The Archdeacon of Bucks has referred incidentally to the organisation within the diocese; but the duty which has been laid upon me by the committee is to give a brief history of that organisation, and to offer a few observations in reference to the results of it. When our present highly-gifted and most energetic Bishop succeeded the revered Bishop Lonsdale, who so worthily ruled the Diocese of Lichfield for twenty-four years, moved by his experience in New Zealand, and stimulated by recent utterances of his predecessor, he lost no time in taking some action in order to promote a scheme of diocesan organisation with a view to an establishment of a Diocesan Synod. His Lordship was enthroned on the 9th of January 1868, and within three months of that day he attended meetings in forty-two out of the forty-eight rural deaneries of his extensive diocese. Those meetings were attended not only by the clergy in the several rural deaneries, but the laity also were invited, and from the Bishop's own mouth they heard the weighty reasons which prompted his action. The subject was a new one. Good men were not entirely agreed upon it. Many of them with no unfriendly feeling hesitated to give their acquiescence at once. Some thought it was desirable to take more time for consideration—others that a definite scheme should first be prepared; but, I am happy to say that these objections, not so great in the first instance as might have been gathered from the remarks of the Archdeacon of Bucks; but whether great or small, I am happy to say that these objections gradually diminished, and, I believe I may add, they have now altogether disappeared. I think the organisation of our Diocese of Lichfield, for its fulness, its completeness, and its adaptability to the required purposes, will compare favourably with any other diocese. It begins in the individual parish, it moves on to the rural deanery; it rises into the archdeaconry, and it culminates in the diocese. The term "synod," which was at first proposed, was exchanged at the first meeting by the vote of the clergy and the laity with the assent

of the Bishop, for the term "Conference;" and the reason alleged for this change was principally this—that the Conference does not assume legislative or judicial functions, which could scarcely be said of a synod. It confines itself to such matters of practical importance as are not provided for by law or otherwise, such as fall within the province of a body associated together by voluntary compact for religious and educational purposes. I say this organisation commences in the parish. Two lay representatives being communicants are elected by the Churchmen of each parish to represent the parish in the Ruridecanal Conference, and in the Conference of the Archdeaconry. These lay representatives are elected annually, and such election is recommended to be made either in Easter, or the week following.

The Ruridecanal Conference.

The Ruridecanal Conference consists of all the licensed clergy in the rural deanery, the *ex officio* members of the Archdeaconal Conference, resident within the rural deanery, with two lay representatives from each parish. The meetings of the Conference are convened by the rural dean whenever it may seem to him necessary—but once in each year at the least—or by request of any three members of the Conference, or by desire of the Bishop or archdeacon. The order of business at these meetings, unless otherwise arranged, shall be to consider—1. Church Extension—at home and abroad. 2. Education. 3. Other matters: These affecting the rural deanery, the archdeaconry, and the diocese to take precedence. Each rural deanery to elect three clerical and three lay members to represent the deanery in the Diocesan Conference. Where the population of the deanery exceeds fifty thousand, and is under one hundred thousand, four of each order; above one hundred thousand, five of each order. The Ruridecanal Conference has also the responsibility laid upon it of electing, from the clerical and lay representatives thus chosen, one clergyman and one layman, as members of a Standing Committee or Archidiaconal Council. In reference to this matter our Bishop says, "The election of the Standing Committees in the archdeaconries has supplied me with three most valuable councils of advice. I now know to whom to apply in all cases of difficulty in which the discretion is left to the Bishop. I wish to be understood to exercise that discretion with the advice of known and recognised counsellors. The only true idea of the Episcopate is, I think, the same as that of a constitutional monarchy." The Standing Committee or Council thus elected for each of the three archdeaconries, when combined, forms a Diocesan Council. The Bishop says, "As the Diocesan Conference will meet, as a rule, once in three years, I think that it will be desirable to provide an executive body to act for the Diocese when the Conference is not in session. The united Standing Committees would form a very convenient Diocesan Council—composed of ninety-six elected and seven official members—in all, 103, which might be convened by the Bishop as need should require."

The Archidiaconal Conference.

Now I pass on to the Archidiaconal Conference which is held every year, and is composed of the Bishop, the Archdeacon, a large number of *ex officio* members, and all the elected members from the rural deaneries. The Conference is to be convened annually by the Archdeacon except in the years when the Diocesan Conference is held. Special meetings may be convened at other times by the Bishop at his pleasure. The voting is, in all cases, by orders,—the separate assent of a majority of the clergy, a majority of the laity, and finally of the Bishop, being necessary for every resolution of the Conference.

The Diocesan Conference.

The Diocesan Conference consists of the Bishop, the Dean, the Suffragan or assistant Bishops, the Chancellor, the Archdeacons, and all the elected members, together with a large number of *ex officio* members. Such is a brief history of our Diocesan organisation in the See of Lichfield. I have only a few moments in which to

state my experience of the working of these Conferences, with which I have had the privilege of being connected from the time of their formation. First, in the way of objection. The first objection I see is in the number of *ex officio* members. In the Diocesan Conference they form no less a proportion than 153 to 458. They consist of Peers, Canons, Prebendaries, Patrons of Livings, Members of both Houses of Parliament, Diocesan Inspectors of Schools, &c., &c. Some considerable abridgment is necessary here—the elected representatives must not be overruled by so large a body of *ex officio* members. Next, there must be either a serious diminution in the number of subjects to be discussed, or a serious increase of time for discussing them. But the objections (and these may be remedied) are far outweighed by the advantages. First, the free interchange of opinion rounds off the sharp angles of men's differences, and we learn to know the true proportion and limit of these differences. It is a great point gained when we know how far we go together, and where we differ. My experience is, that subjects which could not be touched five or six years ago, lest they should call forth feelings of animosity or anger, can be freely discussed now. At our last Diocesan Conference the clergy and laity voted different ways, and we were none the worse for it. As a means of bringing Church matters before the diocese these Conferences are of great advantage, and in the event of Disestablishment (which, God forbid) such organisation would prove of immense importance. Such Conferences, too, if rightly directed, will do very much to frustrate the unholy designs of those open or secret foes of our Church who are plotting her destruction. Had our Sister Church in Ireland possessed a few years' experience of such Diocesan organisation, she would have been much better prepared for the strain which came so suddenly upon her energies and her efforts. Just think what these Conferences may do. I cannot help thinking that they may be made of a very great deal more importance than we think of at present. A house divided against itself cannot but fall. That our Church offers a spectacle of this mournful character is too true. (I was struck by the remarks of the Bishop of Salisbury, in his very valuable sermon yesterday, about men's passions, and so forth.) What is our duty under such circumstances? Is it to dress up and nurse our particular grievances, real or fancied, to look at those who differ from us through an inverted telescope? or, like honest men wanting not a defence or apology for our particular views, but simply wanting to know the mind and will of God, is it not our duty to draw together for mutual help and counsel? Yes, let us draw nearer to each other, and nearer to God. Let us look into each other's faces, kneel together in earnest, hearty prayer; then, rising from our knees with the Master present, with the Holy Spirit to guide, to temper, and to teach, let us open our hearts one to another, and see where our differences lie. Many of them, I believe, will disappear under the softening warming influence of loving counsel and wisdom; and as to those which remain, what shall we do with them? Let us narrow them to their real true proportions. Let us strip from them everything which does not touch principle; and then "to the law and to the testimony." "What saith the Scripture?" Oh, my friends, is there not too much of the personal pronoun amongst us—too much of the I! The shallow streams which, running separately, are as noisy as shallow, when united form the deep, silently-flowing river. Oh, then, draw together. The errors of the few may be overcome by the counsels of the many. Draw together closer, and still closer; the arch-enemy of our souls and of the truth seeks to divide that he may conquer. Let us not be ignorant of his devices, but with one heart and mind, in a spirit of Christian love and humility, let us draw together for counsel and comfort, and thus make our Diocesan Conferences a bond of unity, and a blessing to our Church.

DISCUSSION.

THE RIGHT REV. the BISHOP OF EDINBURGH.

For the last seventeen or eighteen years of my life I have had a good deal to do with Diocesan Synods, but my experience has been in a totally different sphere from that of the great established Church of England. In South Africa I had to initiate Synodical action in my diocese of Graham's Town, but I had happily the example before me of the action of my great Metropolitan, the late Bishop of Capetown. The constitution of the Synod was in my diocese much the same as in Capetown. It was formed of all the instituted or licensed clergy without exception; and it would be well if the dioceses of England were of such a size that this principle could be adopted in every English diocese. I confess I do not believe in a representation of the clergy in a Diocesan Synod. Then as regards the laity, every parish in the diocese sent a representative, the cathedral church sending two. I have also had for the last two or three years experience in the Church in Scotland. The laws and organic constitution of the Episcopal Church in Scotland have been evolved in troublous times and under great difficulties. Our Diocesan Synod there consists by our canons of clergy alone, the clergy being the incumbents and those who have been for three years continuously employed in the diocese either in a mission or as curates. According to our canons, however, the laity have the right to attend and speak in these Synods, except the Bishop should consider it necessary to consult with his clergy alone. Whilst my experience has deeply convinced me of the necessity, for the vigorous action of the Church, of the co-operation of the laity in Synodical action, yet I entirely agree in the remark that fell from a former speaker that it is extremely desirable that the Bishop should also have the right of meeting his clergy alone in Synod, that he should have the power of consulting together with his clergy synodically on those things which peculiarly belong to their common work. In saying this, I do not modify in the least degree the opinions I have held and expressed for many years as to the impossibility of a Church having really vigorous organic life without the co-operation of the laity in Synodical action. I will explain how I have secured such co-operation in my Scotch diocese. I found that although the laity, that is to say all the communicants, had a right to be present and to speak on any subject before the Synod, yet practically they never came, for two reasons; first, because that which is every man's business is nobody's, and then because not speaking under any responsibility, their expression of opinion carried no weight beyond that of the individual speaker. I therefore adopted the following method, which I have found for the last two years to succeed beyond my expectations. I have, without of course interfering with the canonical right of any communicant to be present and to speak, invited every congregation in the diocese to send, in the case of an incumbency, two synodsmen, of a mission one, who might be present at the Synod, and who would not only have the right of speaking there, but also would represent the feelings and interests of their constituents; and in all questions, directly or indirectly touching the interests of the laity, I have promised to take the opinion of this representative lay body, expressed by their votes, before giving my sanction to a resolution. I have found the plan answer remarkably well, and it has entirely removed the difficulties that existed before as to the attendance of the laity of the diocese. Both the electors and the elected are communicants. I know there is a difficulty in determining legally who are communicants. I believe in England it is considered, by lawyers at least, practically impossible to determine this; but I believe that the assertion of the principle is right. The principle may be asserted, however difficult it may be to apply it when law interposes its distinctions. As regards the other results of my experience; first of all, I entirely agree with the Bishop of Salisbury's remark as to the importance of free and open discussion. A Bishop's personal influence ought to be sufficient to prevent a

debate that is likely to be at all injurious, but it is of the utmost importance, when any question is agitating the minds of either the clergy or the laity, that it should be freely brought forward and freely discussed. Then, as regards the power it gives to the Bishop, I am sure it increases the Bishop's power immensely, having the laity together with the clergy in his Synod, that is to say, his power for good. It turns that which might be an arbitrary and capricious power into a legitimate power, a power for the truth and not a power for evil. It strengthens that which is the true authority of the Bishop. I do not mean the authority of law; for I am certain that if a Bishop endeavours to rule his diocese by the hard and fast rule of law he will do much more harm than good. I do honestly and from my heart believe that one of the greatest dangers to the Church of Christ in all ages has been trying to govern it by law of any kind, whatever it may be called; and until Bishops have dioceses of such an extent that they are able to meet their people face to face, deal with their consciences, and exercise a moral power, and really be the persons of the Church, guiding and informing the conscience of the Church, and representing, so to speak, the common will of the Church, the real value of Episcopacy will never be known. Another most valuable result of the presence of the laity in Synodical action is that they themselves become thereby educated in Church questions as they cannot otherwise be.

PROFESSOR MONTAGU BURROWS.

MUCH that I meant to have said has already been dwelt upon. I will, therefore, confine myself to our experience at Oxford. In the first place, I gather from what has been stated in the able résumé of the condition of Conferences generally, by the Prolocutor, that our plan at Oxford appears to be that most generally adopted in one respect—I mean in having a Conference of the whole diocese annually in one place—(there is no reason why the place should not be changed from time to time)—instead of having Archidiaconal Conferences in certain years, and only an occasional meeting of the whole diocese. I have heard from those who live in dioceses where the latter plan has been adopted that there has been a great deal of discontent caused by it. The interest of the diocese has been frittered away in the Archdeaconries, but when the whole of the Archdeaconries are collected together people take the trouble to go and hear what interests them most, and they meet with the best people in the diocese, so that everybody goes away satisfied. Next, it was said by Mr Skey that he thought it a most important thing to get rid of as many *ex officio* members as possible. In our Conference last week we decided to do that very thing. We swept away all, with the exception of eight or nine clergy and laity, and that by a very large majority of the Conference. I feel quite sure this will generally be found the best plan. Again, we have no restriction in our diocese upon what matters we shall discuss. What fell from the Bishop of Salisbury and the Bishop of Edinburgh upon that point was most important, as was also the statement of the Dean of Chester yesterday as to what the Old Catholics have decided in that respect. Every one must have been struck with the way in which he gave chapter and verse as to each step the Old Catholics have taken with regard to the relation of the laity and clergy. We have not yet discussed matters relating to rubrics and similar matters, but there is nothing to prevent it, and I think it is likely such subjects will be brought before us. Nor am I afraid that they will not be reverently and properly discussed. Then it has been said that the Conferences have not yet done very much practical work. Perhaps our Oxford diocese may afford an answer to that. At our first meeting we discussed the whole question of Parochial Councils, and as our opinions were very discordant, and we had come together for the first time, we handed it over to a Committee. On this last occasion that Committee

reported, and we have now recommended the formation of Parochial Councils or Boards throughout the diocese. The speech which went furthest towards inducing the Conference to accept the proposal came from a layman who had been instrumental in getting up a Parochial Board, and was able to describe the admirable working of that Board for several years; and as his speech was received with very great satisfaction by the Conference, and as some of the clergy gave their experience as to the good effect of such Boards or Councils, I have a strong belief that we in Oxford shall be able to show a considerable adoption of that system throughout the diocese. We also carried a resolution to the effect that it was desirable to support the Church of England Temperance Society, and to establish Parochial Guilds for the sake of giving effect to the movement. Not only that, but we have agreed upon the publication of those recommendations, and the Bishop of our diocese has himself proposed to send forth a letter with those recommendations to every parish in the diocese. There has not yet been time to form a correct judgment, but I suspect that will be one of the chief means through which we shall stir up an interest in these Conferences in the remote parts of the diocese where their influence has not yet been so much felt. The Archdeacon of Sudbury said there was not sufficient interest in the Conference shown in his archdeaconry. Perhaps it was because its proceedings were not published sufficiently. May we not well hope that the immediate effect of the favour with which this subject of Diocesan Conferences has been received will be, that we shall not much longer exhibit the spectacle of a considerable number of dioceses unprovided with this all-important organisation? Many people are auguring much from the fact that the late Bishop of Ely—Bishop Harold Browne—having gone to the great diocese of Winchester, will not be long before he has carried into that diocese what he did so successfully in his former one. I lately met several Rural Deans in that diocese who told me they believed such a movement would be soon brought about. London has not moved yet, for it has peculiar difficulties, but the difficulties might be overcome; and they will be overcome through the influence of such Congresses as these, and by public opinion leading people to put a proper amount of Constitutional pressure upon their diocesan, and thus getting the work done. So with Durham and the few that are left. It is impossible to exaggerate the enormous advantage which will accrue to the Church by the general establishment of Mixed Conferences, an advantage which will be felt not only throughout every parish, not only in the spiritual work, but in the general government of the Church, and its general progress towards that perfection which we all believe, or profess to believe, she is capable of attaining.

The BISHOP of GOULBURN.

I APPEAR before you from an Australian Diocese, in which Synodical action has been some time established. But the conditions of the Diocese differ greatly from those of most of the Dioceses, whose Synods have already been described in a manner most interesting and instructive. You will possibly expect, therefore, that our Synod will present features of much variation. In the first place, the Diocese differs in the unmanageable extent of its territory; for its area is nearly coincident with that of England, Wales, and Scotland combined. It also differs in the fact that the Church is not established, and that it is not endowed. This large territory was placed under my superintendence more than ten years ago. In New South Wales, of which the Diocese of Goulburn forms the southern portion, there was no Synodical action at that time. Yet Conferences had been held in previous years, with the view to the establishment of Diocesan and Provincial Synods within the Colony. On my first arrival I at once objected to the formation of such a Synod in Goulburn, because it was calculated to divert our attention too much from our direct missionary work. Besides, there was a great paucity of clergy,

and the churches were few and far between. It therefore seemed to me to be necessary first to organise the Diocese, before I called together the clergy and laity to confer with me as to its management by means of Synodical action. The Bishop of Sydney and the Bishop of Newcastle, my nearest neighbours, had, however, adopted resolutions to suspend operations in this direction, until the Diocese of Goulburn saw fit to move simultaneously; under these circumstances, and after having made some progress in the work of Diocesan organisation, I abandoned the scheme which I had propounded for our own guidance, and convened the clergy licensed to a separate cure of souls, together with representative laymen from every parish. Official papers were sent to each clergyman, requesting him to convene a meeting of the members of the Church within his mission. As soon as six such persons had thus assembled under the presidency of the clergyman, and had severally made a declaration in writing that they were members of the Church of England, they proceeded to elect two laymen, declared communicants, to represent the laymen of the parish in the Conference about to be held in the city of Goulburn. Accordingly we met in Goulburn, Bishop, clergy, and these representative lay communicants. We then, after the example of Sydney, drew up certain constitutions, which should form the basis of a Synod of the Diocese. Subsequently the clergy and lay representatives elected a few of each order from their own numbers to be their representatives in a general Conference of the three Dioceses, to be held in Sydney. At this Sydney Conference we agreed to certain Constitutions upon which a Provincial Synod of the Church in the Colony of New South Wales might subsequently be formed. But we thought that a Synod, Diocesan or Provincial, to be of any real value, should have legal power to give effect to its conclusions, and therefore we appointed a committee to draw up a Bill to be passed by the Colonial Parliament in Sydney. An Act was accordingly passed in October 1866, "to enable the members of the United Church of England and Ireland in New South Wales to manage the property of the said Church." It recites in the preamble, that the members of the Church in the Colony had agreed in Conference upon certain articles and provisions as Constitutions for the management and good government of the said Church. It then enacts, that these Constitutions and any Ordinances to be made by virtue and in pursuance thereof, provided they be not contrariant to any law in force in the Colony, shall be binding upon the members of the Church; and that thus legal power shall be given to the several Diocesan Synods, and to the Provincial Synod, to attend to the temporal affairs of the Church. In our several Dioceses we each immediately convened a Synod under this Local Act of Parliament, and eventually we formed a Provincial Synod, consisting of the Bishops, and of representative clergy, and laity. I am one of those who believe, and firmly express my conviction, that if, in all our colonial Dioceses, similar action had been originally taken, as in our own case, the branches of the Colonial Church would not have been distracted by arrangements inconsistent with the Church of England; and many difficulties, of which just complaints have been made, would never have arisen. If those who guided the Church in each colony possessed of an independent legislature, had seen the wisdom of acting under the sanction of law in the formation of their Church Assemblies, and in other most important proceedings, the Church would not now be suffering from a very grievous burden. I refer, for instance, to the glaring scandal which still exists in South Africa; and I venture to think that that scandal would have been wiped out long ago, if the rulers of the Church there had, in their attempt to remove it, acted under the sanction of law, instead of adopting a fiction, and assuming power to remove the erring member after an ineffectual trial by a self-constituted tribunal. But all the Church arrangements in South Africa, whether Synodical or other, appear to have been conducted under a voluntary consensual compact; and no member of the Church was bound either to recognise the Synod, or to obey any of their regulations, unless he voluntarily chose so to bind himself. Members of the Church of England there might remain outside the Synod; and several leading persons among them, while being still members of the Church of England in the Colony, refused to belong to a Synod which assumed the authority and the powers which can only be acquired under the

sanction of law. But the question of legal sanction from the Local Parliament for a Diocesan Synod for the management of the temporal affairs of the Church in a colony, is quite a distinct thing from the question of the establishment or non-establishment of such Church. Now, in New South Wales, as all the members of the Church of England are within the power of the Synod Act which I have described, we have power, legally and constitutionally, to bring each member under such legal operation as gives us binding authority to enforce discipline when it is required. But besides this, we have an Act of Parliament, procured many years ago by Bishop Broughton, under which discipline can be effectually exercised. The continent of Australia, which, in extent of territory, is nearly equal to Europe, is divided into five colonies, and each of these has a Synod; though in New South Wales, the only colony possessing more than one Synod, there are five Dioceses, in each of which there is a separate Synod. Synodical action seems to have produced favourable results in many respects. There is an unquestionable mutual advantage in the fact that the Bishop, clergy, and laity meet together for the consideration and discussion of important subjects. Experience teaches me that both clergy and laity derive profit from such intercourse with each other. The clergy learn to take a more practical view of the hindrances which arise under a purely voluntary sustentation of the Church which obtains in the Diocese. And the laity learn to sympathise with the clergy, when they have opportunities of understanding the difficulties by which all the clergy are more or less surrounded in a missionary Diocese. Some of the clergy have parishes of 100 by 120 miles square, that is, equal to the counties of Westmoreland, Cumberland, Durham, Yorkshire, and part of Lancashire. In the discussion of subjects in the Synod, when particulars are detailed showing the difficulties of parochial organisation under such circumstances, sympathy is universally expressed on the part of the laity. I may add, that the Bishop, clergy, and laity, meet in harmony and affection. We have no difficulties from excess of ritual, and I may say that, in a Diocese so thoroughly missionary in its character, there is no tendency, and no pretext for tendency, in that direction. Our great work is to bring the masses to a saving knowledge of Jesus Christ; and the laity and clergy alike are sensitively anxious that nothing should be allowed to mar the great missionary work. I am speaking in the presence of another Australian Bishop, who knows that in this respect the circumstances are much alike in the whole country. In a voluntary condition of things the clergy would be left without sustentation, if they did not secure the confidence and affection of their laity; and the best way to secure this is to give the laity a voice in the organisation of the affairs of the Diocese. We all speak freely; and in proportion as the laity feel that they are the body of the Church, in that proportion they have their sympathies evoked—and they become our active fellow-helpers in the work of the Lord. In 1872, ten Bishops, with representative clergy and laity from their Dioceses (Sydney, Newcastle, Goulburn, Grafton and Armidale, Bathurst, Brisbane, Melbourne, Adelaide, Tasmania, and Perth) met in Sydney, formed a "General Synod," and adopted a General Constitution for mutual co-operation and benefit upon a basis of a voluntary character; for the better cohesion of the whole as a united branch of the Church at home, and for the adoption of rules connected with the perpetuation of the Sees, for the promotion of the cause of Missions, &c., &c. Our worthy and able Metropolitan, the Bishop of Sydney, to whose wisdom, firmness, and perseverance this Synodical action owes its origin, has carried all these arrangements to their present position. As the colonies of Australia are an integral part of the British empire, we desire that the Dioceses therein may still be part of the great Church of England. But supposing that our colonies in the South should ever be severed from England, which we devoutly hope may be deferred to the most distant time, we have at present an organisation prepared, by which we may proceed, if such an isolated position should be thrust upon us. Time at present does not allow me to say more, but permit me to conclude with the statement that we are part of the Church of England, and it is our ardent desire so to remain.

MR F. H. DICKINSON.

It cannot be said that it is owing to any dulness on your part, or the speakers', that the calm of this evening is refreshing after the row this afternoon. I wish to make a remark with regard to what fell from Lord Nelson, at the conclusion of his speech, at the beginning of our discussion. He told you how these Diocesan Conferences might send deputies to meet with the two Houses of Convocation, and so form a kind of representative institution such as I recommended to you this afternoon. In drawing up my paper this afternoon, I had before me a possibility of such a thing happening. I do not think it right that these deputies should be only laymen, because I entertain, along with a great many other persons, the feeling that there is not all the confidence in Convocation that there ought to be. If the assembly of the deputies of the clergy and laity agree that the two Houses of Convocation shall be that which shall meet the lay deputies in future, I should be delighted at such a conclusion. I do not think it ought to be so, but it seems to me to be a question that concerns the clergy alone. With regard to the opening of this discussion by the Bishop of the diocese, and a distinguished member of his diocese, I would say this, that the Diocesan Conferences in Salisbury have been very well managed. I have two dear friends in the county of Dorset. They are persons who do not agree in views with me, nor yet with their Bishop, but they have told me they are satisfied and pleased with what has been done there. Very pleased am I to be able to say that to you. There was one remark of some importance made with regard to the difference between an established and a non-established church; it was that what we were doing this afternoon, and the whole movement, is likely to lead to disestablishment; likely to lead to something which will do very well if we were disestablished. I do not think there is anything in that. I cannot see why we should be debarred in England from having an organisation far less powerful than that which has been allowed to the Kirk in Scotland. We all wish for the result though we differ about the mode. Is there anything in that which is different from what has been done in Scotland! Is there any reason why one law should be for the north of the Tweed, and the Scotch by the pertinacity of their disposition should gain that for themselves which we are not to have except at the price of disendowment? The Bishop of Goulburn has told you of the state of his diocese. He has told you that if the good Bishop of Capetown, Dr Gray, had been willing to establish his Church, the difficulties about Bishop Colenso would have been avoided. He acted on the best advice. He made blunders, dear man, but I do not believe that any human foresight could have prevented the difficulty, because there is nothing that will enable those concerned to take the best steps to prevent scandals, from committing some errors, of which human perversity will take advantage. There is one question raised by several speakers with regard to which the general feeling was so strong that I hardly like to say anything. That question was the obligatory character of the persons being sent, and those sending them being communicants. I should like to submit this—in the present state of the Church of England—there are many good persons who would scruple to be communicants. Why should you disfranchise them? Then, again, why establish tests again? Why put it in the way of persons who may take the Holy Communion for the purpose of qualifying themselves for this kind of office? I do fear that when these meetings we are dealing with now, and those we are going to establish, become part of our regularly established constitution, then the terrible temptation will come up again which our forefathers spoke of. Old Whig friends, whom I have known, had a horror of profaning God's Holy Sacraments which you have little notion of, and to make that a test of Churchmanship is a very undesirable thing. Again, what right have you to say that persons who are baptised are not members of the Church, and have not all the rights of the Church? I question that right, and as a matter of expediency I believe there is no danger at all. It is pretty certain from the dispositions shown around us, that the persons sent to our Synodical meetings will really be com-

municants. Therefore, I believe, there is no real danger in this respect. One point of the gravest importance is the vote by orders. I believe that is the very safeguard of our liberties and freedom in this matter—and the clergy shall feel that there is no power in the laity to trample upon them, nor that the clergy should have the power of a veto. In Bath and Wells we had a long debate on the question of the Athanasian Creed. There was a small majority of the clergy one way, and a small majority of the laity on the other. We went away without the slightest displeasure that the vote by orders put aside the question in a way of which nobody could complain; and I cannot imagine anything that could teach us better the effect of that arrangement, than this practical manner of taking that great question and deciding upon it by votes according to orders.]

THE REV. CANON RYLE.

I REGARD this subject as one of vast importance in the present day. I hope no one will mistake me in what I say upon that point. I consider that order without spiritual life in a Church is worth nothing at all, but I should be very sorry indeed if we neglected the immense importance of order and organisation in an Episcopal Church like ours, when we are surrounded by enemies on all sides. In a Congress where so many hundreds of Churchmen are gathered together, we are apt to measure our strength too much by our numbers, and to overrate our prosperity. I think it is well we should never forget we have yet to deal with Popery, Liberationism, and Infidelity, and that these enemies will never rest in their efforts to pull down the Established Church of England. We have no chance of meeting our enemies with success unless we are well organised. In the last war between France and Germany, it was a common saying that they found out too late that "men with muskets" did not make up an army. You may be sure that a Church, consisting of Bishops and clergy not organised, is not in a satisfactory condition. There can be no organisation without *tridecanal synods*, and Diocesan Synods or Conferences. In that way only can a Church like ours be prepared for any emergency. As coming from the Diocese of Norwich, the largest in England by nearly two hundred clergy, I would say a word or two about certain difficulties that stand in the way of diocesan organisation, as long as our dioceses are what they are. We have about one thousand incumbencies in that diocese and about twelve hundred clergy. Our Bishop has had diocesan organisation in the shape of a Conference for the last three or four years. A Diocesan Conference has been held on two occasions at an interval of two years. It is assembled on the collective principle. Every clergyman and every churchwarden is summoned to attend, and every parish containing a thousand people is called upon to select one delegate, and parishes of more than a thousand people are called upon to elect two. If you reckon up the whole number of these, they will amount to between three thousand and four thousand people. Of course no such Conference can be held in one place, and our Bishop holds this in five places—three in Norfolk and two in Suffolk. At each of these places the Bishop presides; at each of the five the same order of arrangement prevails and the same subjects are discussed. This plan no doubt entails many serious inconveniences; but it is the only way of getting over the difficulty. Some think the difficulty might be overcome by the elective plan. But I must bear testimony to this, that whatever may be done in other dioceses, whatever harmony may prevail in other parts of England, there is a very strong feeling in many quarters against having an Elective Synod, that is, against the plan of calling on the clergy to elect a certain select few of their own body to represent them at a Conference. We feel that some schools of thought would be excluded and shut out in the cold. Men in England will vote according to their opinions, and the clergy are not exceptions to the rule. Out of the forty-eight rural deaneries in my own diocese, I do not believe you would have a dozen

evangelical clergy elected to a Synod. Parishes would not like that; congregations would not like it; and no Bishop would like to preside over a synod in which all the clergy present were as like each other as peas or billiard-balls. As Dr Johnson said about a husband and wife who had never quarrelled, he might find it "very flat" to preside over such an assembly. The plain truth is, that we want our great overgrown dioceses out up and divided into three or four pieces. My own bishop has set the example by speaking out about the matter. He has said he would give up a large portion of his yearly income if his diocese could be divided. The Primitive Church knew nothing of such enormous dioceses as we have now. Till we get back to the primitive standard in this matter we are not in a healthy condition. The Bishop must be able to summon all his clergy without difficulty, and get every man to speak his opinion. I do not expect so much as some do from diocesan synods. But they bring men face to face, and enable men to look at one another, and not think so badly of one another as they do otherwise. I think they rub off sharp edges. They make us a little more amiable. They teach men that some of whom they read in the Church papers are not creatures with horns and tails, but men of like feelings and passions with themselves. If I have learned nothing else from Congresses, I hope I have caught no diseases. I certainly have not altered my opinions. But I have gone away with kinder feeling towards men I only know of by name, and I hope in return they have a kinder feeling towards me.

THE VENERABLE ARCHDEACON EMERY.

AT this late hour it would not do for me to debate or explain the nature of the organisation of the Diocese of Ely. I will merely refer to two or three points. I am perfectly startled at the line which the debate has taken. I remember well, ten or eleven years ago, being called upon to read a paper upon *ruvidecanal action* and *diocesan organisation*, and then very different feelings were expressed from those we have had now; but the feeling with regard to the necessity of organisation has grown marvellously during the last ten years. I sent in 1863 inquiries to many rural deaneries in the country, and so found out an immense deal with regard to what was wanted in the way of organisation. It is perfectly startling to see what has since been done by the Congress and through the Church in organising the laity and the clergy for work, and I do hope that the result of this Congress will be to hasten on Diocesan Synods and Conferences in the dioceses that remain. I am quite convinced that my dear good Bishop, who has gone to Winchester, will never be happy until he has got his Conference and Synod. I hear another eminent prelate is going to move in the same direction, and I cannot help thinking that the laymen and clergy of his diocese will willingly support him. I very much appreciate the remark made by Mr Dickenson that these Congresses are very important in eliciting public opinion, and bringing it to bear upon dioceses, so that their lordships may feel it is not right for them to prohibit their clergy and laity coming together to consult on the common interest. Therefore, I look forward to the future, with all the clouds there may be, without any great alarm; especially when we have such enunciations of sentiments as those which have come from Canon Ryle, because we look upon him as one of the leaders of a great party in the Church, and he will allow me to say that that most important and eminent party in our Church were not, ten years ago, so much in favour of organisation. Now they have nobly come forward and given their testimony on its behalf, and, like Mr Ryle, they are willing, with High Churchmen and all other Churchmen, to say that it is impossible to carry on the work of God and Christ in the Church, unless the clergy and laity come together and seek God's blessing and the direction of His Spirit in order to manage its affairs. Therefore, I think it is a matter of great congratulation that we have this marvellous meeting.

It is a marvellous meeting to those Congressionalists who remember the past. Do not, then, let us fear, but go away with the sentiment in our hearts that there are many more points of agreement than difference amongst us, and that in archdeaconries and dioceses we can come together, and, as Christian men and gentlemen, can boldly, and yet kindly, state our differences. We may never get rid of them altogether, but I do believe that we shall come to see that the differences are so small, that we may go on working together for the salvation of souls, and for the extension of the kingdom of Christ to which we belong. I thank God, in the face of this assembly, for this meeting to-night, and the marvellous progress made in Church organisation.

THURSDAY MORNING, 8th OCTOBER.

The RIGHT REVEREND the PRESIDENT took the Chair in the Dome at Ten o'clock.

ADAPTATION OF THE FABRICS AND SERVICES OF THE CHURCH TO THE WANTS OF THE TIMES.

PAPERS.

Mr A. J. B. BERESFORD HOPE, M.P.

A CHURCH is a building in which to do work, and the work to be done in one is to carry out the distinctive worship of the body to which it belongs. Hence, the church of every communion, if true to its nature, must vary as the worship of that communion varies. This may seem a truism, but it is worth recollecting in a day when ecclesiastical, like all other art, has to steer its course between the rocks of unreal antiquarianism and an unfettered originality which unkind critics might even call eccentricity. We have in England inherited a priceless treasure of old religious buildings from our Church in its unreformed condition, and as happily the English Reformation involved no breach of continuity—as it purified but did not reconstruct—these churches in the main have served right well for our present use. Still there are those differences between the older and the newer Church of England which ought to make a church provided for this generation something different from one which had been built for the Middle Ages. In the short time at my disposal, I shall endeavour not so much to work these differences out, as (having them in view) to offer some hints towards the ideal large town-church of our present age. The large Mediæval church, if true to its own nature, and therefore artistic and successful, was a complex structure, for the ritual, for the uses of which it had to serve, was itself complex. There were services for the clergy at which the laity were never expected to attend; there were high masses, and sung masses, and low masses, and there were many occasional rites requiring room and special provisions. The aim of the English Reformation was to reduce those services into an order at

once simple and congregational, and the modern English church ought therefore to be simple in its plan, and congregational in its working arrangements. When I say congregational, I emphatically do not mean that it is to be all congregation and very little minister—one vast audience and a single stand for a single minister, like Mr Spurgeon's Tabernacle. I mean just the reverse. I want to absorb as many of the people as I can into a share of the more active work of worship. I want my large choir, and my many volunteer choristers not only at mattins and evensong, but at the *Ter Sanctus* and the *Gloria in Excelsis*. Attendance at one is no excuse for the neglect of the other. Choral communions, even in Cathedrals, used to be unknown, for I do not call that a choral communion when the singing men walk out after the Nicene Creed. Now happily the principle is recognised that the highest art should accompany the highest worship; but from one extreme let us not run into another. In making our mattins and evensongs congregational, the Church of England has conducted her children into a world of orthodox and scriptural worship such as the laity of no other Church possess. In our zeal for the sacraments, let us not lose this treasure; gabbled daily offices are a disgrace to priest and people; and a relaxation of the order, already so liberal in its indulgences, for daily morning and evening prayer, would be a calamity for the whole Church. Therefore with a great town congregation I must have all done in a building broad and high as well as long, solid, and dignified in every part. The architect who tries to build up his whole with fragments, who weds himself to some special ancient model, or who has collected together what he thinks a dainty assortment of choice bits, and then endeavours to weave them together, may turn out a museum, but he will never create a temple. I tell the man who wants to build a church which shall at once be useful and beautiful, to forecast that church in his mind's eye, to forecast it at work—full of worshippers joining in the *Te Deum*, of worshippers upon their knees at the Holy Communion—of worshippers listening to the evening sermon. Thus let him see how his notions of art, his favourite proportions, fit into those practical wants; let him guess, as he only can by such a glance, how every one can hear, and every one can see. Let him notice where his light falls and where it is darkness, and in particular, let him make sure that the altar and its adjuncts stand well forward, and are not lost in the obscurity of some unlucky shadow. His mind's eye, as well as his natural eye, must be to him a flexible instrument. He must be able to create each situation of worship, to look at it from every point, and to work it out in its sequence, before he binds himself to the irrevocable construction.

The church intended to supply the claims of the English use must be broad in proportion to the number for which it is intended; for if the nave be narrow, it must also be by so much too long that many will be thrust out of ear-shot and eye-shot of psalm or altar service. There is no reason, beyond the prejudice which such a novelty might excite, why at times one should not construct a circular or a polygonal nave. The Temple Church is precedent enough, and the glorious decagon of St Gereon, Cologne, would hold a goodly multitude. There are no more congregational naves anywhere than the octagon of Ely and the dome of St Paul's. Breadth in an oblong church may be reached in more than one

way. The simplest is a very wide area and no aisles. I quite accept this plan in its own place. But no one, I hope, would desire to see aisles altogether disused. Where we have them they may either be made proportionately narrow, and rather serve as passages to the wide central area, than as substantial worship space; or else the whole broad nave may be constructed of one storey, and divided into a centre and aisles by very thin pillars, from which vaulting might spring as in the choir of the Temple Church; or again (as in the fourteenth-century church of the Austin Friars in London, now belonging to the Dutch), these pillars would bear arches, and the space be covered by parallel cradle roofs; for with either roofing arrangement the obstruction might be so slight that the whole nave would be, for sight and sound, as a single apartment.

I have no time to discuss the question of chairs or benches—both are good in their respective ways. Nor can I do more than indicate that in such a church the Baptistry should be somewhat emphasised, and that people should not be content with planting down the font in a corner.

Generally speaking, the choir, or chancel proper, ought not to be much elevated above the nave. Practically, the raising of it will be found inconvenient for those hearty congregational services to which I am looking. Artistically, a steep bank of steps at the chancel-arch can seldom be successfully managed, and a more graduated rise will lose space, and thrust the choir too far back. Theoretically, while clerks and chancel should be distinguished from congregation and nave, it is a mistake in principle to make that distinction too pronounced, especially when the stalls will be so largely filled by persons not in orders. For all sound reasons, however, of practice, art, and principle, the great rise ought to be between the chancel and the sanctuary, leading up to the altar. Practically this is right, for this elevation compensates for the necessary distance, and places the altar as it ought to be, in full sight of the whole church. Artistically it is right, from the increment of dignity thus bestowed upon the most sacred and important constituent of the building and the worship; and on principle it is right, for it symbolises how far the Holy Communion transcends all other acts of worship.

If, however, the chancel ought to be but very little raised above the nave, still it ought to be clearly distinguished from it, and this distinction the Church of England offers in her ceremonial orders, and carries out in her practice. The grandest congregational worship at which I ever remember to have assisted was at the bissex-centenary of St Ethelreda in Ely Cathedral, last year, with its vast and well-filled choir and its octagon and nave absolutely teeming with worshippers. Nave and choir there are on an absolute level, but they are parted by a lofty arch and sufficiently open choir screen. I plead for this choir or chancel screen wherever possible. It is ancient, and it also is distinctly and emphatically Anglican. Hooker upholds it, and Cosin explains the words of the Prayer-Book, "*and the chancels shall remain as they have done in times past*," by being "distinguished from the body of the church by a frame of open work, and furnished with a row of chairs or stools on either side." In our own day, too, it has stood a lawsuit, and been signally vindicated. The low screen frequently introduced by our architects into our churches justifies to the principle of order which the screen embodies, but it is neither so effective nor so consonant with usage. The complaint that a screen is

obstructive to sight or sound can only come of one of two causes—the complainant's sense of proportion being deficient, or his having been troubled by some screen designed by a man who labours under the same deficiency. If the upper or traceried portion of the screen is brought so low that it hides the altar from any portion of the congregation, then the work becomes an offence. But this can only arise from blundering. The higher the screen is, the more open it must be practically, for its obstructive elements will be raised above the line of sight.

Breadth is as essential for the chancel as for the nave, for the long, low, narrow chancel of the Middle Ages is antipathetic to that most real and most noble congregational service,

Dum, lecti juvenes, Argivæ robora pubis,

throwing off false shame and vesting themselves in the surplice of the customary choirman, compel their fellow-townsmen to hearty psalmody. I must here suggest a constructional innovation. In our old parochial chancels the side stalls were usually only one deep, and at most composed of two tiers. For the services, such as I wish to see them in towns like this, that allowance will not be enough; there must be provision for three or even four tiers of stalls. Why not? The church, if broad, must also be high. The chancel, as I have contended, must be very little lifted up, so the highest stall will not be so very high; and as the sanctuary must be conspicuously raised, the highest stall need not overtop the altar. With stalls such as these the architect and the carver may revel in bench ends and canopies; without them the church will be overweighted in its race with the concert-hall.

If the stalls are thus arranged in so many tiers on either side, an additional reason is provided why the chancel should be broad, for otherwise they would so much encroach upon its area as to leave but a narrow gangway in the middle. Nothing more inconvenient or irreverent can well be conceived than a gangway which gets choked up during a crowded communion. Nor is this the only provision which ought to be made for thronging communicants. There should, if possible, always be means for the descending line of those who have communicated to retire without getting mixed with the advancing line. Where there are no chancel aisles, passages behind the stalls might be built for the purpose.

Again I repeat, raise well your sanctuary. This is a point on which all Church parties ought to be agreed. Those who attach most honour to the Holy Sacrament should most desire to see the place of its celebration dignified. Those who are most averse to what they think undue mystery should be most urgent that the Lord's Table be visible to the entire congregation. This visibility will, of course, be a principal consideration with the architect in calculating the height of the open portion of the screen. This county possesses a signal example of a sanctuary well thrown up in the chapel of St John's College, Hurstpierpoint. I have no time to offer specific suggestions for the treatment of the altar and its fittings, only I may observe that in a large and popular church the ordinary number of three sedilia is far too few. In All Saints', Margaret Street, this fitting appears in the shape of a stone bench on either side of the sanctuary. If you are called upon to elect between an apse and a square east end, be simply guided by the circumstance of each case, for any attempt to strike an abstract balance must be futile.

Generally, however, I will say the architect who does not realise that the altar is the crown of the church, and who does not believe that—as the holy mysteries celebrated there exceed all other acts of worship, so the altar should exceed all other parts of the church, so the richest resources of art should congregate there, the line of sight from every part of the church converge there—that man has mistaken his craft, and never will succeed in building up a worthy House of God.

Among the practical developments which our own times have seen made in our ordinary system of worship, not the least praiseworthy has been the elasticity which has been given to the use of the Litany. For generations this service had scarcely done more than lengthen the morning devotions by a few minutes. Gradually the separate use of it, with the direct leave of the Ordinary, and then by a general resolution of the bishops without it, had grown up, and now by the recent Act of Uniformity Amendment Act the permission is made universal, and is being well acted up to. Once a few minutes episode, or, perhaps, on rare occasions, and in churches which kept up a shadow of week-day worship, a hurried fragment of devotion, it has—with its hymn before it and its hymn after it, and its careful rendering by skilled voices, and perhaps the occasional lecture by which it is followed—attained the proportions, and it excites the interest, of a substantial service. We might wisely recognise the change of order by an analogous modification in our churches. In cathedrals the Litany desk has of old been treated as a fixture of good and stately proportions, but there it usually stands within the choir. In parish churches it is most frequently no more than a moveable appendage, which disappears whenever the Litany is not appointed. It might be differently treated in a large church where the building does not gasp for accommodation. The easternmost bay of the nave, or the central crossing where there are transepts, should be left open and unoccupied by sittings. This area would correspond with the soleas of an Eastern church. Then the Litany desk might be permanently placed in this space. The Litany which two or three clerks sing is far grander than when it falls to one voice only. Let the desk then be made so as to have sufficient room for two or three clerks. It is usually of wood—wood artistically treated is an excellent material, but marble is still more noble. There is no reason whatever why the Litany desk should not be a permanent ornament of the church, spacious and rich; if of wood, then of wood richly carved, but if of marble then adorned it may be with sculpture, or inlaid of various colours, or bright with the golden sheen of mosaic work. The English rite cannot evoke those aids from art for which the multiplied altars of a foreign church find scope. It ought to discover its own appropriate forms, and among them the large permanent and ornate Litany desk might be made conspicuous. This would be no merely æsthetic advantage, for if the Litany has moving powers to attune the soul to penitence and trust in God, then the more solemn its recitation is made, the more will its usefulness be advanced.

The Litany desk is not the only ornament of the church which might conveniently stand in this area. Where the church is small, the lectern may well be placed in the chancel, but where it is intended for a large congregation, and the choir requires ample stall-room, then the lessons had best be said at the extreme portion of the nave. The Litany desk

being in the middle, and the pulpit standing on one side, the lettern would naturally stand on the other, care being taken that sufficient space is reserved between to prevent crowding. Particularly the Litany desk must not be placed so near the screen gates as to present an obstacle to entering or retiring processions.

I have one more development to throw out. Where ground is scarce and dear, and churchgoers ought to abound ; when, in short, the cry arises for galleries, why does the architect never give us the galleries of old times ? Our galleries are hideous scaffoldings or clumsy parapetted landing-places. The men who reared our cathedrals devised that mid-height gallery, corresponding with the architecture of the church itself, called the triforium. If you construct triforiums merely to show your cleverness, when you might have put all your people on one level, you waste money on a fancy ; but where a gallery is really needed, in which you may dispose your people in decent order, I never yet have understood, and never shall, until I am convinced by the failure of the experiment, why the nave of the new church should not be invested with the beauty and the proportions of an ancient minster by the addition of a practical congregational triforium. The experiment has been tried in a new Roman Catholic Church at Amsterdam, and the effect is telling. Where you have a triforium your altar must be well raised, and your screen just so high that those below may be under, and those aloft above its tracery. Since writing this I have been informed that a triforium has also been adopted in the Memorial Church at Cawnpore.

I lay no claims to musical knowledge, and I have therefore on purpose abstained from speculating on the best place for the organ. But I must very earnestly plead that it should form a subject of the architect's mature study, and not be left to the last, or handed over to the organ-builder to settle. With a large choir and a lofty chancel it might, I should think, with advantage both to sound and to the appearance of the church, project out over the stalls on one or both sides.

Time warns me to conclude. I shall only add, that if our architects will in each case work for its circumstances ; if they will throw themselves upon the resources of that common sense which they so abundantly possess, as well as of their artistic perception of beauty ; if they will realise exactly the uses for which they are building their churches, and then only think out the material forms in which those well understood uses may be embodied, and having settled the general outline, afterwards clothe it upon graceful proportions and details of beauty, they may become the authors of buildings which will be an honour to those who produced them, and a delight to those who come after.

MR G. E. STREET, R.A.

THE subject on which I am asked to read to this meeting is too large, too difficult to be discussed in twenty minutes. In so short a time, you must excuse me if I confine myself to stating briefly the conclusions to which a life of work on the subject in question has brought me. It is impossible both to state them and defend them. What, then, are "the wants of the times," to which our churches and our services require adaptation. There

are those of religious people who do not require to be taught that it is a duty to worship God ; those of the still religious people who regard churches mainly as places of meeting ; and those of the people who feel no interest in religious worship, do not care to go to church, and if asked their opinion, do not care whether they have a church to go to or not. It is with this last class, dwelling chiefly in large towns, that I think we are most concerned. We want to win back those who have altogether left us. And in so doing we may, perhaps, do something for those who still remain. The first thing wanting in this country seems to me to be the realisation of worship in the highest sense of the word. Churches built originally because men wished to prostrate themselves before their God, and to offer Him their best and most precious gifts, had come too often to be regarded chiefly in reference to their area, and the possible number of seats which could be crowded round their pulpit. In short, man had usurped the place of God. The result was, as we know, that men's private interests were thought of most of all. So pews were built ; a few usurped the rights of all ; and, selfishness being predominant, the altar and the chancel were laid waste—first, the altar services were omitted, next the daily services, and so at last we have come to see that the times had waned which in most places neither buildings nor services satisfied. I believe that the most thorough restoration of the more ancient fabrics of the Church to very nearly their original condition is one of our first wants. I do not mean to the state of cold decency, which marks so many well-meant works of restoration, but to a state consistent with that costly spirit of sacrifice which marked the men whose works we all admire. It was not the “nicely calculated less or more” that built such a cathedral as Ely. And it is where the enthusiasm of men is stirred that works conceived in their degree in the same spirit as that are still successfully prosecuted.

The crying want of the day in England is a conviction that worship must be offered ; that it cannot worthily be offered save with our very best ; and that the highest service of the Church being clearly that which brings us most directly to habits of worship is that which above all others should be elevated in its accessories and frequent in its celebration, instead of being as now almost always the least adorned by art, and the least often brought before us.

I desire to advocate nothing beyond what a fair and liberal interpretation of the Prayer-book will give us, but I maintain that the liberality ought to be in the direction of more ornament, more ritual, more stateliness in our churches and their services rather than in the direction of less of all these. It is the absence of them which has driven away so many of our people, and diminished the zeal of others ; and many of us know the happy results of their restoration wherever it has been accomplished.

Let us now see what adaptations of the fabric of our old churches are really required. They were built for services different only in detail from ours. Their great object was the celebration of the Eucharist. The whole provision was for this mainly ; and all other wants were subordinate. And scarcely a single change is required to adapt them for our offices, which, as we all know, are closely copied from the ancient uses.

Take our cathedrals first. These have been less altered than any in Christendom. To them we owe the preservation, during the darkest period,

of services and ceremonies which might otherwise have become extinct. How great a debt this! Yet their use might often be improved. They have existed only for choir services. Their chapels are unused, their stalls occupied by any one, and their choirs polluted by the intrusion of pews and seats from screen to altar, whilst it is but very lately that some of their naves have been used even for sermons. A better adaptation of their magnificent interiors to the wants of the day would involve the removal of all modern pews and seats from the choir, the separation of the clergy from the laity by removing the close screens which so often divide naves from choirs, and the erection of open screens in their place, and would exalt as much as possible the service of Holy Communion, so that service and building might harmonise. The removal of the close screen is the one serious alteration of the fabric ever required. Whilst it stands, see what shifts and contrivances men make in order to substitute some other plan for the use of the nave! Thus in some cathedrals one hears of choir aisles, which were meant for processions or for altars, being seated for congregations. So to avoid the assumed iniquity of removing (not destroying) the old close screen, naves are not used, choir aisles which were not meant for seats are seated and opened to choirs, and choirs—meant only for a few leaders of the service—are crowded from door to altar with people, some looking north and south, some west, and few, if any, towards the altar; whilst, in order to make more space where less would be an advantage, many of our cathedrals, as Bristol, Ripon, and York, have had their altars and altar screens moved eastward. Surely even for special services in the nave that service is most natural and most edifying which is said before the altar. And it is seldom worth while to have two distinct and separate arrangements for services in the nave and in the choir, as at Westminster Abbey, at York, and elsewhere. They spoil the effect of the churches, and are in no way impressive. Then, again, why should we not more often use the aisles of a cathedral for processions? The whole building is conceived in an æsthetic spirit. Let us make the most of it. We know how much mystery, how much religious charm, how much spiritual influence, the mere intricacy of plan and detail has for us. We know how infinitely solemn are the effects of sound in such places. Who has not been moved by the singular solemnity of chanted processional psalms at the consecration of churchyards half heard by the congregation waiting inside, whilst the Bishop and choir make the circuit of the church before entering. Remembering such effects, why do not our cathedral aisles more often echo the processional hymn and chant as of old? That which is right and edifying at a choir festival or a consecration may surely be right at other seasons also.

Then, again, as cathedrals were built for daily celebration of Holy Communion, and as the Prayer-book distinctly contemplates such a use for them still, why should it not be restored, whilst meaning might be given to, and uses found for, some disused chapels, if at other hours than those of the choir-services these, too, were utilised for the same service without musical adjuncts.

Again, it would be a reasonable thing, and I believe a wise one, to allow and encourage the formation of guilds of various sorts, one of whose customs might be the recital of their prayers or their litany in some side

chapel or aisle. Those who have seen religious foreigners using their churches in this way without clerical aid, may feel surprised that in England only, such a licence is deemed intolerable. And it may well be asked, whether if it were granted we should not have more worshippers and fewer dissenters? For the use of worshippers in a church of grand proportions, the only seat required or allowable is the movable chair, to be stacked on one side when not in use. Chairs tied together, or light benches of deal, or handsome seats of oak, equally spoil the architectural effect of the unencumbered floor. And a congregation of fifty or a hundred is frozen by permanent preparations for one or two thousand. But some chairs should be left for private use, and they should always be, or be accompanied by, kneeling chairs. It is sad to see how multitudes of us pass through a cathedral as if it were a museum, without evident thought of the object of the place; mainly, I believe, because the guardians of the Church make no provision for any but its public use, and because we are too shy to use it without such provision.

Time warns me that I must say no more about cathedrals and their uses, as it is necessary to consider for a few minutes the case of our parish churches, and their adaptation to the special wants of the times. This is a part of my subject, on which there may, perhaps, be even a more general agreement than there is on the subject of cathedrals. Churches must first of all be arranged with a view to the glory and honour of the service of God rather than to the mere comfort of the worshipper. It is the difference between these two views which makes the great distinction between all old churches and most new ones. Even now, very many churches are still built and restored with only too evident a forgetfulness of their real object, and that real want of the times which has already been indicated.

The Churches with which we have now to deal are of various ages, and built, as has been seen, with various objects. It is for us to restore them all as far as possible upon one system, and this the most edifying that we can devise. Our mediæval churches do not as a rule require much more than that men should restore them exactly to the state in which they were left by their builders where that is possible. Most of us agree on this, with the exception of some debatable points on which a few words may suffice. First among these is the high screen between the nave and the chancel. I have already said that in cathedrals the dividing screen ought to be removed whenever it prevents the reverent combined use of the nave and choir. But these cathedral screens are solid and massive erections, non-transparent, and real hindrances to the edification of the congregation. This can rarely if ever be said of the old open chancel screens in parish churches. A service said or sung behind them can always be perfectly well heard by the whole of the congregation. They are useful æsthetically, as lending an air of mystery to the chancel; and finally, they are among the most beautiful objects of Church furniture left to us, and at the same time so characteristic of our national architecture as to be doubly dear to those who hold it in highest esteem.

May I not hope to carry some with me, when I assert that the restoration of the old lofts on the top of these screens, would be as useful as it would be ornamental. Why not again use them for the Epistle and Gospel; why not for singing these solemn, and now frequent Good Friday ser-

vices, which would gain in impressiveness by the very novelty of the place from which they were said ; for here it may be said, that under proper authority and restrictions, some variety of character in our functions is one of our great wants ; and any old feature which involves it may well and wisely be restored.

Another difficulty in old churches is their frequently inconvenient shape. The commonest example is that of the Cruciform Church, with large piers supporting a central tower, and obstructing both sight and sound between chancel and nave. Here what is just bearable in one church may be intolerable in another. In a small church, though one would wish the arches wider, and the piers smaller, it is generally possible to hear in any part, and so the inconvenience is not great. But there are cases in much larger churches, in which it is really impossible to get over the difficulty without a departure from our ordinary arrangements. Where the chancel is large, but cut off from the nave by small tower arches and large piers, it is a good plan to use the chancel altar for important services (when with the assistance of the choir, the service may be heard), and to provide a second altar in the nave, in a side chapel, or in a transept, where the early celebrations of Holy Communion may be had, with the advantage to communicants of being gathered near the altar, and being able to see as well as to hear. A third alternative, which is sometimes necessary, is the arrangement of an altar and choir seats at the east end of the nave, or under the central tower, for the principal services, and of the old altar in the chancel for the low or daily offices ; whilst it is impossible to deny that cases may arise in which the removal of the central tower is the only possible plan for making the church really do its work. In such cases mediæval architects did not hesitate to sacrifice antiquity to convenience, and in extreme cases we must do the same, though never without the gravest consideration. Wherever placed, the altar should be protected by gates in the screens, not only at the west but also at the sides of the choir or chancel. One of the wants of the times is certainly the habit of private prayer in our churches. Our people, overcrowded and confined in their own houses, have only too many inducements to forget the duty of prayer. And our churches are, in spite of years of discussion, almost invariably locked up, so that they cannot be used save during time of public worship. The screened chancel is a necessity where the church is always open. I doubt not that every Bishop from Bishop Blomfield's time to the present has expressed his approval of the open church for private prayer ; and in so doing they have given incidentally their approval of much more. There must, first of all, be something attractive in the building, and when the intending worshipper is attracted and enters the building, it is essential that he should find it possible to use it. How will such an one feel, think you, if on entering he find the best part of the church full of appropriated seats ? Will he not retreat for fear of intruding even in the absence of the owners, and can we blame him ? So long, indeed, as we tolerate any such system as that of pews, we may despair of private prayer in our churches, and the sooner, therefore, the system is abolished, the sooner will the habits of our people become more thoroughly religious.

It is fortunate for us that from the time of the Reformation until about 1830 but little was done in the way of building new churches. Those which were built were mainly in towns. And, as a rule, the floors of most

of them may, without violence to architectural features, be converted in an impressive and useful manner. What is wanted in them is usually a place for the choir and altar, which may be formed by either low or high screens, open seats in place of pews, and the removal of their galleries. The last point is of importance, because, though under certain conditions, a gallery may very well be constructed, unfortunately almost all of those which have been put up in our churches for the last two hundred years, have been erected with a view to the pulpit, and the pulpit only. They always convert a church into a sort of auditorium, and give no suggestion of it as a place for worship. And if they are really desirable and proper in a church, it would seem only reasonable to have several tiers of them arranged round the pulpit instead of only one, and to design our churches on wholly new lines.

In our new churches it is much more open to us to adopt such special developments as may seem most likely to win the masses to habits of worshipping in them. For this object our way of sub-dividing parishes into districts, each with a small church, does not seem to be the best. In large churches the senses are more really impressed, it is more possible to have fine and stately services, there may be more clergy and greater variety of preaching and teaching, and the whole fabric and work is much more likely to be attractive than it is where less magnificence is possible. Then, when funds allow, I would always counsel that as much space as possible should be given in the nave, in full sight of chancel and altar. Here it is very easy to improve much upon the ordinary plans of our old churches. They satisfied the people by giving them a number of altars to worship at; whilst we have to take care that as many as possible of our people shall be able to see the one altar, even where, as is sometimes convenient, a second is provided in large churches for early celebrations. For this purpose plans like the following may be suggested: A broad nave with narrow aisles, with an apsidal east end, out of one side of which the chancel may open. Thus great spaciousness in the nave may be combined with sufficient width in the chancel. Or the chancel may be brought forward into the nave, so as to place the choir stalls in the centre of the people, from whom they may be divided by low screens. Or, taking a hint from the very oldest Church arrangements, we may place the choir entirely among the people, and read the Lessons, Epistle and Gospel, and preach, from ambons at the sides of the choir. Or, adopting the domical plan for our nave, we may gather all the people round the pulpit or altar as the case may require. All such developments should be such as arise from the requirements of convenience for use and of impressiveness in the interior. It is this—not the exterior which is to do the important work of moulding the religion of our people. Few have ever become better for looking at a lovely spire, whilst thousands owe their deepest religious impressions to the effects, partly architectural, but, nevertheless, wholly religious, of noble interiors.

If bald and unmeaning fabrics were likely to meet, or had met, the real wants of the day; if few and frigid services, such as we have too often to put up with, were really successful in keeping all the people of England within the fold of her Church, it would not have been deemed necessary to ask for the consideration of the subject now at this Congress. It is because these have failed to some extent that we are taking counsel. We

must make some change, and I maintain that the only profitable change will be in the direction of better structures, and more ornate as well as more frequent services. We must break down entirely and thoroughly the respect of persons symbolised by the pew system. We must leave our churches open persistently till people become used to the custom and use them. We must provide the proper appliances for their use. We must not allow obsolete architectural features (as, for instance, close choir screens), to stand in the way of the religious use of our buildings. We must make the communion office more and more the chief of our functions. We must imitate the great preaching orders of the Middle Ages, by building capacious naves for the convenience of those who will come to hear sermons, and emulate the religious zeal of those who made it their chief object in so many other churches to decorate and beautify the altar and the font. We may then, perhaps, attract some of those to our free, open, and beautiful interiors, who hitherto have not come because they could plainly see that they were not welcome, and once within the walls we may trust that their feelings will be sufficiently awakened to bring them there again and again. All that I advocate may be accomplished without any meretricious gaudiness. The simple solemnity of the Cistercians may, if we choose, be our model. They were in a sense the Puritans of the thirteenth century, but the living reality of their faith made it impossible for them to build otherwise than impressively. Let us at any rate emulate the manly solidity of all their works. Our churches to be cheerful must be amply lighted. Then they may, if we will, be decorated with colour on walls and in windows with the best result. But I think that as far as architects are concerned their main duty now is to give more freshness to their ground plans than is commonly attempted. In doing this they must recollect that the ample and dignified chancel, the due provision of space for the font, the proper and ample arrangements of the vestries for clergy and choir, are all to be as much thought of as the accommodation of the people; and if it is said that these ideas are costly and extravagant, they can but reply that the country and the Church are not poorer now than they were from the twelfth to the fifteenth century, when all these arrangements were carried out, with but little thought if any of their cost.

ADDRESSES.

The REV. W. CADMAN, M.A., Rector of the Holy Trinity,
Marylebone, London.

THE part of the subject assigned to me by the Committee of the Congress is the services. I would only remark with reference to the fabrics, that I for one can only esteem them connected with the true glory of our Lord when in them the pure Word of God is preached, and the sacraments faithfully ministered according to Christ's ordinance in all things pertaining to the same. I do not think this would be the case if ever the time should come when they could be used as Roman Catholic places of worship; and therefore I say in this day of necessity for faithful testimony—From Papiatry, with all its additions to Scriptural truth and all its corruptions of true Catholic faith, may the very fabrics of the Church of England ever be preserved. 2. Thus preserved, I would advocate the very

frequent use of them. I have no sympathy with the closing of them from Sunday to Sunday. They exist for the people, and should be opened at all hours, in season and out of season, which the wants and circumstances of the people may require. Let the people feel that they are at home in the church, that it is their own, that they are not intruding, that they are heartily welcome, that the glad tidings of the Gospel are for them amid their troubles, sorrows, and difficulties; and my experience, at least, shows that after the first habits of non-attendance are broken, they will be just as ready to come to the church as to the schoolroom. The services of our Reformed Church are eminently congregational. Unlike those priests who sacrificed for the people, her ministers worship *with* them. May I then express the opinion that the services are not adapted to the people, unless the people can go along with them. I have sometimes wished that officiating clergymen—especially in the Confession and Creed—would remember those who are “slow of speech,” and who get fairly out of breath in their endeavour to accompany them. 3. The very frequent use of our churches may be either for services that are enjoined, or for services that should be adapted to special occasions. With reference to the first, let me say that we, the clergy, have great reason for thankfulness for the Book of Common Prayer. I have no sympathy with disparagements of it, come from what quarter they may. I value the Prayer-Book because of its testimony to the Saviour; I cannot use it without thinking of Him. I value it because of its holding fast Scriptural truth; no Atheism, or Infidelity, or Sadduceeism can flourish under its shadow. I value it because of the sobriety and fervour of its chastened piety; no unhallowed familiarity, no craven fear, are generated by its language. I value it because of its silent protest against all corruptions of the simplicity of the Gospel of Christ; no worship does it sanction, but that which prepares for companionship with the white-robed saints; no mediation does it recognise but that of our Great High Priest; no intruding into things not revealed does it ever attempt. Much as it has been spoken against, and containing though it does traces of human infirmity, it deserves to be regarded as a precious inheritance, which it is to be hoped this Church and kingdom will do nothing to forfeit. Any arrangement or adaptation of services contrary to the spirit and principles of the Book of Common Prayer would lead many of us to say, “We have not so learned Christ.” I speak here as one who values the provision made day by day for the worship of God. I do not undervalue family prayer. If it were omitted no possible arrangement of Church services could take its place. Servants, visitors, children, friends, in many cases would be deprived of the privilege of social worship. But in a large parish the Church should provide for the religious wants of *all classes* of the parishioners; and there are always some who will be thankful to come to hear God’s Word, and to pray with the ministering clergyman. There may be, *and are*, many parishes where the employment of the people and the distance of the church from their habitations may cause “a reasonable hindrance” to morning or evening prayers in the parish church or chapel. But even then, I hesitate not to say from my experience, that a special blessing would be found in doing privately, what many brethren otherwise circumstanced, are doing publicly. I cannot consider this as waste of time, or time that might be more profitably employed by the clergyman. On the contrary, the refreshment to his own soul by simply and faithfully waiting upon God, the suggestions to his mind of truths in the daily psalms and lessons that with his peculiar idiosyncrasies might otherwise escape him, the pulse-beatings of sympathy with the whole body of which he is a member, all tend to increase the efficiency of his ministry by strengthening his hold on great, essential truths, by furnishing him with words in season for his daily intercourse with his people, and by suggesting topics of useful discourse for his public ministry. Let me not forget to add that the services of the Prayer-Book are plainly intended for worshippers. In either their use or adaptation, our Lord’s words need to be kept in mind—“They that worship Him must worship Him in spirit and in truth.” And yet again, the condemnation of some of old who gloried in their Church services, “In vain do they worship Me, teaching for doctrines the

commandments of men." I cannot quote these words without being reminded of the wise words in the preface to our Prayer-Book. Alluding to pre-Reformation times, that preface states that the "multitude of ceremonies was so great, and many of them so dark, that they did more confound and darken than declare and set forth Christ's benefits unto us; and besides this, Christ's Gospel is not a ceremonial law (as much of Moses' law was), but it is a religion to serve God not in bondage of the figure or shadow, but in the freedom of the spirit." In thus throwing off the accretions of Romish corruption, and claiming to hold all the truth which apostles taught, and earliest creeds embodied, the Church of the Reformation manifested her spiritual vitality, and in doing so both asserted her Catholicism and necessitated her Protestantism. It is in my view essential to her wellbeing and to her usefulness; and most certainly to her supplying the want of the times, and exercising a good influence upon the great masses of the population, that her ministers should not be ashamed of either.

4. But now as to services adapted to special occasions. I plead for some elasticity in the application of rubrics, and in the liberty accorded to those who are anxious, in obedience to law, to make full proof of their ministry. In the general thanksgiving, *e.g.* (which I do not think was intended to be repeated by the whole congregation), there is a provision for returning special thanks to Almighty God for those who have received special mercies. But the direction connected with it is, "This is to be said when any that have been prayed for desire to return praise." Now, suppose a note before service given to the officiating clergyman contains the following request—"A family (name and address given) desires to return hearty thanks to Almighty God for preserving mercies in the midst of last week's dangers." The reference might be to the fearful explosion which in my neighbourhood, in the early hours of one morning of last week, awoke the sleepers from their slumbers. What more proper than that a family who had been snatched as firebrands from the burning, when a sudden calamity was dealing out death and destruction in their midst, should publicly acknowledge God's preserving care? Could there be any real departure from the rubric if under such circumstances the words were used for those who had not been specially prayed for, "particularly to those who desire now to offer up their praises and thanksgivings for Thy late mercies vouchsafed unto them"? I trow not. Again, it has pleased God to pour forth a spirit of prayer and supplication, the existence of which is seen on every hand. It is seen in the noontide hour of prayer, which many observe. It was seen remarkably in connection with the day of intercession for missions. When then, on special occasions, such as, *e.g.*, the penitential season of Lent, or the Ember days, when the blessing of the Divine Head of the Church is sought upon the Bishops and newly ordained pastors of His flock—the days between Ascension and Whitsuntide—when special prayer is encouraged after the example of the first disciples, for a renewed and enlarged fulfilment of His sacred promise, to qualify His ministers for testimony, and to edify and strengthen His waiting Church by sending the light and comfort of His Holy Spirit—or the Rogation days, when special earnestness in prayer for the whole Church, and for our own parish especially, may be encouraged—all of which may be designated as the Church's special prayer-meetings; if worshipping members of the Church desire to meet together in the house of prayer, it is surely desirable that services in the spirit of the Prayer-Book should be put forth by authority, or that the clergy should be at liberty, after the enjoined services of the day have been observed, to call their people together and minister to them and with them in such way as may seem best to edifying. Resurrection life in the Church, which may God in mercy yet more abundantly grant, cannot fail to be followed by the providential voice, "Loose him and let him go." Let no one say that such special services at such special seasons are open to the reproach of observing days, and months, and times, and years—a text misapplied surely to a minister and his people meeting together in the house of God for special prayer and supplication, or even when so moved to it, for special communion with God. I can testify that they have been greatly appreciated and greatly blessed. Why should not any devotional services which a clergyman can consistently hold in a schoolroom be held

in the Church? The Amended Act of Uniformity is a step in the right direction. 7. Finally, as one whose ministry is running on to its fourth decade, I may be justifiably bold in reminding my younger brethren of the precepts—"Let all things be done decently and in order." "Let all things be done to edifying." There may be danger of forgetting the one precept as well as the other. I cannot but hope that there may be such an outpouring of the Spirit upon the clergy, that they may regard all the services of God's house, not so much as "*doing duty*," as enjoying a very high and blessed privilege in leading the devotions of God's people, and so preparing in the best way to deliver to them God's message. It must surely be that the sin of those young men of old was great before the Lord, when through them men were led to abhor the offering of the Lord. 8. There is no command in Holy Scripture as to the peculiar dress we should wear in Divine Service, or as to any special dress for any special service. May it not be regarded as pitiable, if contention, and argument, and party spirit be manifested, and that, too, before the world, respecting that incident of Divine Service of which the Holy Scriptures say nothing? Can it be even questionable whether in Divine worship, regarding the Church as the spouse of her heavenly Lord, the advice be not applicable: Whose adorning let it not be the outward adorning of putting on of apparel: but rather the ornament, which is in the sight of God of great price, the ornament which belongs to those who worship Him in spirit and in truth, for the Father seeketh such to worship Him?

THE REV. T. W. PERRY.

MY LORD BISHOP,—The subject upon which I have been asked to address this Congress is the "Adaptation of the Services of the Church to the Wants of the Times." The term "the services of the Church" means, I presume, the use of the prescribed Offices of Public Worship—a definition which accords with the description given in the prefatory account furnished in the Prayer-Book "Concerning the Service of the Church." By "adaptation" I do not understand to be meant *alteration*, but *adjustment*. Change, especially if it affects the construction of the Book of Common Prayer, and so threatens the stability of the accepted platform of the schools within the Church of England, is greatly to be deprecated, particularly in the present attitude of parties. "Common experience," says "The Preface" of 1662, "sheweth that where a change hath been made of things advisedly established (no evident necessity so requiring), sundry inconveniences have thereupon ensued; and those many times more and greater than the evils that were intended to be remedied by such change." Yet *accommodation* of the use of that book to circumstances and habits varying from those of the period in which it was compiled or revised may reasonably be advocated. To say this, is but to state the principle of the last revision, as enunciated in that same Preface. The appointed offices, capable (like their original forms) of some adaptation, have become more susceptible of it by "The Act of Uniformity Amendment Act" of 1872. Their structure and arrangement, though designedly simple, are neither absolutely rigid nor exclusively complete. *Variation*, within limits, is recognised, for instance, in the old choice of saying or singing—even *reading*, according to the gloss of the Act of 1872—in the alternative selection of Canticle, Psalm, or Prayer, in the additional Collects, the Occasional Prayers and Thanksgivings, the Special Prefaces, the Proper Psalms and Lessons. It is further contemplated by the new provision for shortened, special, and additional services, and by the removal of doubts touching the separation of services and preaching without previous service. *Finis*, in harmony with rubrical outline, is implied in the provision "for the resolution of all doubts," which was made in the book of 1549, and has since

been retained ; for the context shows that, in the absence of fuller and more explicit directions, necessary details were to be supplied by a resort to the older rules from which the new ones were selected ; and, in fact, this deficiency has always been supplied by such a reference, or by following ancient traditions or existing customs. The principle of adaptation being thus admitted, are there "wants" of our own times which require its application ? The appointed subject for this meeting implies such a belief, though particulars are left to be now supplied. It would seem well to regard this want in the twofold aspect of *need* and *desire* ; for adaptation may be useful or necessary in both cases. Two instances of adaptation may serve to illustrate this : (1.) The general rule, not so many years ago, was to say the Litany as part of the morning service ; consequently whole masses of the population, especially in country parishes, seldom or never heard it. To one and another the idea occurred that it was lawful, and would be useful, to separate it, and use it sometimes as an afternoon service. It was tried, not always without charge of innovation, even by those who complained of the length of the morning service, yet, by one of those strange inconsistencies so often met with, seemed fearful of thus losing their birthright in the variation. People heard the Litany for the first time in their lives ; said they wished they had been present at it before ; so *desire* was created, and thenceforth a want was felt which sought to be gratified. Again (2.) the rarity of early celebrations of the Eucharist, and the infrequency of later ones, made communions difficult to some—all but inaccessible to others, who could not regulate their own attendance at church. Better provision, not seldom mislabeled, developed a need ; and to return now to the older arrangement would discover a want clamorous to be satisfied. "The wants of the times," in reference to religious services, may perhaps be conveniently reduced to a fourfold classification. I. There are, first, *Numerical WANTS*. These may arise from the disproportion of clergy to a town population, or from the large area of country parishes, or from the distance of churches. As a consequence, the religious offices are found to be inadequate to the parochial requirements. In some cases, one Sunday or alternate Sunday service contents indifference or dissatisfaction earnestness ; so irreligion prevails or dissent springs up. In other cases, the single-handed priest (perhaps deacon) cannot provide for the number or the circumstances of the people, either by duplication of offices or by the addition of other services. Under such circumstances, might not a layman be authorised to assist at Matins, Litany, and Evensong, or alone to lead the devotions of the people where those offices had to be repeated ? Unlike the Eucharistic Office, they are not, except in the Absolution, essentially priestly functions ; and so the people would not be deprived of more than when a deacon alone officiates : though this loss would be in part met by the priest and the layman saying the duplicate offices alternately. Moreover, the *principle* is conceded in the use of them by military and naval officers where no chaplain is present. And that the consecrated (and therefore the licensed) building need not be an obstacle to such an adaptation seems clear from the fact that the first Act of Uniformity, 1548, made it "lawful for all men [and therefore for laymen], as well in churches, chapels, oratories, or other places, to use openly any psalm or prayer taken out of the Bible at any due time, not letting [*i.e.*, hindering] or omitting thereby the service or any part thereof mentioned in the said Book" of Common Prayer which the Act authorised. The reading of the Lessons by laymen is now not uncommon : is there any sufficient reason for limiting their help to this act ? Might not their employment in the manner suggested enlist services which other religious bodies know how to utilise ; tend to keep out dissent from parishes ; perhaps, in time, reconcile and occupy leaders of Nonconformity in places where now they divide the pastor's flock ? If preaching is meant to be included by the expression "the services of the Church," it would seem well worth considering whether, under proper limitations, lay preaching might not be a profitable adaptation of services to the wants of the times. II. Secondly, there are what may be termed *Structural WANTS*. By this I mean necessities arising not from lack of clergy, but from deficiency of church accommodation. The *agency* may

be sufficient, but the *place* for its exercise inadequate. An enlarged church may be impracticable; an additional one might weaken the power of the available staff. Can the services be adapted to meet the need? Whatever may have been thought to be the case prior to 1872, there can be no question now of "the discretion of the minister," subject to "the direction of the Ordinary," to separate, or to unite in varying combinations, the Morning Prayer, Litany, and Communion Office. Thus, according to local needs, Eucharist, Matins, Litany, may occur singly in any order, at any hour of the morning found to be convenient; Evensong, used complete once at afternoon or evening prayer, may be said at another time with Litany following the third Collect; while the Litany alone can be used at any period of the afternoon or evening, either instead of or in addition to its use in the morning. Further, if the free use of this arrangement does not fully provide for the want experienced, "the additional form of service, varying from any form prescribed by the Book of Common Prayer," which "may be used at any hour on any Sunday or Holy-day," will at least materially help to supplement it; and a service or services suited to the requirements may, without much difficulty, be framed, though the choice of materials for its construction is limited.

III. Further, there are, thirdly, *Moral Wants*. These are they which arise from the age, occupation, knowledge, disposition, manners, practices, customs, and habits of the people. Now, except in the direction as to catechising, and the disciplinary rules in the Communion Office, the services of the Church apparently ignore these distinctions. We cannot, however, suppose it to have been an oversight that precisely the same provision of religious offices is made for all the baptized who appear in church to worship, and that the young and the old, the ignorant and the educated, have presented to them the same devotional level. It could hardly be, indeed, that common offices of religion, expressing, as they do, general necessities, should consist of an interchanging series of very varying standards of worship; and, no doubt, those who frequent our public services do all, according to capacity, gain something from the common order: eye or ear convey impressions to the soul which is thus being prepared for subsequent fuller participation in the same order of worship. Parents and teachers, moreover, endeavour by explanation or otherwise to engage the understanding of children and uneducated youths in sights and sounds with which they become familiar. To some extent, also, this is done in other ways for the uninstructed or the indifferent adult. But experience shows that if the services of the Church are to enlist a profitable attention from those who frequent them, they must, in degree or manner, be accommodated to their condition and apprehension. It has been thought that, in some cases, this might be best done by altering both the *character* and the *place* of the services, in order to ensure the requisite or desired simplicity. Wholly different offices in the schoolroom, the cottage, the hall, or elsewhere than in the church, are supposed to be more suited to the child, the servant, the labourer, the artisan. It may, however, be fairly questioned whether this separation of classes is quite pleasing to themselves, and also whether the severance of place does not delay that acquaintance with the existing offices which is to be desired. Yet, however this may be, it would seem that the best adaptation of the services of the Church to these wants now under consideration is not to be sought in making those services foreign to any class, but rather by an educational method which, while encouraging attendance at the offices themselves, should be a devotional rehearsal of them, in part or in whole, according to the conditions and circumstances of those who are thus to be trained. Moreover, this educational worship, to be successful, ought not probably to ignore the advantages to be derived from such associations as are furnished by the fabrics wherein the ministrations themselves are ordinarily carried on, or the arrangements which usually accompany them. The conductors of this religious training need not be—perhaps had better not be—limited to the clergy, except where the nature of the office requires it; but might be advantageously selected from such of the lay people, male or female, as were qualified intelligently and reverently to guide the devotional exercises of these scholars in the public worship of the Church.

IV. Lastly, there are *Devotional WANTS* to be considered and provided for. Memory need not reach very far backwards to recall the complaints in *The Times* of "*Habitans in siccō*" touching the lack of aids to devotion in the public offices of the Church. It cannot be doubted that the freshening life at that time visible in the Church of England, and the increasing vigour since exhibited, have warmed the existing devotional element, revived its dying embers, and kindled it where cold. Past endeavours, however insufficient, to satisfy the growth of wants already referred to, have produced a more or less commensurate spirit of public prayer, and a growing desire to sustain it by external appliances. Besides this, a newly acquired or a deepened faith in the doctrine of the Incarnation, and its manifestation in the sacramental system of the Church, have developed a fuller sense of the objective character of worship, and so have exhibited an increasing wish for such accessories of divine service as are deemed helpful in realising it. That many devout souls are not conscious of such needs, nay, could even better without them hold communion with Him who is invisible, is no argument against adapting the services of the Church to the devotional wants of others. Perhaps, too, they who deem themselves most independent of external helps owe more to them than they are themselves aware of; yet, if otherwise, it is a legitimate consideration whether and how far they "*who are*" thus "*strong*" should not "*bear the infirmities of the weak.*" This is not the occasion on which to discuss particulars of the adaptation which may be made where needed. It must suffice to say, that the rubrical outlines of the Public Offices of Worship being, by common consent, more or less patient of detail, the main point to be observed is, that outline and detail be harmonious, consistent with the character of the offices themselves, and fairly coming within the limits indicated by the principles which determined the Settlement of 1662. It is not difficult to adjust that prescribed order of worship to the higher or lower devotional wants which manifest themselves, if only the fact be realised that at no period in the history of our reformed service books did they profess to furnish an exhaustive rule for the conduct of Divine Service, any more than did the older offices from which they were mainly derived. These few suggestions, pretending to no novelty, are necessarily limited by the terms of the subject appointed for our consideration: they could, therefore, only refer to the services now existing in the Book of Common Prayer. That those services can be adequately adapted to meet *all* the wants of the times I do not venture to assume. Experience seems to have arrived at a contrary conclusion, and consequently to have drawn the attention of Convocation to the desirability of providing further offices, while keeping intact the Book of Common Prayer, and thus meeting the increasing spiritual need of the members of this English branch of the Catholic Church.

DISCUSSION.

PROFESSOR DONALDSON.

I AM very glad that but a short space of time is allotted to me, for I have very little to say. I shall confine myself to only one division of the subject, "*the structural fabric,*" treating of the externals as an architect. I heard with much interest the able papers of my friend Mr Beresford Hope and Mr Street, both of them interesting and instructive. But Mr Hope, in treating of the parts of a church, omitted one material object—the Lord's table—which I find to be an essential part of the Communion service. He substituted for it the "*altar,*" which is not found in the Prayer-book. Which is the most consistent with the sacredness of the service—The table of the Lord or the altar of the saint? I have meaning in this distinction, for there is no altar proper but in the Roman Catholic and Eastern churches, where no altar is raised but over the relics of some saint. Now as to

the decoration of the "altar," I should have thought that the very purpose of the holy table was sufficient to the devout mind to give it dignity and attraction. But now there is the custom of backing it with a reredos filled with sculptures calculated to excite superstitious worship, and this we see in foreign churches. We know that such images are forbidden in the Homilies, and St Bernard, as Mr Street observed, forbade the use of such decorations in the Cistercian churches, so thoroughly conscious was he of the idolatrous tendency. There is another embellishment proposed for the altar, and that is the Baldachino, as advocated by Mr Longman in his volume on St Paul's Cathedral, London, in allusion to the proposed decorations there. The truth is, that Sir Christopher Wren never mentions the word Baldachino, and the only illustration of anything like such a covering for the Communion table is an architectural mural backing, like those in the side altars of Roman Catholic churches, as illustrated in a mutilated and questionable model preserved at St Paul's and in his drawings at Oxford. The Baldachino has recently been judiciously condemned as illegal by the Ecclesiastical Court. It has been observed, that hitherto the part least adorned in our churches has been the altar. But how inferior to every sensuous impression of the Lord's table is the innate sacredness of the solemn rite. I have but one word more to add. Allusion has been made to low and daily services of the Holy Sacrament. Can there be any *degree* of holiness in the administration? Is one class to be slightly revered by being subordinately administered in the side aisle and another in the chancel? Can we so trifle with sacred things? There can be but one altar in a church, not two altars!

The VERY REV. the DEAN of MANCHESTER.

I SHALL not occupy your time very long, but I wish to say a word on two or three points. First of all, let me say, in reply to my predecessor, that in a little church in the city of London, of which I was the vicar some time ago, I think that, without altering any of Sir Christopher Wren's admirable arrangements, we turned what was a room into a church. As to the general adornment of churches, I think that we cannot be too lavish in our expenditure upon it. I would that the church were a place where every poor man in the parish should see the best of everything. From my own church in Manchester, which is a parish church as well as a cathedral, I cannot draw any remarks of a practical character which would be generally useful, and therefore I omit them; but I merely tell you that from eight o'clock in the morning until nine o'clock at night on Sunday the church is perpetually used. Now let me say something about the services of the Church. I am sorry to say that I do not think that what is called the Shortened Services Act, or the Act of Uniformity Amendment Act, has been of such great use as I hoped it would be. I believe that the use of frequent services during the day is one of the wants of our time, but it will not do to venture upon such services and such additions to the means of devotion of the people without very serious consideration. It is useless in a country parish to have daily matins and evensong at eleven o'clock and three o'clock in the afternoon; but if the clergyman would get up at five o'clock and have his service, or if he would forego society to some extent, and have his evensong at seven or eight o'clock, I believe, in most cases, he would get the people to sympathise with him. I know a case in Manchester where a friend of mine was in a church where the minister gave out that there would be a celebration of Holy Communion on a certain day of the week at five o'clock in the morning; it was to be a choral celebration; when he came into the vestry my friend said, "Why did you not tell your choir to be punctual here?" He said, "There is no necessity for it, they are sure to be here every one of them," and so they were, and they came in their best. The reason why five o'clock was asked for as the

time of celebration by the people was that they might come to church, as they thought, doing honour to God, by appearing in the best they had, and that they might then go home and change their clothes again before they went to their work. I do not think that my friend Mr Cadman, who talked to us about the unadvisability of making too much of the dress of the clergy, would fail to sympathise with these poor people who thought that it would be more comely and decent in them to appear in their best before God, rather than go in their working dress; although both he and you would have welcomed them in their working dress. Now, I say to my brethren the clergy, study of the habits of the people is essential to the success of any shortened daily service; in a great commercial centre like London or Manchester, I would have a short service in the middle of the day consisting of the Litany and a hymn, for I would not omit the hymn on any account, because I believe that is a much better guide to devotion than any other part of our service, especially to the uninstructed—and here I would say let us take our hymns from all sides: the best sacramental hymns that I know, are Charles Wesley's. If I were to go (which I never do by-the-by), into a Roman Catholic church, and were to find some form of devotion which I thought I could adopt with profit and to the benefit of my people, I should not hesitate to do so, if the law would allow me; I would take the best from the Roman Catholics and from any other Dissenters and make them ours. Do not let us be frightened because other persons have found out these means of serving God, which are acceptable to the people and successful in drawing them to divine worship. Do not let us be frightened at being called Popish or Methodist. Whatever is for the benefit of the people try and import into your services; subject, of course, to the direction of your ecclesiastical superiors. Allow me to say before I conclude, that I believe that those Churchmen who have adopted what seem to others strange modes of service, have done so fancying that they were within the law; and they are very impatient of the imputation that they are lawless. I believe that exact conformity with the Rubrics of the Church is a characteristic of the High Church party; and if they have gone beyond that, it is because they thought it tended to edification. They may have made mistakes; but we must all remember that the object of our work is the glory and honour of our blessed Saviour and the salvation of men's souls, therefore let us not be too captious, if in seeking methods to promote what they believe to be great and good things some have adopted means which are not exactly in accordance with our own taste.

MR MICKLETHWAITE.

WE Englishmen consider ourselves, and are acknowledged by most foreigners to be a practical people; but I am afraid we are rather given to showing our practicalness by doing things first and thinking about them afterwards, at least we have acted in this way with respect to our churches. Some years ago we determined that our old churches ought to be altered, and that some new ones ought to be built. Accordingly, we set to work with laudable zeal, and by this time we have altered most of our old churches and built a great many new ones. But now we are beginning to have an uncomfortable feeling that the churches somehow are not what they should be, though they vary a good deal in their individual maladies. Now I think it is high time to inquire what is the cause of these failures, and it seems to me that nearly all of them are due to one cause, namely, to our not sufficiently considering the purpose for which a church is built before beginning to build it. Now, although as an architect, my business lies with the fabric rather than its use; yet, as the latter ought to depend so much upon the former, I venture to speak of that now as I have done at greater length elsewhere. There are many varieties of churches, the broad distinction being old and new in one

direction, and parochial and non-parochial, that is, capitular or cathedral churches in the other. Let us take the case of a new parish church. A parish church is something more than a meeting-house. It is a meeting-house, that is, a place where people meet for the purposes of common worship and instruction, and it is most important that it should be properly arranged and furnished for those purposes. Into the details of these arrangements I cannot enter now. What I want to urge is that, though a church were in these respects absolutely perfect, yet it may be far from a satisfactory parish church. The mere meeting-house carefully locked up between service time and service time can never take its proper parochial status. The parish church should be the common centre for all the religious life of the parish. People should be taught to resort to the church, not only for public worship, but for all the rites of the Church and also for private meditation and prayer, and even those common offices which belong to every religious guild or fraternity, after having been duly examined and authorised, may be said in no place so appropriately as in the parish church. Now, if a church is to be thus used, you cannot calculate its "accommodation" at "per sitting," it must be something more than a large area covered over with pews. The first thing we want is plenty of room. Next we require that the church should be comfortable, attractive, and of itself instructive, which last can best be brought about by providing it with simple and easily understood pictures. I need scarcely say that the church should be accessible at all reasonable times. A parish church to be really a parish church should be not only the parish meeting-house, but the parish oratory, the parish museum, and the parish picture gallery. I have not time to say much more, but I will just name a common mistake about our ancient cathedrals. When people have fought hard in a right direction, it is very difficult to persuade them that that direction may possibly sometimes lead them wrong. Now, after a great deal of struggling, it has been established that in a parish church the chancel is the proper place for the clergy and choir-men, and the nave for the people; and now some people, confounding the cathedral choir with the parish chancel, wish to introduce a similar arrangement into cathedral churches, and have, I regret to say, made some very destructive alterations with this object. A choir is an apartment complete in itself and self-contained. If we want to use the nave, we should not try to make the choir a chancel to it, but it should be fitted up itself with the requisites for public worship as it used to be at Durham, St Albans, Canterbury, and elsewhere. Now, in conclusion, let me ask you to look at this matter without prejudice, and allow free exercise to your common sense. Above all, do not be frightened by bogies. An eminent cathedral dignitary said to me a short time ago in reply to a proposal which I had made that an altar should be put up outside the choir of the cathedral, "I quite agree with all you say about the convenience of the plan, but I am sure people would never let us put up a second altar." Now here was a very proper bogy. At the Reformation secondary altars were taken away because they were not wanted; but how in the name of common sense can that be twisted into a prohibition for us putting one up now when it is wanted?

THE REV. CANON HOARE.

WITH reference to what has been said already, I may remark that there was a slight difference between the statement of Mr Beresford Hope with regard to the object of the Church and that of Mr Cadman. One said the object of the Church was worship; the other said it was to preach the Gospel. I am sure we shall all agree that the object of the Church is both one and the other. Now, there are many other things in which we are perfectly agreed; we perfectly agree that the great object is the glory of God; we perfectly agree that we must give our best of everything for God, but, on the other hand, we may differ as to our definition of the best. It does not follow that the

best music is best adapted for Church worship. It does not follow that the most costly decoration is that best adapted for the Church. There are cases in which decoration draws the eye to itself instead of lifting it heavenwards. I grant that art ought to be employed in worship; but the perfection of art is that it should be itself invisible, the whole soul being turned up to God. I remember a remark which made a deep impression on my own mind at the first clerical meeting I ever attended, thirty-eight years ago, and I make it now that some others may take it up and hand it down, and perhaps use it as I have done myself: it was this, "As soon as decoration or ornamentation becomes apparent, power ceases." I remember another remark of that remarkable man, Mr Robertson of Brighton; among many things in which I differed from him, he said this, which I heartily agreed with, that the great object of the ministry is to bring the soul face to face with God, and then disappear. Now I am persuaded we all agree in another point, we agree in a wish to go home to our different parishes, and have a hearty service—we do not want a cold service, nothing of the kind—and what is more, in many of our churches we have not got a cold service. I venture to say that in many of these churches in which we have none of the decorations of which we have heard to-day, we have the best possible ornament, the devout communicants around the Communion-table. Round the Communion-table—ay! and remember it is the table; people may talk as they like about the altar, but I defy them to find any mention of the altar in the Prayer-Book. There are three things we want,—congregational worship, intelligent worship, and hearty worship; we want everything that will help us on to those three points. We do not want a worship in which there is a barrier between the clergyman and the people; we do not want a worship in which we are glad to look at a show rather than draw near to God. One thing I will remark in conclusion; I venture, as an older man than some in this hall, to give just one word of warning, and that is, let us beware of strange fire. There were two young priests of old, Aaron's sons, and they were struck dead because in the outset of their priesthood they brought strange fire before God. Take care of strange fire; do the best you can, and above all, pray for the presence of Him that can light up all our services, who can give warmth instead of coldness, life instead of death, fervour instead of indifference, conviction instead of self-satisfaction, that can stand by the minister in his preaching, in his praying, and with the communicants in their Holy Communion, and send men home saying, as an infidel once said of old Mr Venn's church at Huddersfield, "Truly God is in this place, though I know Him not."

THE REV. RICHARD W. RANDALL, M.A.

I THINK we owe a great debt of gratitude to the Congress which is being held at Brighton, because it has not shrunk from placing upon its list what are sometimes called "burning questions." I am one of those who, having served upon the Committee of a Church Congress, have always upheld the placing among our subjects of what are called "burning questions," because I believe that what men's hearts and souls are deeply interested in they will do well to discuss, as a great body of Christian Churchmen, when they meet together. But we owe, perhaps, a still greater debt of thankfulness to those who have shown us this morning that they feel what a burning question is, and how it should be treated; for by a burning question, we mean one by which men's hearts and minds are so touched that they are filled with the fire of zeal to do good to their brethren, and to set forth the glory of God. It has not been my good fortune to hear every word that has been said this morning, but certainly the speeches which did fall upon my ear showed that men were united in the desire to speak out plainly what they felt about the truth, and to speak it so that it should not inflame their brothers' minds, and so be in a wrong

sense a "burning question." From the lips of one of the former speakers I gathered what seemed to me to be one of the most valuable thoughts to lay before this meeting. He is one with whom the world might say that I should not agree: but I am one who believes that the grounds of agreement in the minds of Churchmen are much underrated, and from the lips of Mr Cadman I take up these words: "The church should be the home of the people," and in all its decorations, and in all the adaptation of its services, that should be the main end to be kept in view. First of all let us welcome the phrase "*the adaptation of the services.*" I was glad to observe that in the very framing of this question there could be no suspicion that in the minds of the Churchmen of England there could be the least desire to see the grand old services of the Church of England interfered with by any alteration of the great book of 1662. We can hardly express our debt of gratitude to that book. We may learn to love more and more, by the constant repetition of them, the ordered arrangement of our beautiful matins and evensong. In the whole range of the Services of the Church, East and West, I know of nothing which is equal to the evensong of the Church of England. But while we do not alter the Services of the Church, surely we may adapt them; and we may do this surely without in any way overstepping the law. Some years ago I was called upon to conduct "a Retreat for the Clergy," and I was doubtful whether the particular services to be used in the Church upon that occasion were lawful, but I did what every clergyman who is loyal does, I asked a Bishop what it was right to do about this matter; and I had my answer from one who was known in this diocese as he was known throughout England, and who, as I know, is still retained with affectionate memory in your Lordship's heart, the late great Bishop of Winchester—he said to me, quoting that part of the Act of Uniformity to which Mr Perry has alluded, "I hope it cannot be unlawful to use such additional services in a church, for I have done it myself over and over again;" and then, with his well-known breadth of soul, he added, "You know I am not one who wishes to narrow the liberties of the Church of England." So let us make our churches the home of the people by a large adaptation of the services to different characters, different ages, different temperaments, different circumstances, and different conditions. Let us have services for the boys, services for the girls, services for men, and services for women. And may I give you a hint as to how to get the men together? A very shrewd man once said, "If you want to have your church full of men, give notice that you are going to have a service for women, and that you are going to address women, then you will have the church full of men." So let us have, according to the words of the Act of Uniformity, Litanies in the words of Holy Scripture, with short responses, such as the people can catch up; and especially at the time of the preparation for Confirmation, let us have the instructions in the church, and not in the clergyman's study. You may sometimes hear it said by our people, "I only wish that the parson"—a good old word, mind you—"would speak to us in the church as he does in the study." Now, I would not for the world have my people say that the homeliest words, the plainest words, and the most heart-searching words, which reach the innermost recesses of the soul, were not the words spoken in the church. And if there is a danger, on the other hand, in over-plainness, something of the feeling of the sanctity of the house of God will restrain that plainness. I have said, perhaps, far more than I should have done, and I will now bring what I have to say to a conclusion in this way: Depend upon it a multiplication of such services, meeting people in their needs and necessities, will intensify the love for the regular services of the Church. The Church will be hung as it were with pictures and memories of blessed times. New meanings will be given to the old confessions, and to the old psalms; new lights will fall on the Lectionary of the Church; a new force will be given to our creeds, which, as they have sounded for so many years, so I trust they will sound for all years to come. And what is prescribed and settled by the Church will be more deeply cherished in the hearts of her children, because you have stepped beyond the bounds laid down for safety by the Church's prescribed rules,

to act upon the principle of a large charity for the necessities of mankind, and you will keep within the bosom of an united Church those who might otherwise have been driven to seek to satisfy the needs of their souls elsewhere.

THE REV. CANON RAWLINSON.

I THINK that upon this important subject which has been brought before us for discussion, we shall gain most for our future lives and actions if we particularly pay attention to the principles upon which the matter rests, and trouble ourselves with less detail than some of the speakers before me have done. I have heard one or two speakers go very near to the point of the real principles of the matter, and yet, I think, none, as far as my view goes, have exactly hit it. I think the first thing we have to determine with respect to the fabric of the Church, is What is a Church for? What is the aim and end of a Church? We have had some theories put forward, but we have not had any reconciliation of the different views. Now it appears to me that there are two very opposite views—two extreme views between which there are many other intermediate ones. The two extreme views are that the Church is a preaching-house, and that the Church is a place of worship. The intermediate views, of which there are many, agree that it is both. But then to which is to be ascribed the most importance, and is either to be viewed as very much more important than the other? Now the view that the Church is a preaching house has its apotheosis in the wonderful structure which we have seen in these days, though less than formerly, the structure known as the three-decker, occupying the very centre of the middle aisle, shutting out entirely the altar, raising the pulpit as it were to heaven, and often giving the audience nothing else to gaze upon. In one church, I am told, in the metropolis, things are still as they were fifty years ago, and I am afraid that the three-decker maintains its place there, and I am also told that it maintains its place in at least one church in this town. I am sorry for it. But there is another extreme on the other side. There are churches where there is no pulpit at all, and where the discourse of about ten minutes is delivered in a low tone from the very slightly raised steps of the altar. That is the extreme on the other side, but between the two there are many intermediate views. Now, I think, that before we can do anything else to settle what should be the fabric of the Church, we must decide which of the two is to preponderate. I do not think we can maintain an exact equilibrium between them. Now, is instruction or is worship the main end of the Church? I say that worship is the main end of the Church. I say that instruction is the means, and worship is the end. What was man made for? What is the final object of his creation but the worship of God. Therefore I put worship above instruction. Thus, I think, I may say that, in the whole arrangement of the church, although the pulpit should have an important place, yet it should be a subordinate place. I agree with Mr Street that the important thing in the church, in the first place, is the altar and the services in connection with it. I have used that word, and I will just say that I have used it because I find it to be the name given in the Bible. (Cheers and confusion.) It is so termed in every place but one, where it is called the table. That it is the Lord's table I am most willing not only to allow, but to affirm most strongly; but in the one place where it is called the table, it is called so in contrast with the table of devils, which was the heathen altar. (Calls of order.)

THE PRESIDENT.—I must entreat you to hear the speaker out. If anybody thinks that the word is not used in the Scriptures, in the way the speaker says it is used, as applied to the Christian Church, let him get up and prove it when the speaker has concluded.

CANON RAWLINSON.—I am quite as willing as any one to allow and maintain that the altar is also a table, but I claim the right to use either word. The arrangement of the

church should be such as to display that portion of the church where the greatest ceremonies of our religion go on. That should be open to all, and that should be the general point of convergence. I say, then, that all obstruction to the sight of that from any part of the church should, as far as possible, be removed. Those obstructions of which Mr Street spoke, chancel screens, should certainly not be allowed to obstruct, but should be exceedingly open. I think, in the next place, that pulpits should always be withdrawn to the side, so as not to obstruct the altar, and the organ, which I have also sometimes seen to obstruct, should also be recessed so as not to hinder the view. Then the next point is with regard to what are called seats. I am sorry that they are called seats—that is a wretched word inherited from the eighteenth century. Would that we had a term corresponding to the French *prie-dieu*! I think that the great thing is, in the first place, that they should all, as far as possible, be turned towards the Lord's table—towards the east end. In the next place, there should be ample room in them for people to kneel, which is not the case generally now. As far as age and infirmity will allow, all should kneel in the worship of God, and not sit. Then, further, with regard to seats, I suppose we are all now agreed that there should be no pews. Pews, I suppose, are gone, they have vanished into thin air before such meetings as there have elsewhere been of this Association. Now we have come mainly to open seats; open seats very largely preponderate. I must say I agree with all who have said that the house of God should be perfectly free to all. It should be open every day from morning to night, and there should be a law forbidding it to be shut. It is the national Church, and the nation should take care that the church in every parish is open from morning to night for worship. Then the sitting accommodation in it should be free to all; nothing should be appropriated, everything should be free. Then I will add that I also think the most convenient mode is the employment of chairs. I think that in that case no one takes more than he has a right to, for unless a man is of an extraordinary make he can scarcely occupy two chairs. In seats it is different. A man occupies as much as he likes. That is one advantage—but another advantage is that chairs may be moved when churches are used for other than the set services, as for thanksgiving services of different kinds, in which I must say that I think processions have a very good effect.

MR H. CLARK of Liverpool.

I WOULD urge upon this meeting the consideration of the meaning of the words "public worship," which I define as the assembling of the people, with bended knee, to acknowledge God as their Great King. This worship God demands from every man, woman, and child of the human family; therefore, as our churches are so few, and our population is so huge, God's temples should be absolutely free, as free to all as the air is to the birds and the sea is to the fish. No obstruction or barrier in the shape of a pew should be tolerated, as any limitation of this worship robs God of His honour. Some people go to church "to get good," and is it therefore kind and charitable to them thus to monopolise the means of grace? In fact, the pew system is not only wrong to God, but it is also a wrong to our neighbour. The adaptation of our churches should be such that we could become a worshipping people. At this moment, in spite of our boasted Christianity, we are a non-worshipping nation. The chief cause of this is the pews in our churches, which are an innovation, and which were never heard of for 1500 years of the Christian area. We should go back to primitive practices for our models of churches, when these enclosures on the floor of God's house were unknown. The system is an unmitigated evil, not only to outsiders but also to the pew-holder himself. It contracts his heart, fosters his pride, and isolates him from the Catholic world and

from the Christian brotherhood. The loss of souls thereby occasioned is fearful; and as regards the Establishment, the only way of preserving it is by making every church free. In this way the public would have a direct interest in the maintenance of the Church, and would rally round her when attacked by her enemies.

The REV. E. A. HILLIARD, B.A., Rector of St Lawrence,
Norwich.

OUR subject being the adaptation of our services to the wants of our times, I think there is no want that will assume greater proportion in the time to come than the agencies for instructing in worship and in Christian life the children of our parishes. And I say, no one will be greater, because I foresee that the details of the Education Act will be used in a hostile manner, by those who undervalue religion, against the Church of this land. I see indications of it in the attempt to lower the fees of the school to the lowest possible coin of the realm, and in the attempt to destroy denominational schools. I see an anxiety, professedly, for the education of the people, but an anxiety really to get hold of the minds of the young for secular purposes. How then shall the Church adapt herself to that which is coming? I say, in one or two very simple ways. One is essentially this, that you allow the children to be present at what are called, "Children's celebrations of the Holy Communion," for I conceive that their exclusion is a copying of the conduct of those who forbade the children to come to the Lord. Touching the children, there is a particular mode of instruction which I wish I could see established in all parishes, and especially in the city parishes of the land. I mean the mode of catechising children, which gives them the power of catechising each other through the clergyman who is conducting it; a method of catechising which is in use at St Sulpice in France, and I see no earthly reason why it should not be adopted by ourselves. For, having instructed the children on the subject, you permit the boys to ask you a question for the girls, and then you receive from the girls the answer for the boys. By repeating the process, you thus stimulate them in attention to their instructions, and you stimulate their powers of intellect, and raise up an interest that is admirable and very much wanted in Sunday schools. I have, I suppose, but one more minute, and that minute I will address to a mode in which I think our services might be attractive, especially to those who were alien to the faith of the Church of England. I mean the practice of having carefully prepared conferences on subjects like the infidelity of the day between two clergymen in the parish church. I see manifest obstacles to having public discussions. They are often unmitigated evils; but if a discussion of the deep things of the faith were to be entrusted to two men to be carried on between one another, so that each side had fair play, and were governed by reverence for the sanctity of the place and the things they were talking about, you would attract the infidel shoemaker of the large towns where infidelity prevails, and you would send home many an arrow of faith into hearts that had been hitherto impervious to the faith itself.

MR WALTER PHILLIMORE.

I WANT to add a few words about a style of church which is not very common as yet in this country, and which I cannot but think might, with much advantage, be adopted, and to which I think the remarks of Mr Beresford Hope and Mr Street generally tend. I mean the more general adoption of the Basilica form. It seems to me that that form

has most of those advantages which those gentlemen indicate as necessary. In the first place, it allows ample space, and allows ample opportunity for all eyes and all ears converging on the central point. It has the advantage of having very slight aisles, supported on slight pillars, which do not intercept the ear or the eye, and which give opportunities necessary for passage, either as gangways or for processions. It has this further advantage, that large open windows, generally not accompanied by painted glass, will give a very great flood of light, which is very often most desirable in our town churches. It takes up very little room, being built in a very simple form, and it has also the great advantage of not being a complete innovation, but being a restoration of an old model, so that in establishing the Basilica we are combining a modern improvement with the restoration of one of the old forms of the Church. Then there comes next this difficult question, as to giving proper dignity to the holy table. Now, it may not be very popular, but I cannot help thinking that the only rational, and only consistent historical, way is that of putting over the holy table some form of baldachin or canopy. Professor Donaldson and I have an old quarrel upon that; but I cannot help thinking that that question has not been decided by the highest ecclesiastical court, although it has been decided by a most excellent and learned judge; but it was somewhat hastily dismissed; and that it may yet receive a different construction, and, ere long, we may find that this most useful, and by no means uncommon, adornment may be admitted into our new churches. I say it is by no means uncommon, because Professor Donaldson knows very well that if Sir Christopher Wren did not design a baldachin for St Paul's, he certainly did for other churches, and his disciples and followers adopted them and used them. One word more about figures and paintings. I gathered that there was a hidden undercurrent of thought in Professor Donaldson's speech against the adoption of pictures. I think we may be freed from all doubts on this subject, when we see what has been done in Scotland. It was only the other day that I proceeded from the gorgeous painted windows of Glasgow Cathedral to St Giles' Church in Edinburgh, in that part of the church which is the *crème de la crème* of Edinburgh Protestantism, the High Church of Edinburgh, where the Lords Commissioners attend. That church has been renovated and restored, and the whole appearance of it is very good; but, if you look at the east end, what strikes you most of all is a complete reredos. There is a long row of arches resting on marble pillars, and at the top of each of these pillars is a complete, perfect sculptured angel. And, more than this, the work has only just begun. They are preparing the way to put in each of those arches sculptured groups of figures, representing scenes of Scripture history.

THE REV. CANON ASHWELL.

I AM not sorry at this late period of the morning to recall the meeting to one or two points which were strongly insisted on in the earlier portion of it, but from which we have now slightly drifted away. It has been said that the church is the house of God. It has been said that it is the home of the parish. It has been well said that it is neither one nor the other exclusively, but that it is both. It follows, therefore, that the true expression is, that it is the home of the parochial religion, for religion is what binds God and man together. But then, if so, it follows that the parish church is the appropriate sphere for the expression of whatever feeling towards God may at any time be called forth by whatever affects the parish as a whole in its religious capacity, be it prayer and supplication, be it praise or thanksgiving—whenever any circumstances arise in the history of the parish which demand these, there let it meet, and there let it be done. Now, this being so, let me recall the mind of the meeting to what has been said of the recent amendment of the Act of Uniformity, which legitimizes all such extra services, so long as they remain extra services, and do not interfere with the standard

services of our Prayer-Book. And what I wish to suggest—with all deference to those more learned in the law than I am—is this, that in this recent Act I believe that we are but returning to the original intention of our compilers. Our original Act of Uniformity sanctioned the very thing now spoken of. That Act of Uniformity accompanied the formation of our first Prayer-Book, and it seems to me that such a provision is easily understood when you look at what the contents of that Prayer-Book were. Prior to the Reformation, the Church had (1), her seven sacramental services as the great backbone of her system of worship; then (2), besides these, a whole cloud of accessory arrangements for other and comparatively exceptional cases. Now look at our Prayer-Book. After Matins and Evensong the rest of its contents correspond exactly to the above outline. The two sacraments of the Gospel come first, then the rest are provided for—all the great fundamental services connected with the spiritual life of man and of the Church—Holy Orders, Confirmation, Matrimony, Visitation of the Sick, and so on. But, having laid down these as the fundamental lines, our compilers seem to have said to themselves, “Now that fundamentals are settled we will leave it to the discretion of the clergy how to conduct the exceptional and occasional services”—and thus inserted that clause in the Act of Uniformity which has lately been emphasised by special re-enactment. I am satisfied, therefore, that in thus legitimizing the constant use of the Church for all sorts of occasional purposes, we are but following the mind of our original compilers; and that in once more making our churches the homes of the religious life of the parish in its varying details as well as its unvarying outline, we are but going back to the long-forgotten purposes of 300 years ago. Not preaching, but praying, is the final end of our churches. For “prayer is the end of preaching;” and let it never be forgotten that the highest form of prayer is praise and thanksgiving.

THE REV. W. D. MACLAGAN, M.A.

IN considering the question which is before the Congress, I feel sure we can have no better guide than those words of our Articles which speak of the pure Word of God being preached and the sacraments duly administered. Among the many uses of the parish church which, had time permitted, I should have ventured to suggest, in addition to those which have been named this morning, there are none but may be comprised under one or other of those heads. I can only name them now in the briefest possible manner. For instance, missionary addresses given in church after the evening service is over to many people who can never come to our ordinary missionary meetings, where, perhaps, the tone might be a little higher than it sometimes is. Children's services, held not only on Sunday, but on Saturday afternoon; lectures given to the children, illustrated by pictures if necessary; and last, but not least, the gathering of our people together for the mere singing of hymns gathered from all sources, not only from our ordinary hymn-books, but from those which delight the hearts of our Nonconformist neighbours, and which have played so great a part in the spiritual revival which is now going on in the northern part of our island. But what I wish to speak of chiefly is the first part of the subject to which I have referred, the preaching of the pure Word of God. I would not for a moment suggest that there is any antagonism between this and the due ministering of the sacraments; but with regard to the sacraments, I would content myself with saying that I scarcely conceive they are duly ministered when the Holy Communion is only celebrated at hours when the working people cannot possibly attend, or when the ceremony of Baptism is performed in the presence of the clergyman, parish clerk and sexton. And, indeed, wherever the sacraments are duly administered with reverence and godly fear, there is a most powerful and effective preaching. But the remark which I specially wish to make is with regard to what may be more strictly called the

preaching of the Word. One of the speakers has alluded to the old custom of having a great Bible provided in the churches, and his idea is that it was with the intention that persons might come there who had no Bibles at home to read the Bible for themselves. That may have been so, but I conceive there was another use intended which we might well revive in these days. I mean that some one should go and read the Bible to the people; and not only read the Bible to them, but expound it as he reads; for I can conceive no better use for our parish churches at times when the services are not being held, than that some person—he need not necessarily be a clergyman, so long as he is a layman duly qualified and authorised—should attend and read out of the great Bible to the people assembled in the church. I believe that one of the greatest needs of our day is a more extended and clearer knowledge of the Word of God. I cannot but think that while we as Englishmen make it a continual boast that the Bible is in the hands of all our people, we are not sufficiently alive to the fact that it has very little hold upon their hearts. I speak not of the poorest people only, for even in the presence of an audience like this, I am bound to say there is a most lamentable ignorance of the Holy Scriptures among the educated classes. I would venture to suggest that the Bible should be not only read in the church at times when there are no services held, but also explained in the course of the service itself; and I trust there is nothing contrary to the spirit or letter of the Act of Uniformity in stopping, as I often venture to do, at the end of the Lesson, and explaining to the people, before going on with the rest of the service, the meaning of that portion of the pure Word of God.

THURSDAY MORNING, 8th OCTOBER,

CORN EXCHANGE.

The RIGHT REVEREND the LORD BISHOP OF ELY took the
Chair at Ten o'clock.

CHURCH FINANCE: 1. OFFERTORY IN ITS MODERN FORM.
2. CLERGY SUSTENTATION.

PAPERS.

The REV. H. W. BURROWS, B.D., Vicar of Christ Church,
St Pancras, Albany Street.

I AM invited to open the subject of Church Finance, by saying something about the Offertory in its modern form, by which I understand that we are not to consider liturgical and antiquarian questions as to the various oblations at the time of the celebration of the Eucharist, but to restrict our attention to the offerings of money made at celebrations in our Churches at the present day; or rather that we are invited to consider all collections of money made during the time of divine service, whether in connection with the Eucharist or not, excluding, however, those offerings which are made by individuals in connection with special services, in which they are primarily concerned, such as the churching of women and matrimony.

We are to consider the funds, now already placed, and likely to be hereafter placed, at the disposal of the Church, through collections made from the whole congregation.

And the first thought that occurs to me is, that the subject would never have come up for discussion but for the movement of the last forty years, the revival of Church principles and practices.

Forty years ago I fancy the word "offertory" was seldom in use; the collections made at the time of the celebration of the Eucharist, termed Communion money, were not of sufficient amount to attract public attention. In many parishes, so insignificant a sum was thus contributed that no one troubled himself to inquire what became of it. In some churches a portion of it was distributed there and then to the poorer communicants. This was obviously an injudicious plan, as endangering the motives of worshippers. Of course one is aware that, forty years ago, collections were made from time to time for general and local charities, but in no church in England, I imagine, were they other than occasional; they were not a regular, expected, and established part of the service, except at the time of celebration—and celebrations in those days were seldom more frequent than once a month. I spoke of England, because in our churches in Ireland I believe there was always a collection every Sunday; the Irish poor no doubt requiring more aid, owing to the absence at that time of any poor law in Ireland.

My first point, then, is that, comparing the present day with forty years ago, there has been a considerable alteration with regard to collections in church.

2. This alteration consists—(1) in the greater frequency of collections, amounting, in some churches, to as many as five times a Sunday; (2) in the greater amount of money raised by collections; (3) in the tendency no longer to have contributions received in plates at the door and carried straight into the vestry, but to have them so collected that they can be brought to the minister, who, on behalf of the congregation, makes a more or less formal and visible offering of them to God; (4) there is another tendency to be observed, *i.e.*, the wish to give persons an opportunity of *concealing* the amount which they give, in order that they may not be influenced by unworthy motives, but may carry out our Lord's command that our alms should be in secret; (5) it is comparatively a novelty that the local clergy should be maintained by the alms collected in a church.

These alterations appear to be owing to such causes as the following—

1. A pious desire to make, at the time of communicating, offerings which shall cost the worshipper something. Along with a greater reverence for the Eucharist, and an increased delight in it, there has arisen a dissatisfaction with a mere formal offering of a customary trifling coin, and a desire to do, like Mary at Bethany, what each can, to give freely as having received freely. There has been a desire to return to first principles, to imitate the early Christians, the Bible Christians of primitive times, who marked the first day of the week by devoting on it a portion of their earnings, and laid at the apostles' feet, for distribution at their discretion, the property which they no longer considered as selfishly their own. The revived earnestness of late years has caused not only Churchmen but some bodies of Dissenters, such as, I think, Irvingites and Ply-

mouth Brethren, to be conspicuous for their dedication of a tenth of their income to pious uses. If a large proportion of income is to be thus dedicated, what so natural as that the offering should take place in God's house; and, as much as may be, in connection with the commemoration of His self-sacrifice Who gave Himself for us?

Access of zeal has naturally produced offerings of all sorts, and each offering has led to others. Churches have been built, slenderly provided with endowments, because they were sorely needed in populous neighbourhoods, and it was the most natural thing in the world to call on those who were benefited by a new church, often provided for them by the munificence of strangers, to show their gratitude for it by liberal offerings. Then the greater interest in foreign missions, and good works of all kinds at home, leads to constant applications for at least an offertory in order to show sympathy with a good cause.

Then, too, the desire to carry out rubrics, and to do all things orderly, according to the mind of the Church and the prescriptions of the Prayer-book, has led to keeping the congregation in church till after the prayer for the Church militant, and so after the reading of the offertory sentences.

Even legislation, which was hostile to the Church, has been overruled to increase its activity and its zeal in the matter specially under our consideration. For when church-rates could no longer be enforced by law, it became a matter of necessity, with many incumbents, to cast about for means to procure, from other sources, the funds for Church expenses, which the law had before exacted in the shape of rates. What more simple and natural than to invite the congregation, who use a church, to contribute to the maintenance of the fabric and the expenses of divine service, and how can a congregation so easily contribute as by a collection in church?

In these ways we may say that the events of the last few years have providentially opened for the Church a new source of revenue; we have struck a vein of rich ore, which no one can object to our working, for it is essentially popular. If the people choose to give, who can object? especially when no particular sum is required, but each one is left at liberty to give, in secret, as much as conscience dictates, and his means allow.

Surely we cannot but see in this movement a tendency in the order of events to throw the Church more upon the people. Instead of depending on kings and parliaments, on endowments contributed by lords of manors and owners of domains, she is led, by circumstances, to appeal to the masses, and to seek her supplies from the alms of the general congregation. The support of the Church is no longer to be afforded by the benefactions of the deceased, but the free gifts of the living.

It is desirable to draw contributions from the classes who receive weekly wages, because they must ever constitute the great mass of mankind, and are every day increasing in intelligence, refinement, and power. The Christian religion cultivated this class from the first, and the injunction to devote, on the first day of the week, a proportion of the week's gains, is only one of a hundred marks of the adaptation of the Gospel to the nature and condition of mankind. We are, probably, only at the beginning of what may be expected to follow from inviting the masses to take their share in supporting the Church. The amount now raised is

but a trifle to what may be expected to issue from the source that has been opened. We now count up hundreds of pounds, but may expect thousands.

Already it is not unknown to have in a church £2 or more on a Sunday contributed in pence, *i.e.*, the salary of a curate defrayed by the coppers of the poor.

What we see now is but the first budding of what may become a vast growth. There is positively no limit to what may be drawn from this treasury.

And observe; the money produced is the least of the accruing benefits. The givers are themselves benefited in more ways than we can measure.

Not only does a man become interested in that which he has contributed to support, but he attracts to himself the divine blessing; he secures treasure in heaven. God will be no man's debtor, but repays abundantly all that is spent in His service. Why should we think such privileges can be obtained only by the rich, only by those who can build churches and found schools? why not give the poor an opportunity of contributing out of their deep poverty? why not make it known that you will receive the widow's mite, and will welcome the halfpence which the child has saved from self-indulgence to drop into your almsbag?

Great as may be the advantages which England has derived from the munificence of pious founders and benefactors, it need not surprise us that some evil has also resulted from the charity of one generation being supposed to supersede the necessity for almsgiving in their successors.

The English of the last generation were none the better for having grown up without the habit of doing something to support their own clergy, and provide the expenses of divine service in their own churches. Our people, when they go abroad as emigrants, are found sadly unaware of their duties in this respect. They have had too much done for them at home.

There are large classes among ourselves that would be all the better for being in the habit of doing something towards defraying the expenses of their religion. Since the world began, in all nations, it is the natural thing that the ministers and services of religion should be mainly supported by the worshippers. To have no hand in this leads to lazy indifference, to selfish expenditure, to diversion to private luxury of the sums which ought to be contributed to the glory of God and the good of one's neighbours.

We hail then any signs that we are returning to a more healthy, natural, and primitive state of things. Perish endowments, if they dry up the charity of the living. I believe, however, that there is room for both; that there is a legitimate use both for the endowments derived from the departed, and the contributions of the living.

We may be thankful that we do not at present depend altogether on offertories, and if ever the time should come when they shall furnish the main supports of the Church, arrangements will have to be made to obviate evils which may accrue; for every system has its weak points, every good is accompanied with an evil. But at present our duty is to encourage a larger resort to the offertory, and in order to make it acceptable, to advise caution and management in its introduction. Unreasonable prejudices still prevail in many places against it. The conservatism of England re-

sists change, even for the better. Men's regard for their pockets induces them to conjure up all manner of objections to a weekly appeal to their liberality. The most intelligent congregation in London is, I believe, one of the most averse to this manifest improvement. A new incumbent going to a country benefice will need be patient with his farmers, if he is to win them to appreciate a weekly offertory, and a wise man will therefore collect for such popular objects as a parish charity or a county hospital, before soliciting contributions for foreign missions or church ornaments.

It is often remarked that those who are least frequently appealed to give least, while large collections are derived from those who are in the habit of giving. The man who gives next to nothing often thinks himself charitable, whilst he whose bounty is generous gets ever-enlarging views of his duty, is ever finding out new points in which he can deny himself, and is astonished that his benefactions should be deemed large, because they are so far below what he would like to make them. Those who give frequently and largely must do so on principle; they must cut off the drain of selfish expenditure, and exercise thought and self-denial to find funds. If the offertory teaches men to do this, it is no mean educator. If it be well to form good habits from early days, surely it is an advantage to have a system by which the youngest may have opportunities for self-denial, and our children associate almsgiving with their earliest recollections. They will be all the more to be depended on as the supporters of the Church in the distant future, if they have learnt, as children, to forego some little pleasure or luxury, in order to make a secret offering.

Lastly, I would urge that the offertory is not only good in itself, but good in what it supersedes. In many churches the offertory has been resorted to, to supply funds which otherwise would have to be obtained by pew-rents. It may be urged in favour of pew-rents, that those who resort to a church should support it, that the unwilling and niggardly should be forced to give, and something secured from them; and that a married clergyman should not be left to the uncertainties of an offertory, but should know what he has to depend upon; but surely these arguments are not of equal weight with those which may be urged on the other side. It is evil to introduce the idea of property into a church. A worshipper should draw near in humility as to the court of a king, the house of a heavenly Father, deeming it a privilege to draw nigh in any sense, on any footing, not feeling that he has bought himself a snugger position than a poorer brother, or a worshipper who, though lower in this world, may be higher in God's regard. In church, if anywhere, we want to be unselfish, to forget what we are in the world outside, and only realise that we are brothers in a redeemed family. Levelling and insubordination and class hostility would be less common out of church, if men's equality before God had its proper expression in church.

Not the least among the recommendations of the offertory is, that it has come up to deliver the Church of England from a system that was alienating the artisans of the towns from her. Political power is more and more being centred in our large towns, and in them the so-called working-classes are more and more acquiring a preponderating influence; and surely it is suicidal to present religion in a form which practically excludes them, when you have, in the offertory, an alternative system, growing out of Scrip-

ture, penetrated with the principles of the Gospel, commended by the formularies of our Prayer-book, and so justified by experience, that few who have thrown themselves on the offertory would hear of going back to pew-rents ; for they know the change has increased the number and zeal of their congregations, and increased also their own peace of mind.

The REV. J. J. HALCOMBE, M.A., Rector of Balsham, Linton, Cambridge.

THE mere fact of a Church Congress including amongst its subjects of discussion the best means of supporting the clergy of the Established Church is in itself very significant. A short time back the appearance of such a topic upon its programme would infallibly have suggested the idea that some practical joker had got hold of a final revise of the subject list, and perpetrated a jest, to which the supposed easy circumstances of the clergy could not fail to impart unusual piquancy. The revenues which the Church of England has inherited from the liberality of former times are so vast, and, in spite of much spoliation, they have sufficed generation after generation to meet wants so much greater than they were originally designed to meet, that it has long ago come to pass that no idea could possibly be suggested more utterly alien to the preconceived notions of the ordinary Englishman, than that any part of the voluntary offerings of the people could be required for the support of those who minister to them in holy things. *It is this preconceived notion which presents the first great obstacle in the way of any effective action for the better support of the clergy.* This is the stronghold which we have to sit down before and besiege with unwearied patience, battering at it perseveringly with the battering-ram of facts and figures, and ever and anon essaying by a bold dash to take it by assault. To dissipate this popular error, we must spare no pains, and be discouraged by no discouragement. At church congresses, at diocesan conferences, in ruri-decanal meetings, by sermons, by pamphlets, by Church Defence institutions, through the manifold agencies of the press, both secular and religious, by every possible means, let the comparatively few who have mastered the facts and figures of the case seek to make them more widely known. Let it thus be seen that, in this wealthiest of all the nations of the earth, the Church militant is being disorganised by sheer lack of means, her most promising recruits enervated by a shameful poverty, and her most important posts left without a garrison, simply because a miserable parsimony refuses to send to them the supplies absolutely essential to the very existence of those who otherwise would gladly occupy them. Let, in fact, the present position of the Church of England be thus widely made known, let it be generally understood what are the difficulties in the way of her grappling with the work which lies before her, and, like other institutions, of keeping pace with the times, and then we may safely assert that we shall have made that GOOD BEGINNING in the work of clergy sustentation which, according to the old proverb, is equivalent to carrying it half way towards its successful completion.

But if ever we are to convince the many, we must convince the few first. Old traditions, like old buildings, take a great deal of knocking down, and many a good argument must share the fate of the pick whose point is turned again and again by the time-hardened masonry. The instrument of destruction, too, must not only be good, but it must be wielded by strong hands. Public opinion is never (at least directly) changed by argument. However little they would individually be prepared to admit it, the mass of the people simply re-echo that which those whom they regard as their leaders first assert. Public opinion is simply a fashion, and fashion will ever be what the leaders of fashion make it. It is, then, to these leaders of public opinion that we must look—to them we must perseveringly present the facts and arguments of the case—one by one we must trust to winning them over, until at last we obtain a sufficient consensus of real opinion to carry the so-called public opinion with it.

But what are the facts and arguments which we shall have to urge? Or rather—for it is impossible on such an occasion as this to go at length either into statistics or arguments—what are the propositions to which we shall have to ask acceptance, and which we believe may be proved by most certain warrant of common sense and ascertained facts?

They are somewhat as follows:—

First. As regards the necessity for more funds, it may safely be asserted that the existing body of clergy, beneficed and unbeneficed, are already so far in excess of the means forthcoming for their maintenance, that although they draw upon private sources more largely than any other body of professional men, there is amongst them an amount of real and hopeless misery, arising from straitness of means, which is not only a disgrace to a civilised and Christian country, but which seriously interferes with the usefulness of the clergy.

Again, it may be affirmed, that whereas the former expansive power of Church revenues was due mainly to the fact that the population increased only around the old endowed centres—one clergyman being able to minister to 500 people as well as or better than he could to 100 or 200—so, now that the population has taken to massing itself at entirely fresh and, for the most part, unendowed centres, there has arisen a necessity for providing, not only more clergy, but adequate means for their support. For with regard to the *existing* supply of clergy—although the total number of clergy, as compared with the total population of the country, would seem to give us something like a fairly satisfactory result, viz., about 1200 population to every parochial clergyman, yet if we divide the whole of England into parishes of over and under 2000, we find that whereas in the smaller districts the average is under 600 to each clergyman, in the larger districts it falls only a little below 2700. In other words, we have about 13,000 clergy to minister to 7,500,000 people in country districts, and less than 6000 to minister to 13,500,000 in our towns. In the face of such figures, arguments would be superfluous to show the urgency of the need of more workers to leaven the practical heathenism spreading like a dark pall over the great centres of our industry and commerce.

We come next to the propositions bearing upon the principles which should regulate the expenditure of the additional funds which we thus claim to be indispensable for the efficient working of the Established

Church. And, first, it must be admitted that every plan suggested must not only be able to bear the test of inherent soundness in principle and practicability in detail, but it must bear the further test, whether it adjusts itself to the existing state of things in such a way as best to subserve the interests both of the work to be done and of the persons who do it. On the one hand, we have to remember that we are not seeking to obtain money in the interests of a particular class of men, but solely in the interests of the work of our Lord and Master, and that therefore our first inquiry must ever be, What is the work which most requires to be done? where is the spiritual famine which requires the most immediate relief? But at the same time, on the other hand, we have also to bear in mind that the interests of the work and of the worker, of labour and of the labourer, have been indissolubly joined together by God Himself, and that it is at his peril that man ever ventures to put them asunder; and that, therefore, if we find ourselves, on the plea of doing God's service, calling upon an indefinite number of men to accept positions which we should not feel bound to accept ourselves, and thus practically violate the first principles of humanity and of justice, which bid us not muzzle the ox that treadeth out the corn, and to let him that ploweth plow in *hope*, then we must not be surprised if our plans fail, and that He who prefers mercy even to sacrifice should bring them to nought.

Giving to these considerations their full force, we shall hardly hesitate to admit, as a necessary consequence of them, the further propositions—

That the whole of the increased work involved by the rapid increase of population cannot possibly be performed by men receiving the ordinary income of a stipendiary curate, and occupying a position analogous to that of apprentices to a trade or profession.

That in proportion as we seek to obtain more permanent workers, we must create more permanent posts and more permanent incomes, to which, in due course, such additional workers may succeed.

That so long as places suitable to the creation of new districts exist, the first use of public money should be to encourage the endowment of such districts, the proviso being attached to the patronage that service in certain large and poor parishes should be a primary qualification in those seeking to be appointed to them.

In the same spirit we must, I think, provide that, wherever additional clergy have to be employed, in part, at least, by public funds, such funds should not be divided equally amongst the whole number, but should be spent, as far as they will go, in providing incomes of not less than £300 a year for those who are best entitled to such incomes by their professional service—*e.g.*, if twelve additional clergy are required in a given number of poor and populous places, and £1200 a year is contributed by the public towards their support, this would, in accordance with the above principle, be best spent, NOT in raising the incomes of all to £200 a year, but in raising the incomes of six of them to £300 a year; the other six younger and less experienced curates being encouraged, by the no distant prospect of succeeding to a like income, to accept whatever stipend the incumbent of each parish could afford to offer. By this means a premium would be placed upon work in populous places as beneficial to the workers as to the work itself, whilst the unhealthy state of things engendered by the present competition between rich and poor parishes for the services of curates

would be done away with—the poor parishes would secure the best supply of curates, which they fail to do under the present system, whilst the rich parishes would be obliged to pay stipends proportioned to the absence of any definite prospect of professional advancement which they could hold out.

But whilst we thus endeavour to lay down the principles upon which the money which the Church requires should be expended, those who are asked to provide it may fairly require that the Church should look with the closest scrutiny into the way in which it administers its existing revenues, with a view to ascertain how far it can make a more economical use of them.

Apart from general questions of the reform of Church Patronage, it may be well to consider whether some such supplementary measures as the following might not be carried out with considerable effect:—

1. That a schedule of poor and populous parishes should be prepared, and provision made that no public patron should present any clergyman to a living of over a certain value unless he had served a given time in one of such parishes.

2. That a return should be obtained of adjoining country parishes with populations of less than 300, and with churches within a mile of each other, with a view to steps being taken to consolidate the parishes, and either to carry the income of the suppressed benefice where it was more wanted, or, in cases in which the united incomes would be less than say £500 a year, to add it to the endowment of the amalgamated parishes.

A third, and perhaps the most beneficial reform which could be brought about, would be the often-suggested one of declaring clergy, who had not been engaged as licensed curates for at least seven years, ineligible to hold a living. It is a painful fact, but one which unhappily is as certain as it seems incredible (the figures are all accurately set forth in a paper entitled the “Rate of Promotion,” published by a member of the Committee of this Congress), that last year, and therefore presumably every year, the men who obtained livings of the highest average value were men of less than three years’ standing, whilst so regularly does this same principle work, that it can be shown that, taking the average of preferments all round, the longer a man waits for promotion, the less valuable it is when he receives it.

Some years ago, a provision which would prevent a clergyman attaining to a living for seven years would certainly have involved much more hardship than it does now, seeing that, at the present time, a curate, on his first ordination, can secure at least £100 or £120 a year—more than he would obtain in any other profession; and it may fairly be urged that the well-being of the whole profession, to say nothing of justice and equity, may fairly be entitled to override all considerations of personal and individual convenience. At any rate, whilst the average rate of promotion is so far above this limit, no reasonable ground could possibly be found against making the rule hold good with regard to public patronage. Certain it is that if the Church will not herself take the initiative in these and other necessary reforms, she will ere long see a formidable body—her own clergy—going over to the ranks of those who are clamouring for her disestablishment.

But, it will be asked, how are we to get the money which in ima-

gination we have been portioning out so liberally to all that are in need? There can be but one answer. We must get it from the richest, the most large-hearted and open-handed body of men that ever lived—the laity of the Church of England. But before we can get it from the laity, we of the clergy must be of one mind ourselves on the matter. In nothing do the laity more willingly follow the lead of the clergy than in the matter of almsgiving. If during the past thirty or forty years they have concentrated their largest efforts almost exclusively on church-building and church and cathedral restoration, it has been because they have been led by the example, and urged to it by the advice, of the clergy themselves. Nor, with the continually multiplying demands upon their liberality which every day brings with it, is it at all probable that the laity will ever take up the work of Church endowment as it needs to be taken up, unless the clergy urge it upon them both by precept and as much as may be by example. What we want to see is the clergy as a body taking up the matter as a subject of home mission work, as a matter of conscience, a duty second to none in importance; and especially we want the beneficed clergy to extend to their unbeneficed brethren the same consideration in matters affecting their ultimate professional advancement which they so freely accord to them in all other matters. We want them to realise that, though they themselves and their contemporaries obtained preferment as a rule, when promotion was, from a variety of causes, more rapid than it ever was before or is ever likely to be again, yet the clergy of to-day are working under an entirely altered condition of things, and if a curate fails to obtain preferment within a given time, it is no longer, as it might have been formerly, a fair presumption that it is his own fault, and that there is probably, to use a common phrase, a *SCREW LOOSE* somewhere. But above all, we want the clergy to unite to disabuse the popular mind of the idea that all that is required is to add from time to time to the number of charitable institutions already so numerous, and to show clearly that they will not and cannot accept a mere form of outdoor relief in place of professional income. Many a hard battle will have to be fought over this old and vexed question, but only let us be firm in maintaining that the private circumstances of the labourer have nothing to do with the hire which he receives, and common sense and right feeling must inevitably prevail at last to put to flight the unreasoning and unreasonable views which have hitherto prevailed.

On two other branches of the subject, on both of which I would gladly enlarge, that of the augmentation of small benefices and the work which is represented by the comparatively new society, the C. A. Fund, time and the inexorable bell forbid me to dwell.

But one word in conclusion as to the actual sources from which the revenues we need are to come. Apart from all the ordinary and over-taxed machinery of societies, might not our Bishops throw their influence on the scale to open up two entirely unworked sources of income?

1st, The Offertory. Might they not urge upon their clergy, in country as well as town parishes, to let ALL the offertory sentences be once more sounded in their people's ears after due notice given that a certain proportion of the alms collected would be devoted to a General or Diocesan Clergy Sustentation Fund? And, in addition to this, might they not put it to their diocesan synods that if a voluntary rate, to be

levied throughout the diocese, was proposed by such an assembly, it would be cheerfully paid by all loyal Churchmen, at least wherever the influence of the clergy was really making itself felt?

Does any one doubt whether the occasion demands measures of such magnitude? Let him remember that it is a great national question; that, as affects the Church of England, it is nothing more nor less than a question of *to be or not to be*. Let him remember the connection in which St Paul uses the words, "God is not mocked:" "he that soweth to his flesh shall of the flesh reap corruption;" and then realise how this assertion is already being illustrated in the large towns of this country. Let him ponder over the stories of unlicensed brutality which daily disfigure our public journals, and he will see that if, somehow or other, the Church cannot speedily bring to bear her humanising, and elevating, and sanctifying influences upon the putrifying masses of our people, the present corruption must inevitably spread; and, infecting the whole body politic, mar the fair prospect of honoured usefulness and unalloyed prosperity open to the Church and people of this nation.

ADDRESSES.

MR J. A. SHAW STEWART.

THE question of Church Finance has been an anxious and troubled one since those early days when the disciples first began to multiply, and the order of the diaconate was established to administer and regulate the details of Church Finance. It is no less difficult and not less anxious in these days of revival of Church life and Church work; but I do not think, judging from the attendance here, that it occupies the same place in the thoughts of Churchmen as the subject of Church fabrics. I shall not attempt to compete with Mr Halcombe on this subject; but as the only layman selected to speak upon this subject, I cannot help saying that it is a reproach to the laity that so many of our clergy should be serving from year to year on a stipend about equal to that of a French cook, with this difference, that the French cook has emoluments and the clergyman has none. I was glad to hear Mr Burrows say that the revival of the offertory was in its infancy. I believe it to be so. Many of us remember when it was introduced. First it was considered as a badge of party. Now the best men of all schools thankfully accept it and work it. My experience is chiefly in London, and it is, no doubt, in our large towns that this question is to be worked out. We have our ancient parishes multiplied and subdivided to an enormous extent, and we are obliged to be profuse in our management of Church Finance, because in many cases in large towns we have to take the church to the people, and therefore we have to multiply new fabrics, and an increased number of clergy in poor and populous districts, where it is difficult to supplement the services of the Church. I maintain it is only through the offertory that such work can be carried out. I consider we have got accustomed so to trust to the ancient endowments, that we have grown up to consider that we have merely to go to church, and not to regard almsgiving as our bounden duty. If one precept is more clear than another, I think it is that we are bound to give a tenth of our substance to Almighty God. Some clergymen go so far as to say it is our duty to bring the tenth to the priest of the church in which we worship. That is a very large question, and I shall not enter upon the discussion of it. Clearly the principle of tithe holds as good and as firm

now as ever it did. It is true that in our towns tithe is not paid; but if we are to return to the ancient system of tithes, they must be brought to the Bishop as the person whose duty it is to administer those revenues. I think we have need in these days, when the demands upon us are so pressing, of promoting Church Finance in any way. It is impossible to grapple with this subject without dealing with the subject of pew rents. I do not wish for a wholesale abolition of pew rents. I believe they are a mere substitute for a better state of things. We cannot afford yet to throw them away—but wherever we have new churches, we must see that those churches are made the churches of the people, and not devoted to a private and limited class. Whilst we are following Scripture we are sure to be right, and what we have to do is to impress people with the idea that it is just as much a part of their duty to Almighty God to bring with them, on the first day of the week, an offering as God has prospered them, as it is their duty to offer prayer and praise. Englishmen have got the idea that almsgiving is simply giving money to the poor. God forbid that I should say anything in disparagement of that, but whilst the care of the poor will always be maintained in the Church, it should be remembered that a large part of the almsgiving is for the support of our clergy, and the services of the Church. It is not a very gratifying task to be a collector of alms in a church. I have for many years been one of those privileged so to assist. I do not wish to say anything harsh or uncharitable, but there is no doubt that a great number of our people systematically pass by that part of their duty. There are a number of people who will never pay for what they can get for nothing, and those who are prepared to throw open their churches must see a great deal of the worst part of human nature. I will give an illustration of what I mean that came under my own observation. Not very long ago I was told Mr So-and-so, living in a very good house with a high rent, had seats in a fashionable church some distance off, and sent his children and the governess to the free and open church. I was treasurer for the building fund, and I wrote to him saying that I was sure he would be glad to give an offering to the fabric. I got an answer by return of post showing great annoyance at being found out, and saying it would never occur again. With that class of people we must show that not only is such conduct unworthy of a Christian, but that there is something mean and ungentlemanly about it. How are we to remedy this evil? There are two ways, very simple but very practical, and I venture to submit them. Most of us keep some account of how we spend our money, but whether we do it or not, I think we are bound to keep an account of what we give to God. I do not wish to weaken the force of what has been said, that we are God's and all ours are God's; but I think a tenth is God's due, and that it is the duty of religious people to keep an account of what they give to God, to the poor, and the support of the Church. If all did this, they would be ashamed to see how little they had given to the offertory and the service of the Church. No great questions are ever worked out in a hurry. One way in which I look to the offertory increasing, and being well supported, is in the way our young people are trained. I cannot see the familiar aspect of Brighton without going back many years and remembering the dreary vista of Sundays, walking from Kemp Town and going to a very fashionable but very dreary chapel where the sermons were interminable and the services very dull. I confess I did not like Sunday at all, though I do not think I was a very naughty boy. I think our children now are glad when they go up to the house of God; and from the earliest days we should teach our children to give their penny not only to the beggar at the corner of the street crossing, but to the service of God. Never mind those who take a gloomy view of the offertory, and say you have such a collection of little coins. Years ago there was a very stirring sermon preached by a good man for the building of a church. The Vicar was very much disappointed at seeing thirteen bright farthings in the offertory, and said, "Dear me, after such a

sermon, that there should be farthings!" I was vexed also, and told a friend of mine who burst out laughing, and said, "Two of my children have been collecting farthings a long time, and they were so much touched to-day that they poured in all their little hoard." This question of the offertory is the main-spring of all Church Finance. Let us by all means add to our existing endowments. It is hard in these days to ask for endowments; but let us remember how much money is wasted in every sort of dissipation and prodigality; and even if endowments, after doing God and His Church service for so many ages, should be ultimately diverted, it is no worse if they are diverted in that way than if they were squandered by our descendants. A national Church, established and endowed, makes the question of finance very difficult. I am not an alarmist. I believe that there is a strong feeling among the people of England that philosopher, Turk, and infidel, will not prevail against the Church; but if we have many more such sessions of Parliament as we have had this year, it will bring us very near disestablishment and disendowment.

THE REV. DR FRANCIS HESSEY.

CHURCH FINANCE is one of those wide subjects which apparently allow the speakers or writers upon it to diverge to every point of the compass. It is well, therefore, for one who has to speak upon it, to find it limited in the day's programme to the head of **CLERGY SUSTENTATION**. We have heard much excellently said on the subject of the **OFFERTORY**, which, as the opener of this debate has acknowledged, from being, throughout last century, almost entirely neglected, has now come to be considered the principal if not almost the only legitimate means of providing for the temporal wants of the Church. We cannot but rejoice in its great development, and hope that the resources it now furnishes to the Church may be made still more available; and that especially by its being collected whenever the Holy Communion is celebrated, not from the communicants only, but from the whole congregation. Still we should be most averse to see the clergy made dependent for their maintenance upon so precarious a resource as the offertory. We cannot but foresee the possibility of its becoming the means of a congregation's exercising a capricious tyranny over their clergy. If a clergyman be considered by them either too high or too low; if he has displeased them by too much or too little Ritual; if he has been blamed as too doctrinal or too practical; if even in his daily intercourse with them he has been counted too familiar or too reserved;—they have in their hands the power of punishing him, by diminishing their contributions, and in some instances literally starving him out. In fact, the worst evils of the voluntary system, as existing now among Dissenters, may be introduced into the Church by making the minister dependent for his maintenance upon the voluntary offerings of his congregation. True it is that Dissenters are said to exercise this control by summary dismissal of their teacher, whom, as they have called, so they have the right to dismiss. But the result is just the same, though the process may be more gradual. Happily, this is not at present likely to happen in rural districts, where the churches are mostly still endowed. But in town parishes there is serious danger of something like what I have described being brought to pass, if the offertory is allowed to become the only means of clergy sustentation. It may here also be urged that though many of the sentences read during the collection of the offertory clearly authorise its application to the maintenance of the clergy, the greater part of them seem to claim it for the poor. And we should be sorry indeed, if the Church were to be even suspected of ceasing to care for those, to whom, according to our Saviour's command, the gospel is especially to be preached. The abolition of compulsory, and the difficulty of collecting voluntary

Church-rates, has already, in many instances, thrown the repairs and maintenance of the church fabric upon the offertory, to the prejudice of the poor; and they ought not, except in case of absolute necessity, to suffer any further loss. If the clergy are to be assisted by the offertory, the best form in which this can be done is that which has been ably advocated by the Rev. James Wood of Bath ("Church Finance," Wells Gardner, London, 1873), the setting apart in all churches of one-tenth part of the offertory, for the sick and disabled clergy throughout the country. But what, it will be said, must be done for the maintenance of the clergy in those parishes or districts, chiefly in populous towns, where there is no endowment? That, we answer, which is done already in many instances, and may be further extended with great advantages—the imposition or continuance of a regular pew-rent, or rather seat-rent, on a scale to be approved by the bishop or archdeacon. We cannot but be aware that the mention of such a source of income will be met by not a few, both of the clergy and the laity, with vigorous disapprobation; and we would not for a moment wish a pew-rent to be paid where there is an endowment, however small. But there are many cases in which no endowment either exists or can be obtained; and there surely a moderate pew-rent is a legitimate resource. The severest condemnation has indeed been passed, by many, whose judgment we must respect, even while we differ from it, upon pews, and especially rented pews, as a robbery of the poor. And certain words of St James (ii. 2, 3), which refer to the treatment of the poor in the courts of justice, have been wrested from their meaning in order to strengthen a protest against the appropriation of special places in the house of God. But there appears to be yet room for a plea both for pews and pew-rents under special regulations. In few cases should less than a half, in no case less than a third, of the places be free and unappropriated; the free places should be as well situated as any others, and should be distinguished by no invidious mark. And of the appropriated places, as many as possible should be let at such rates as can be readily paid by the industrious poor. We know practically that such persons prefer to pay for their places, as is indicated by the practice of dissenting congregations throughout the country; and we see no insuperable difficulty in having at a parish church many services besides morning and evening prayer, at which no appropriation of places need exist, no payment need be made. It may not here be inappropriate to suggest that when the clergyman is to be maintained by the offertory, it is next to impossible to devote any part of that fund to objects beyond the parish; whereas in cases where there exists a moderate pew-rent for the maintenance of the incumbent, large collections are continually made for objects that concern the Church in general. We could name a church, not in London, or even near London, containing little more than 900 sittings, half free, half rented. There is no other endowment than the pew-rent, which yields a stipend to the minister, of between four and five hundred pounds a year. In that church there have been gathered, during the last eighteen years, no less than £2500 in offertory for the poor, and considerably above £10,000 for other charitable objects, such as home and foreign mission, schools, orphanages, hospitals, and dispensaries. Many zealous friends have disparaged pews and pew-rents, in no measured terms, as dishonest and sacrilegious; and especially as modern, and, as they are pleased to say, a bitter fruit of the Reformation. They should, however, be reminded that the churches in which such rent is paid were never free, having been built with the express reservation of a pew-rent chargeable upon many parts of them; and that when an endowment has been provided the pew-rent has been joyfully surrendered. And as to the alleged modernness of the pew system, we find the very word "*pew*" in use in the year 1475, as applied to seats in churches in the archdiocese of Canterbury, and mentioned in early wills, including that of Philipott, the Kentish herald and historian. Indeed, if we may trust a Papal Bull as the record of existing facts, it would appear that a very early desire was entertained by worshippers of having fixed places in the church, which they might occupy without the fear of preoccupation or disturbance, and for which they might be allowed to pay a definite sum. Pope Boniface IX. issued from Avignon, in 1393, a Bull entitled "*De*

renditione sedilium in Ecclesiis Parochialibus ;" which we may translate, for the benefit of the ladies, "On selling pews, or charging pew-rents, in parish churches." This document is addressed to the Abbot of St Martin at Cologne, and describes the sale and letting of pews in these terms—" *De antiqua et hactenus pacifice observata consuetudine etiam a tempore cujus contrarii memoria hominum non exstitit.*" ("Würdtwein, *Subsidia Diplomatica*," vol. iv. p. 184). Archdeacon Sinclair, whose charges are always mines of valuable information, pointed out in the year 1864 that this Bull recognises a pew as "*sedile, sessio, seu distincta statio, in Ecclesia Parochiali* ;" it describes pew-rents as "*certa emolumenta, pro tempore collecta* ;" and it recognises the churchwardens, as the collectors of them, under the title "*Magistri Fabricarum.*" Of course we are aware that the antiquity of a practice is no proof that that practice is not itself an abuse. Still we have made this reference principally in answer to those who have represented the Reformation as the date from which pews began to be common, and have on that ground maligned the Reformers as robbers of the poor. We have in this age to be as practical as possible; to weigh institutions on their own merits, and not through the distorting medium of prejudice; and in that case we may find some good even in customs that are for the present most virulently spoken against. But for the possibility of appropriating pews and receiving pew-rents, Brighton and Hove would not have been supplied with churches even so extensively as we see in the present day. And if the system has in some of these churches been carried to a selfish extreme, and the poor have really suffered, the public opinion of the Church, supported by so powerful a voice as that of the present Vicar of Brighton, is likely to compel the application of a remedy. While we anticipate great advantage to the Church from such an extension of the offertory as may allow its collection at least once every Sunday from the whole congregation, we cannot but believe that it will be an evil day for her, if either by disendowment, or by the hasty surrender of pew-rents, or both, her clergy should be left dependent upon the offertory. Not only, as we have said, will the poor be sufferers, but the clergy also will incur the danger of becoming slaves to the will of parishioners, who will have at hand so ready a method of stopping the supplies.

THE REV. DR HANNAH, Vicar of Brighton.

WE are aware from the thinness of the benches that a meeting of greater interest is going on elsewhere; but I feel that we ought to offer our best thanks to the readers of the papers this morning, which contain matters of great value. I thank Dr Hessey very much for the kindness of his personal reference to myself, and let me say also that I thank him for his address; but I must add that it seems like taking coals to Newcastle to bring arguments in favour of pew-rents to Brighton, where the belief in pews has been habitual and strong. But let us not drift away from our text. We are this morning to speak simply of Church finance, and especially, in this division of our debate, of the stipend of the minister. Dr Hessey dwelt on the tyranny of the Offertory, but it seems to me that there was a strange fallacy running through what he said when he urged, that to give up pew-rents would make the clergy as dependent on the people as the ministers among Dissenters are dependent on their flocks. Surely the Offertory is at least as certain a source of income as pew-rents. In what possible way can you recover pew-rents beyond the quarter for which they are due? How can you make pew-rents more certain than the Offertory in the case of an unpopular clergyman? In a few minutes, however, Dr Hessey answered himself most completely by saying, "The Dissenters were the people that set up the pews." Let us pause and look where we stand. The Dissenters are put before us as having some engine whereby they can coerce their ministers, and now it appears that the pew-rents, which Dr Hessey urges us to

maintain, are the very instrument through which they can exercise this pressure. I merely mention this in passing, and now I will address myself to the general subject. Allow me first to make a personal appeal to you, because, as you are all aware, it is very difficult to deal with this question amongst many dear friends and colleagues of my own whose incomes depend upon pew-rents. They will not think the worse of me for stating boldly what I think about it. Well, now, will you remember this point—we have none of us waged any internecine war against pews at all; we have never said one word that could be interpreted unkindly against those who retain them as a portion of a system to which they have succeeded; we have never said one word that could be interpreted unkindly against the existing chapels. We have always drawn the broadest distinction between parochial churches and chapels-of-ease, which men may club together and build for themselves. If a nobleman likes to have a chapel in his mansion there is no law of God or man that can prevent him doing so. So there is no law to prevent other people having a chapel for themselves. We may say that we think they have not chosen the most excellent way; but in Brighton I have always said we are bound to look upon the chapels with a certain measure of gratitude. But, then, if you come to the parochial churches, I say the question is altogether altered. There we stand upon the broad basis of English law, which says that the floor of a parish church is the property of all the parishioners. Therefore if that property belongs to 5000 people, you have no business to allocate it to 500 people and shut out 4500. That is the first point, that we rest our principle of free churches on this solid basis of English law. Our second point is this, that we rest it also upon the basis of Apostolic authority. In referring to the passage which Dr Hessey quoted from the Epistle of St James, I should entirely dispute the interpretation of it with which he favoured us. I do not think that it applied to the courts of law and not to Christian assemblies; but even if it did, the analogy would be altogether in favour of free churches. If there are any two single things that stand out prominently in Scripture, I think one is that St James teaches us to have free churches, and the other is that St Paul teaches us to have the Offertory. There you have two great points of instruction amidst the blank which the Holy Scriptures have left on other subjects, in order to teach the Church to form its own regulations. But in the next place we urge, that you cannot treat a pew-rented church as an efficient missionary agent, or as a means of reclaiming the masses. Speaking in the presence of friends for whom I have a great respect, I must say that whilst pew-rented churches are admissible as a temporary makeshift, and also as a reasonable accommodation for those who like to pay for them, they must fail as a means of reclaiming the masses, or of evangelising the world. And again, I do not think they have a good effect upon the people themselves, morally or spiritually. But here a very broad distinction must necessarily be drawn between man and man. I was once asked whether the effect of a University sermon did not depend a good deal upon the individual preacher, and I was obliged to confess that it did. So with regard to parochial success, it depends a great deal upon the individual clergyman. You may have a man with an Offertory, and as empty a church as a clergyman could be starved in; and you may have a man with a pew-rented church, and with all the poor around him. That is the difference between man and man. But when you are dealing with the *pros* and *cons* of a system, you are obliged to take it as so much machinery, that must be discussed as so much machinery. So then, returning to my point, I do not think it has a good moral effect upon the people themselves, to see others sitting at the door of the pew, and scowling on everybody who wants to pass them, and who may, perhaps, tread on their toes. They will not move upon any account. Of course I do not say this of Dr Hessey's people. I have no doubt that Dr Hessey's people would let you in gladly, and give you the best seat and hymn-book into the bargain. But I am now talking of ordinary people, and I have often found my sermon spoiled by seeing a person scowling on another who wants to pass. With regard to the financial aspect of the question, I am bound to maintain that endowment is a most important thing. I

would keep all the endowments we now have most distinctly, and I would capitalise money, if I could get it, not only in building God's house, but also in really creating fixed endowments. And here I must repeat that in these chapels which have been spoken of, I do not find fault with the pew-rents. I must not waste time in debating that point about the etymology of the word "pew." What I want you to consider is simply this, which is the better way of rendering your tenths, or whatever sums you give, in sight of God and angels? What is the Offertory? It is collected by the proper Church officer. It is reverently collected and brought up to the clergyman, who is distinctly directed to place it humbly and reverently on the holy table. In other words, the great point brought out by the Offertory is that almsgiving is a distinct portion of the act of public worship. You do it as a part of your worship of Almighty God, into whose sacred presence you do not wish to come either with empty hands or empty hearts. Well now, on the other hand, we all know the look of the gentleman who goes round for pew-rents. We all know what a pleasant thing it is when he comes to the door with his pen behind his ear. I have known a man deny himself to the pew-rent collector, and be discovered a few minutes after in the back part of his shop when a customer wanted him. How can you make a holy offering out of paying this somewhat hated tax to a tax collector? As far as security goes, the one is clearly as good as the other. If you want to get at a clergyman by pew-rents you can, because you deal with a larger part of his income. Finally, we do not want to base the argument for the Offertory on the ground of financial success. If it did not pay we should have it all the same; but then I think it does pay, though not if you have got an inefficient man who cannot work either system. It is the practical experience of the Church during the last few years that the Offertory, in the long run—not always at first—is a very great deal better financially than pew-rents. I would close by saying, do not let us bite and devour each other on any such question as this. Let us take a broad position between the parochial churches which ought to be free, and chapels. Let us try to serve God and do our work with all the heartiness we can, and you may depend upon it no clergyman will ever repent casting himself frankly upon the Offertory.

DISCUSSION.

THE RIGHT HON. J. G. HUBBARD, M.P.

THERE are two unquestionable facts in connection with Church Finance; one is, that there are not nearly clergy enough for the Church's work in our country; and the next is, that the clergy whom we possess are most inadequately provided for. In order to correct these two evils, the co-operation both of the laity and the clergy is required. The property of the Church is sometimes said to be ample: if, by the property of the Church, is meant the property which is appropriated to the support of ecclesiastical persons, I deny the fact. The property of the Church, although Non-conformists think it enormous, is by no means ample for the large work she has to perform, and the fact that the clergy of England, upon the average of all the livings of England, do not receive £300 a year each, must be conclusive on that point. We know, on the other hand, that a great many Nonconformist preachers receive £400 or £500 a year, and a very good house into the bargain. With regard to the means of supplementing these funds, we have been reminded by a gentleman, who has a better title than most men to call upon the liberality of his countrymen—I mean Mr Shaw Stewart—of the doctrine of tithes. Tithes are of much older date than the Poor Law of Queen Elizabeth, and, when the principle was first introduced into this country, it had, no doubt, to provide for a great many things besides the support

of the clergy. At the present time, it is quite clear that we ought to call for more endowments. Every year we have new districts formed, and we require fresh endowments to support those districts; but we cannot wait for that. There must be means found for supplying men for the work, and supplying a provision for those men. I am quite ready to take the definition given, I think, by Mr Burrows, that the funds which are to be provided must be provided upon some principle which shall be accepted as sound and satisfactory. I just want to point to one or two of those media. The offertory of itself is by no means sufficient, and cannot provide what we want in this matter. You want more men, and the means of supporting those men. Those men are the clergy of England. They are brethren and gentlemen, and require support to be provided in a manner congenial to their work, not bearing an eleemosynary character, and in a way entirely in harmony with their antecedents and the profession they have to follow. How can this be carried out? To my mind it is perfectly clear that something must be done in a more adequate and liberal compensation for the inestimable services they give, day by day, and year by year, most ungrudgingly to the Church. There are two societies of the Church to carry out this purpose, and, as there are two societies with the same object, it takes away the excuse from any man who does not contribute, because, he says, he does not approve of the channel through which it is given. The object is, that you shall contribute largely to the employment of additional curates, and, I repeat, you must not say, "I will not contribute, because the society for the employment of additional curates is a very High Church society, and I do not like the society." If you do not like the society which is satisfied to pay the stipend of a man ordained and approved by his Bishop, then you can subscribe to the Pastoral Aid Society, and have the additional security of a searching inquiry into principles and conduct carried on by an assembly of very acute gentlemen forming a committee in Salisbury Court, Fleet Street. However, these are the true *media*, and, I think, they supply the channel for what we want at this moment, additional labourers in the service of the Church of England. I only want to remark on those channels of assistance how completely they are devoid of the slightest possible objection. I will defy anybody to say that, to the employment of additional curates, a scruple can be entertained by any economist. You have, in the first place, the relief of the incumbent, who requires the assistance. You have, then, the support of the curate, engaged in the work in the manner most congenial to his own feelings and his previous status, and you have, lastly, the great advantage of contributing to the spiritual advantage of the population amongst whom he is going to labour. Therefore, I say, those societies have a threefold claim upon the liberal support of Church people. I do not know any society with stronger claims; and, if those societies were supported as they ought to be, they would be able to raise the remuneration of curates from £80 or £100 to £150 a year, and, by that addition to their stipends, they would give the means, not only of more easily meeting the exigencies of the day, but of entering into some provident arrangements which might afford for those who form these provident investments a security for income in the time of sickness or disaster. There have been societies formed for meeting the very great destitution of some of the clergy. I shall say less upon that point than I intended, but I must add, that co-operation with the clergy is really required. They are men of the most unbounded liberality, and unsparing as regards their own efforts, but they are excessively improvident, especially in one respect. A soldier or a sailor goes to service and does not embarrass himself with a wife; but a curate, the moment he sees a pretty girl, thinks he ought to fall in love and marry. For the first year, of course, they are very happy, but with the advent of the cradle, and the monthly nurse, comes anxiety, and it is perfectly deplorable to think of the number of clergy who are suffering from having taken upon themselves a charge for which they were totally

unqualified. I have a letter in my pocket in these terms:—"Pray vote for my son for the next vacancy in St John's School. Recollect that the Spartans, who brought four children into the world, were held to be deserving of the thanks of the commonwealth. What will you do for a man who has thirteen?" Very good; but would this man submit to Spartan discipline? Are these men willing that their sons should have no other education but that of the arena, and are they themselves willing to live on Spartan black broth? If they wish to maintain their position as gentlemen, they must put a little more constraint upon those family exigencies which they create for themselves. In conclusion, the offertory is a necessary institution, but it ought to be universal. It ought not to be confined simply to those who remain for the Holy Communion.

The REV. G. B. HOWARD, Chaplain of St Peter's Home,
Kilburn.

THERE are some very important remarks in the Convocation Report upon Clergy Sustentation. I will not burden you with many figures, but the result is this—it appears that the supply of clergy is diminishing. There were 70 more deacons ordained in each of the years between 1844 and 1853 than in each of the years between 1864 and 1872. That is not all. The supply of University men, which is a very important part of our subject, is also decreasing. The outcome of the figures is that in 10 years ending with the year 1863, there were, I think, 806 fewer men from Oxford and Cambridge who were ordained; and in the next 9 years there were 861 fewer than there were in the 9 years ending with 1853. I say 9 years in the latter case, and not 10, advisedly, having taken the proportion. The supply, then, of clergy seems to be actually failing; not merely is it getting less in relation to the increased population, but it is actually diminishing. What is the reason for this failing supply? I will not dwell much upon the subordinate position of assistant curates, but I will rather ask you to consider the changes to which they are constantly liable, and the hopelessness of their future prospects in very many cases. It has been found that although the professional income of the unbeneficed clergy is larger nowadays than it used to be, this is at the commencement of a man's career, and it diminishes as he grows older in his work. The deacon just ordained can command a stipend of about £100 a year, and it gradually increases to £120 or £130 or £140; but after 10 or 15 years of service he finds he cannot get so much; and what is the prospect when sickness and old age begin to come upon him? He is left to do the best he can. Now I want to say something about the difficulty of arousing sympathy. I am afraid there is a real difficulty in this direction. Some of our beneficed brethren seem unable to enter into the position of the unbeneficed clergy who have no family living to look forward to. We have just heard Mr Burrows speak with complacency of the £2 weekly put into the offertory as "a Curate's stipend"! Mr Hubbard hopes that by supporting the Additional Curates' Society, or the Pastoral Aid Society, a curate's stipend may be raised to £150 per annum. Now, I ask, what solicitor, barrister, or medical man, would be content, after 10 or 20 years' service, to look forward to an income of £150, which is gradually to diminish! Mr Hubbard seems to think that the clergy should not marry. I would remind you that when a man is about to be ordained he has to subscribe to the Articles of Religion, and there is in these Articles almost an invitation to marry. The laity of the Church of England do not wish to have an unmarried clergy. I do not know how, out of £150 a year, a man is to put by anything for old age and

sickness. I think we shall now understand why the supply of clergy is failing. The question is not a question of alms for people who are unable to work, and are in needy circumstances. I speak as an unbeneficed clergyman of nearly 21 years' hard work in the ministry. These clergy are, like many of their beneficed brethren, actually giving to the Church a large amount of money. We could not live as married men upon £120 or £150 a year. It is not a question then of almsgiving to needy people who cannot work, but it is the question of support in only decent circumstances. It is a question of the professional income of those who are working hard in the ministry of the Church. I think, my Lord, that this is a question well worthy of the consideration of a Christian statesman, and that it is well worthy of the consideration of every faithful member of the Church of England.

REV. ARCHER GURNEY.

I CAME here in the hope of having an opportunity of saying a few words in support of the labours we all acknowledge so highly and feel so deeply, of one who has addressed us this morning—Mr Halecombe—who has devoted many years of his life to advancing the interests of the clergy, and in particular the unbeneficed clergy of the Church of England. His view is briefly that the so-called curates of the land should be raised above the pressure of poverty, and that means should be found by which an addition should be made to their yearly earnings, so as to enable them to fill their positions as priests of the Church of England, and as ministers of Christ, in a manner befitting gentlemen and educated men, making them able to exchange fellowship, not only with the poor, but also with the wealthy—occupying in fact the station they ought to occupy as Christian clergymen in a Christian land. We all feel with him strongly on that point; and however admirable the societies may be in behalf of which Mr Hubbard has spoken, and however desirable it may be to add to the number of curates in the land, it yet appears to me more necessary to add to the income of those who are curates, and especially in the face of the acknowledged fact that the supply of the clergy is diminishing every year. That is a most alarming fact, and it is absolutely necessary that it should be met. The only practical way in which it can be met, as it seems to me, is by supplementing the incomes of the curates of this country. This work is one that appeals in nowise to party feeling. It calls upon us all to put our shoulders to the wheel, and do what in us lies to carry forward the good work. As to the charge of our curates making imprudent marriages, and the like, I confess I do not think the way to increase the number of our clergy would be to throw any obstacle in the way of their marriage, or to impose a new law of celibacy on the clergy of the Church of England. No doubt prudence and caution must be exercised by every Christian man on entering into the married state; but I think we should render it possible for our clergy to be married men—fathers of families, and useful members of society. I must utterly repudiate any course of action which would throw an obstacle in the way of the marriage of the clergy. Now let me say a few words upon the subject of the offertory. I thought we were all united in support and admiration of the offertory; but I did not think that the offertory need necessarily be opposed to the payment of a certain definite sum for the right of occupying a definite seat at a given time in a place of worship. That is a very large question which I cannot attempt to treat in the time allowed me; but I must say I am of opinion that we cannot afford to dismiss from our consideration, or to cast away the large sum which is at present annually received from “paid sittings in the Church of England.” I disapprove of pews; therefore I say, “paid sittings in the Church of England.” Dr Hannah has told us—and we

know how great his labours have been in the cause of the freedom of worship—I know that he has thrown himself into this work with his whole heart,—he has told us, I say, that there is a broad distinction between chapels and churches. But I must remind him that besides parish churches there are district churches, many hundreds in number, in London and other great cities, in which there is no endowment at all. He has asked in what way it can be supposed that clergy paid by sittings should be more independent than those supported by the weekly contributions of the offertory. To that I must beg to answer, that I am of opinion that a man is more free in a church in which paid sittings are allowed than in a church in which he is wholly dependent on the chance gifts and offerings of the faithful; and that because, though it is very true that a man's church may be deserted and his sittings not be let if he is not popular, yet it requires a large measure of unpopularity to induce people to throw up sittings they have taken for a year; whilst on the other hand, nothing is more easy than to button up the pockets and refuse to contribute to the offertory. I think the offertory ought in the main to be devoted to the sick and the poor. The clergy should not be dependent on chance gifts; and they are not dependent on chance gifts to the same extent where sittings are let as they are in entirely free and open churches. In churches in which paid sittings are allowed there ought to be many free seats open to all, and again, free services ought to be held at hours at which working men are most likely to attend. Eleven o'clock in the morning is not an hour convenient for working men, and in no Christian land on the face of God's earth do they practically go to church at 11 o'clock in the morning. But in the evening service, and the early morning service, you may fill your church with working people, and you may still let others occupy paid sittings in your district churches, more especially at 11 and 3 o'clock. Let us all be united at least in the determination that the clergy of the Church of England shall not be dependent on the gusts of popular favour from day to day and hour to hour, but that some definite provision shall be made to enable them to devote their time and influence to their duties as men not bound to please the majority of those who may happen to be present at any particular time, but as Christian labourers who are firmly established in the respect and esteem of their fellow-citizens, and work with them for their benefit, and for the glory of God.

THE REV. R. INGHAM SALMON, M.A.

THE two headings of the subject to be discussed this morning are so intertwined that it is exceedingly difficult to separate them. If I endeavour, notwithstanding, to confine my remarks chiefly to the head of the offertory, I hope I shall not be considered to be lacking in sympathy with the curates of the Church of England. I am myself a curate at present, though not, as I have been dubbed by a somewhat eccentric paper of the present day, "The Junior Curate of Brighton;" I have been for sixteen years a curate, and am working now as an honorary secretary for the Additional Curates' Fund. This, I hope, will exonerate me from any charge of want of interest in the Curate's cause, and serve as a sufficient apology, if I pass on from that question, and confine myself principally to the offertory. Dr Hannah has drawn a broad distinction between proprietary chapels and parochial churches. As to the proprietary chapels, he laid down the principle that they were at liberty to have appropriated seats and pew-rents if they choose; but the parish churches should be above the suspicion of such enormities. I go hand-in-hand with Dr Hannah in saying that I do not think there ought to be a single pew let, or a single seat appropriated, in a parish church. The poor man has an equal right with the rich man to the best seat in the church. On the question of the offertory, I should be glad to make a remark or two, inasmuch as I have had some little experience

in it myself. Mr Gurney seems to think that the system of receiving rents for pews is a better system than the offertory, inasmuch as it supplies the clergyman with a more certain source of emolument. I do not think so. At the best, the clergyman who depends upon his pew-rents can only count upon them for a single year, and he may be starved out after all at the end of the year; the offertory, I venture to think, could not well be more precarious than this. Indeed, when fairly tried, so far as my experience goes, the only uncertainty about it is, what will be the increase in the sum collected year by year? If I may be excused the egotism, I will take my own church of St Martin as an instance. In the year 1871 the offertory produced the large sum of £49, 8s. 3½d. A change was then made in the working of the district, and the first year's work raised the offertory to £100, or, if we include an offertory made at the laying of the foundation-stone of a new church, to £132. The second year, the offertory increased to £206, and the present year, so far as I can gather, we shall probably raise that sum to something like £230, if we go on at the present rate. I know what will be said—"That's all very fine; but your church is in a fashionable watering-place." Very true; but my church is so far from the rich quarters of Brighton that I receive very little assistance from either the rich residents or the fashionable visitors. Indeed, I believe it is not the experience of my brethren generally in Brighton that the fashionable visitors are in the habit of contributing very much either to the maintenance of their services or the support of their poor. From my own case, then, we may surely conclude that the offertory may be relied upon, even under circumstances which, to some extent, seem hopeless at first. Dr Hessey claims antiquity as sanctioning the pew system, and refers us to Papal bulls; but the offertory claims the sanction of a greater antiquity, and is based upon apostolic precept. If, as it has been said, endowments starve out the contributions of living men, by all means let endowments be swept away. I believe we have all come to trust too much to the endowments of the past. People nowadays allow themselves unlimited indulgence in spiritual luxuries at the expense of their munificent ancestors; nevertheless, I would be extremely averse from sweeping away endowments. I do not think that the offertory system can be entirely trusted to in a district like mine. I think in every poor district such as that in which it is my lot to labour, there ought to be, at least, an endowment of £300 a year, to make the clergyman independent of his people, so that he may not be tempted to lower the Gospel down to the level of the miserable standard of the present day. At the same time, I should be very sorry to see districts like my own largely endowed, because, in such a case, there is a serious temptation to the clergyman to think "I can do just as I like." On the one hand he may grow lazy, and on the other hand he may lord it over the heritage of God; but there ought to be some kind of endowment, and that ought to be supplemented by the offertory system. Then comes the question, "How will you do this? Supposing you collect £700 or £800 a year, what will you do with it?" I say—Give one-third to the incumbent; one-third to the expenses of the church; and one-third to the poor. By this means you would give encouragement to the clergyman to work hard, feeling that the poor would, at any rate, to a great extent, be provided for, and that he himself would have a sufficient competency to live above the starving-point; and that he would have no anxiety about the repairs of the fabric, or the maintenance of the services. In conclusion, I would just say, that my firm conviction is that, if only the clergy will work the offertory system, teaching people to lay apart a portion of their income for God on the first day of the week, they will find that their people learn to give, and that they will give more and more, week by week, and year by year, and by that means it will come about that we shall have no occasion either for Curates' Augmentation Funds, or Pastoral Aid Societies, or for Additional Curates' Societies. At present, however, we need these aids immensely. I will take this opportunity of announcing that, on the 19th of this month, there will be a public meeting held in the Pavilion on behalf of the A. C. S., when the Lord Bishop of the Diocese will preside, and the meeting will be addressed by the Rev. W. D. Maclagan, a clergyman well known to all frequenters of Congresses.

MR MELVILL GREEN.

I WISH to draw attention to a principle of Church Finance that I do not think has sufficient prominence; but first I will utter something that ought to fall from lay lips, and refer to some conclusions of Dr Hessey's that I deem erroneous. That which I think should fall from lay lips is this:—When I look at average professional men, doctors, architects, what you will, I find that the country is able out of its daily income to find sufficient provision for them without the help of any endowments. We ought to be able to find the same for the clerical profession, with the aid of large endowments. To think of £300 a year as a sufficient income for a clergyman is either degrading or ridiculous—degrading if it be considered that a clergyman should not live like other professional men, ridiculous if it be supposed he can do so on that sum. Dr Hessey said that because a certain result has been accomplished in a certain way, the same or a better would not have been accomplished in any other way; that because provision for worship has been found in Brighton (by a system of proprietary chapels, or something like it), therefore it could not have been provided in any other way. Nobody nowadays will dream of introducing a proprietary chapel anywhere. Whatever may be the fitness of appropriating seats in proprietary chapels, at all events a proprietary chapel is a place of private and not of public worship. Supposing there had been the same feeling fifty years ago as to both appropriated churches and proprietary chapels that there now is as to the latter, does Dr Hessey mean to tell us that people would not have gone to church at all? that the occupiers of pews are persons who would have been contented to stay away? If the churches built had been filled by all classes instead of being reserved for the upper, am I not entitled to say that a greater number must have been built? If the lower classes had not been kept out, those who alone could afford to do so must have provided for all classes in order to provide for themselves. Another fallacy into which I think Dr Hessey fell was this—he tells us that wherever, either in the Church of England or in Nonconformist chapels, seats can be rented by the working classes, they are taken; and he infers that they prefer to hire seats. I say the true conclusion is, that the middle and lower classes like to do as their betters do; they will wish to have reserved seats as long as the upper classes have them; they will willingly do as their betters do, when the upper classes acknowledge that “all equal are within the church's gates.” There has been running through this discussion the notion, that if you abolish pew rents you get rid of a certain amount of revenue. I cannot admit it as a matter of fact, but for the sake of argument I admit it for the moment. It is quite obvious that by abolishing pew rents, you do not divert a sixpence into any other channel. The people will come to church just as they did before, and if they do not contribute as before, why is that? Those who advocate pew rents are bound to answer that question. Who are they that will withhold their help? Will it be those who, like a speaker yesterday, feel that not a tenth merely, but all they have is their Master's? Will it be those who know that whoever is taught in the Word, poor as well as rich, is to minister unto him that teacheth? Whose money shall we lose, except that of “the unwilling and the niggardly?” Do we want the offerings of such? God does not. And *this* is the principle of Church Finance that it seems to me has not sufficient prominence. I think it appears too often—I am sure it appears to the outer world and the indifferent—that the clergy and those interested in getting money together for Church work, have before their minds only how to get money—“Get it from people's good motives if you can, but *get* it.” Now surely if Church work is to be done, which cannot be done without money, the right question to be asked is—how shall we get it given in obedience to the will of God, and from a desire to promote His glory? Now the Church teaches, as it seems to me, a duty I have never heard inculcated from the pulpit, but the inculcation of which would lead to a surprising result in thoughtfulness about giving—the duty of omitting to give when you do not feel disposed—the duty of passing the plate. If you can only get people to see that they are not expected to give on all occasions, but are expected to use their judgments, you will be in no danger of losing anything. You will secure that which ought to be the test of all true Church Finance—the motive

of the giver. In considering whether you will adopt one mode or another, the question is—Will this mode or that be the most likely to prove an incentive to the best motives? Of all modes the only one the Church sanctions is in this, as in all other respects, the fittest.

REV. C. B. DALTON, M.A., Vicar of Highgate, London.

I WISH to say a few words about the Curates' Augmentation Fund, which I think comes so clearly under the second head of "Clergy Sustentation," that a little more might be said about it than has been said. I feel this all the more, because Mr Halcombe, with a good deal of self-abnegation, did not touch upon it in his paper. The subject divides itself into two parts—first, what is to be done for a district? and secondly, what is to be done for the clergy? I hold the first to be the most important. Therefore I consider it was proper that the Church Pastoral Aid Society and the Additional Curates' Society were formed before the Curates' Augmentation Fund. Nothing can exceed the importance of those societies, but I want now to speak particularly of the Curates' Augmentation Fund. At the beginning of this century the number of assistant curates was very small indeed, and now they are over six thousand. With regard to their payment, it used to be said, "Let the clergy pay for them. The doctor pays for his assistant; the solicitor pays his clerk; let the clergy pay for all the assistance they want." I do not think that is a fair argument. If a clergyman had two livings, and wanted a curate for one of them, it would be manifestly right he should pay the salary. I think we may go further, and say that if a clergyman, through illness or old age, wants an assistant, it is right that he should pay for him. But the number of assistant curates has increased, not because the clergyman could not do the duty which he had undertaken, but because the increase of the population has been so enormous. A second cause is the increased zeal not only of the clergy but of the laity—the increase of schools, and the existence of a higher spiritual life in the parish. I do not think it is a fair argument that the clergy should be the only persons to find the additional clergy. In most of the old parishes there is a certain endowment which was intended for the principal clergyman to do his work. He finds it necessary to have the assistance of two or three clergymen more, and I do not think it is a fair argument to say he must pay for them. The professional man wants an assistant because his income is increasing, and money begets money. A clergyman wants an assistant simply because he wants to give higher spiritual privileges to his parishioners. If there are more judges wanted, you do not say to the older judges, "You must pay them." You do not say to the officers in the army, "If you want more officers you must pay them." When the clergy require further assistants, they may fairly ask to be assisted by the laity of the Church. The laity of the Church in former days founded the present endowments, and if those endowments are not sufficient, we may appeal to the laity again. There are a good many societies that help the clergy in old age and sickness. It was thought better to confine the grants of the Society I am speaking of to curates in actual work; and the rule fixed was that an additional stipend should be paid to every curate who had served without reproach for fifteen years, and was still doing work. The wish of the Society was to give £50 a year to every such clergyman. They are not able to do it yet. At first curates came forward asking for this stipend who had been serving for twenty, thirty, or forty years. If the Society were vigorously supported now, in a few years it would be able to supply £50 a year additional to every clergyman who had served for fifteen years. Of course the clergy who receive this money, after a time, either by death or from getting livings, are able to vacate these stipends; so that the average time now spent by a clergyman in receiving this income does not exceed eight years. Any one who will give in his name to Mr Halcombe for an annual donation will do a great service. I will conclude by saying that £400,000 a year is paid at present by incumbents for the support of their curates, and we ask the laity to give £400,000 a year in addition.

MR PHILIP CAZENOVE.

I WISH to advocate the cause of the Curates' Augmentation Fund, and whilst announcing that, I am glad to say that there is now a kindred institution in the Lorne Fund, which I bring before you for the reason that the Curates' Augmentation Fund and the Lorne Fund work on parallel lines. It follows, as a matter of course, that when a Curate can get a permanent position in the Church, he is off the list of those who receive their just reward from the Curates' Augmentation Fund. The Curates' Augmentation Fund only gives the opportunity to those who have been fifteen years in actual service, to claim the income which is provided for them. That is a very moderate proposal indeed. A man must work fifteen years in a populous place before he has any claim on the Curates' Augmentation Fund. It follows that if he can get a decent living he is off the other fund. None of us can be surprised at anything of a benevolent character coming from our Royal Family. The Princess Louise and the Marquis of Lorne instituted, about a year ago, the Lorne Fund, for the purpose of increasing the livings of poor clergymen. The Ecclesiastical Commissioners have received so many applications for the augmentation of poor livings that they are unable to concur in them all; therefore there is ample room for such an institution as the Lorne Fund, and it is deserving of our support. It is not necessary to set before you the position of curates. I have no doubt myself that the diminution in the numbers applying for holy orders is in consequence of the poor prospects the curates have of receiving a decent maintenance. It must be clear to all that curates, after an expensive education and preparation for their profession, receiving no better stipend than is given to a gentleman's upper servant, is a disgraceful condition of things in such a wealthy Church as ours. The managers of the Curates' Augmentation Fund are very careful not to encourage the limitation of a stipend given by a rector to a curate in consequence of what they do. If they found anything of that kind done the grant would be withdrawn. In many instances we have heard that it has been called eleemosynary, and beneath the credit of gentlemen to receive. That cannot be the case, because it is on the same principle that men get exhibitions at college by meriting them. In this case, by the hard work of fifteen years, they become claimants on the Curates' Augmentation Fund, and it becomes their right. I do hope that such institutions as these will be more and more supported. I am sure there is wealth in this country scattered right and left in all directions, and in support of all sorts of things, wholly superfluous, that members of the Church would do much better in applying to the support of such institutions as these, for their own conscience' sake, as well as the credit of the Church to which they belong.

THE REV. CANON GREGORY.

THERE is something very instructive in this meeting. I can remember a good many years ago when the advocates of open seats had to speak almost with bated breath, and when they were met with a very different kind of argument from that with which they have been met to-day. Dr Hessey has really stolen the argument by which appropriated seats were attacked thirty years ago. Every argument he used in his paper was the exact argument used to assail appropriated seats thirty years ago. At that time an overpowering crowd would have come down to resent the assault on a man's vested interest in his seat. The right of a man and his wife to sit together would have been upheld, and would have been called the immemorial privilege of Englishmen, whilst it would have been asserted with equal ferocity that they had a right to bar their seat to all comers. We should have been told that we must consider the feelings of the distinguished tradesmen in the High Street, and the whole argument would have turned upon pure selfishness. I am delighted to find that line of argument is entirely

abandoned. The next point upon which I congratulate ourselves is, that so far as the defenders of pews are concerned, all they ask is for an arrest of judgment. They say, "Give us a little more time to live and we shall gradually die away." I am delighted to find that is the feeling of this Church Congress with regard to the pew system. The question is, which system can we best trust to, in order to find support for our clergymen—selfishness or devotion? There can be no doubt that when new churches were built endowments could not be obtained for them, and the only chance of finding a maintenance for the clergy was to appeal to selfishness, and the great mass of people who supported the clergy did it in order to find a good seat for themselves in the church. Now, I think we may fairly appeal to a higher principle, and be sure that at no very distant time, that principle will deepen in people's minds as they learn to realise the extent to which the amount of their free-will offerings promotes the cause of God. I am afraid the free will-offerings do not exceed very much what was given under the old system. Pew-rents and collections, I greatly fear, amounted to about as much as free-will offerings do now. I see some people shake their heads. I should be too thankful if they could prove that I am wrong. There can be no doubt that we have but very faintly realised the extent to which free-will offerings ought to be carried, and I assert this from no eagerness to procure large incomes for those who minister in our Churches. I am bold enough to say that I think the clergy ought to be worse paid than other professional men. I say it emphatically, because I feel that self-sacrifice ought to be a distinguishing mark of those who enter holy orders. But, then, people may say, "Oh, you are a wealthy canon; it is all very well you saying that!" Well, in answer to that I say that I was ten years a curate, and ten years an incumbent with the charge of many thousand people, with a stipend of £90 a year. I sympathise exceedingly with the poor side of my profession, but of all things in the world the worst thing would be to attract people to become clergymen with the hope of getting more money. Nothing can be more deceptive than some of the conclusions which have been drawn from those figures about the number of ordinations. Thirty years ago salaries were about at the worst—and I can appeal to any of my brethren who entered the Church at that time as to the state of things. The idea then was that it was perfectly right that every Bishop should give every living in his patronage to his relations. If anybody said it was wrong to exclude a better man because the Bishop had a cousin, a worthless man, in orders, he would have been thought almost a fool. That was the very time when a number of men did enter holy orders, because they felt they had a higher call than anything this world could place before them, and that they were prepared to serve God in poverty in His ministry. I think the real reason why men now do not enter the Church is because of the great difficulties they have to expect. "We are prepared to give our lives," they say, "but we are not prepared to enter a profession where we shall be worried to death." That is not, of course, the reason why men of the highest character are deterred from entering the ministry; for they must be prepared to give God whatever He asks of them, and if it be the endurance of a life of worry they must be prepared: such ought not to be a hindrance, but it does affect some. Although I say this, I admit it does not take away the duty from those who are able to provide better incomes for the clergy; and, I hope, that having swept away the spirit of selfishness in providing for the incumbents, they will open their hearts and provide for the curates as well. But the first thing to consider in a parish is the wants of the people to be ministered to. I think it would be a serious injury to a parish to hamper it with an Act of Parliament, to the effect that no one could be appointed as incumbent who had not been a curate for so many years. A very good man may be found who has not been in orders many years, whilst, on the other hand, a man who has been a curate thirty years might make a very poor incumbent. I cannot

imagine a greater evil than the appointment of curates to benefices by seniority. It would look as though the Church existed to find livings for the clergy, and not the clergy for the good of the people. Let us all remember, whilst we seek to elevate the Church in every possible way, that the one great aim before us is the salvation of men's souls, and that the provision for the parsons is the secondary, and not the primary, consideration.

THE REV. R. C. BILLING, B.A.

I HAD the misfortune last night to differ from the Vicar of Brighton, and when I spoke he had left the platform, so that I am glad he is present now, when, again, I am compelled to differ from him. I am no advocate of pew-rents in themselves, but I am a strong advocate for appropriated sittings. When I read my paper upon this subject last year, I was the vicar of a parish in which half of the church belonged to the pariah, and half to the incumbent, who had the privilege of letting the sittings. I surrendered my half of the church to the churchwardens, and in lieu I took a fixed sum out of the offertory. But since then my circumstances have altered. In my present church, a large London church, the only income coming to the incumbent is from the fifteen hundred sittings he can let; and I feel that to throw myself upon the offertory would be entirely to impoverish myself. I do not think I am called upon to do that. I think that the body of the parish church should be appropriated to all regular worshippers, and to them only—on Sunday morning and evening—and that at all other times the church should be entirely free and unappropriated. There are many exceptions to such a rule as this. Where the church is virtually the cathedral church of a large town, anything like appropriation is not in any sense required; but in the great majority of our parish churches there is a necessity of appropriation on condition of regular occupation. In many of the churches called free and unappropriated, I have found the result has been that the churchwardens have given up the performance of their duty into the hands of the congregations, and there has been a specimen of "natural selection." Mr This and Mrs That have gone there and been allowed to leave their books, and if any people venture to go into their seats they are as much scowled at as by Dr Hannah's imaginary person. I have seen that very often in what are called free and unappropriated churches. If you have free and unappropriated churches let them be so in reality as well as in name. Do not encourage people to occupy the same sittings every time they come, and to leave their books. I have often observed that when Dissenters come over to the Church, one thing they greatly object to is my plan of appropriating seats on condition of regular occupation. They say, "Do let us pay a little and have the sittings to ourselves, though we may come in late or not come regularly, just as we did at the chapel." Now as to the two societies that have been spoken of, I must say that I am very materially assisted in my work by the Church Pastoral Aid Society, and if there is no Secretary of the society here, I shall be happy to receive any subscriptions myself, as I am in want of another curate, which the Society will provide the stipend for if the funds are increased.

THE REV. E. J. HOARE, M.A.

I WAS reminded a little while ago, when we were told that only cheerful gifts would be accepted, of an anecdote I read of a meeting in America. There was a certain religious body which had three rules with reference to charitable gifts—first, that every one should give something; secondly, that he should give according to his means; and

thirdly, that he should give cheerfully. One man came forward and put a very small coin into the plate. The negro who held the plate said—"That may be according to the first resolution, but it is not according to the second or the third. Take it back." Presently the man came up again with a grim look on his face, and presented a handsome offering. The negro said—"That is according to the first and second resolutions, but not according to the third." At last he came up with a cheerful countenance and gave his offering. "That will do," said the negro. "That be according to all the resolutions." I think the clergy do not sufficiently educate their people in the duty of giving, and especially as to the duty of giving in proportion to their means. St Paul spoke very plainly upon this point—that those who preach the Gospel should live of the Gospel; and there is one whole chapter devoted to this subject of the duty of people to support their ministers. The duty is so little urged upon people now, that they do not realise it. I quite agree that it is not a good thing that everything should be provided for us by endowments, and that people should have no demand made upon them to give to the support of their ministers. I believe that we value more that for which we have to give something, and that people will value the ministrations of the clergy more if they feel that it is a duty to support them. That principle is recognised by dissenting bodies. I suppose there is no dissenting body of which the members do not contribute regularly to the support of their ministers. In many Nonconformist bodies every member is expected to give so much a week or so much a month towards the support of the minister; and if we had something of the kind it would be a very good thing.

THURSDAY AFTERNOON, 8th OCTOBER.

The RIGHT REV. the PRESIDENT took the Chair
at Half-past Two o'clock.

SCEPTICISM: CRITICAL, SCIENTIFIC, AND POPULAR.
PAPERS.

The REV. B. F. WESTCOTT, D.D., Canon of Peterborough,
Regius Professor of Divinity, Cambridge.

ON CRITICAL SCEPTICISM.

CHRISTIANITY differs from all other religions in this, that it is the interpretation of a history. The revelation is given completely, and once for all, in the facts of a Life. The religion is the practical embodiment of man's apprehension of the facts gained little by little according to his present powers. Other religions have been historical, taking their rise, that is, from the teaching of a definite founder, or slowly shaped from point to point by successive messages accepted as divine. But Christianity is not simply historical; it is the proclamation of facts, whereby the relations of man to God, to the world, and to humanity are placed in a new light.

This being so, Christianity stands in a definite and wholly peculiar relation towards historical inquiry. We cannot take for our guidance the principles of Christian morality, or the broad generalisations which flow

directly from the Christian view of life, apart from the central facts of the Life of Christ. These facts supply the sanction for ideas, and the motive for a course of action which we feel to be in harmony with our nature. But without the facts the ideas are only vague aspirations, and the course of action only a beautiful theory. If, however, "*Jesus is the Lord*," if "*God raised Him from the dead*," the faith and the effort have a solid basis.

Our Christian belief, therefore, appeals to historical criticism for the investigation of its foundations. It claims for the substance of the gospel no immunity from the ordinary methods by which the truth of facts is ascertained, so far as the facts fall within their scope. But this qualification is essential. For when we approach the historical investigation of the Life of Christ, it is essential that we should remember that the facts of His life must be regarded under a double aspect. They are external phenomena, and they are also revelations. Under the first aspect they belong to the course of this world, and require to be examined just as any other facts. Under the second aspect they present to us, as we are able to bear them, glimpses of another world of which antecedently we can form no positive conception. Thus there are two distinct questions included in every inquiry into the gospel history, which are almost always confounded. The first is, Have we adequate proof that the alleged facts were real? and the second, What is the interpretation which we must set upon them? Testimony, taking the word in its fullest meaning, is the appropriate instrument for dealing with the first question. The religious faculty—if I may use in passing this convenient term—is the appropriate instrument for dealing with the second. Testimony can establish facts, or strictly speaking, a contemporary and consecutive belief in facts, but faith alone can acknowledge miracles. The notion of a miracle includes a particular form of interpretation of the outward phenomena, involving the acknowledgment of a personal spiritual power, which testimony cannot give. The utmost, therefore, that testimony can do is to bring the conviction that certain external impressions were received, and that the fact, which represents the sum of them, was admitted as true, more or less immediately, widely, effectively. The interpretation of the fact thus believed comes afterwards, and is wholly separate from the investigation of the reality of the fact itself. Any particular fact may be regarded, rightly or wrongly, as showing the immediate personal action of God, as being, in other words, miraculous; but the miraculous character of the fact is not a proper subject for testimony. Testimony enables us to decide whether the alleged facts were observed and believed under such circumstances, that, being what we are, we are bound to accept them as real. Then in due course we proceed to consider how we are to interpret them.

This distinction being borne in mind, my contention is, that the sceptical criticism of the groundwork of Christianity is chargeable with three grave faults. It fails to recognise the nature of the problem to be discussed. It fails to take account of the cumulative and total force of the direct evidence in favour of the facts alleged. It fails to appreciate the exact religious character of the facts themselves.

This is a wide accusation; and within the limits of a paper I can only indicate the manifold lines of argument which carry conviction to my own mind. But in such a case it is of primary importance to obtain a view

of the whole field over which the inquiry is spread. Nothing is easier than to point out a weak position here, a false deduction there; and so the judgment is confused by being directed to isolated details. No battle is so won that every part of the victorious army escapes repulse and check. But these partial failures do not alter the main result.

I. Sceptical criticism fails, I say, to recognise the nature of the problem under discussion. This is, as we have seen, the determination of the circumstances under which the facts of the Life of Christ were believed, with a view to estimating the force of that belief in carrying conviction of their objective reality to ourselves. This question of their reality is not one which can be decided by abstract reasoning. It is not our part as historical inquirers to discuss whether miracles are possible or not. It is obviously irrational to maintain that any historical induction can be complete. No one can be justified in assuming that we have exhausted in a limited experience the potentialities of life. If, then, a critic holds that there is no God, or that if He is, we cannot come to know Him, or that His action, as far as we are concerned, is completely measured by the generalisations which we call laws of nature, unprejudiced inquiry into the gospel history is impossible for him. All that remains for him to determine is, how narratives which are by his hypothesis necessarily false came to be considered true. This is a discussion on which a Christian cannot enter; and while he will carefully weigh every argument against the trustworthiness of the gospels which may be advanced in the discussion, he will necessarily remember that their untrustworthiness is an assumption of the disputant. On this fundamental point, then, there ought to be a clear understanding. Are we, or are we not, agreed that the contents of the gospels may be true? Many writers, however, and this is an injustice which I wish to mark as strongly as I can, profess to examine impartially the historic value of the gospels, when really they are endeavouring, perhaps unconsciously, to justify the foregone conclusion that their contents must be explained away. And though nothing is more common than to hear contemptuous denunciations of the prejudice of believers, it is evident that the weight of this charge of prejudice lies upon their opponents. Faith is, at least, consistent with the admission of the inaccuracy of the particular records, but fatalistic scepticism is not consistent with their truth. An "orthodox" critic may be inclined to favour one conclusion, but a uniformitarian critic is pledged to the other. He has decided the problem, which he seems to discuss historically, on other than historic grounds.

II. Every fair critic will probably admit the justice of defining, in the sense which I have indicated, the position which he occupies, and I will not insist further upon a fault which, if most common, still cannot be defended. The second charge which I bring against sceptical criticism will require to be set out at greater length. (1.) Sceptical critics fail to take account of the cumulative and total force of the direct evidence in favour of the facts alleged. (2.) They criticise special documents without regard to the general belief which the documents express. (3.) Of these documents they criticise special parts without regard to the relation in which the parts stand to the entire books. (4.) They isolate the documentary evidence from the testimony of the living body.

(1.) These four specific counts of my indictment can, I believe,

be fully substantiated by proofs accessible to every student of Scripture. It is not necessary to dwell at length upon the first. It is enough to point out the important circumstance which is overlooked in popular assaults upon the reality of the facts of the Life of Christ, that the truth of the Resurrection, to keep this one event before us, is attested by a significant variety of testimony. The evidence of St Paul, of the Synoptists, and of St John is at least independent. And in these we have the witness of a convert, the witness of the apostolic Church, the witness of an apostle. Each kind of witness supplements the other. There is no possibility of supposing that Christianity ever existed apart from the belief in this crowning miracle of the Resurrection. And we could not have had more varied proof in writing of the reality and efficacy of the belief.

I shall touch afterwards on the witness of the Synoptists and of St John. I will now only insist in passing on the force and fulness of the witness of St Paul. As literary evidence this is the earliest and the most unquestioned which has come down to us. No one doubts that we have in the Epistles to the Galatians, the Corinthians, and the Romans, the very words of the Apostle of the Gentles, written less than thirty years after the death of Christ, and no one can doubt that the fact of the Resurrection is the centre of his Christian faith. "*If Christ be not raised,*" this is his message from first to last to his converts, "*your faith is vain.*" If we go back to the date of the conversion of St Paul, which turned upon a belief in the reality of the Resurrection, his testimony is carried on some years earlier. We have then here the case of a man, of whose intellect we can judge, who had had intimate knowledge for some time of Christ's life and belief; who, within ten years after the event took place, accepted it as a reality which changed his whole mode of life and thought; who affirmed it in a literal sense with an intensity of affirmation which cannot be exceeded. The religious revolution in this case can be measured; and the cause which we assign for it, whatever it be, must be adequate.

The second and third counts of the accusation are justified by the manner in which sceptical critics deal respectively with the Synoptic Gospels and the Gospel of St John. In dealing with the Synoptists, they disregard the relation of the record to the current belief. In dealing with St John, they neglect the relation of a few specific details to the characteristic features of the whole narrative. I will touch upon each of these two points.

(2.) In recent popular examinations of the Synoptic Gospels, it appears to be assumed that their authority is disposed of, if it can be shown that we cannot be certainly assured of their immediate apostolic authorship: that they present marks of close resemblance to other Gospels, which obtained partial currency in portions of the early Church: that for some time the written narratives of the works of Christ were not regarded as Scripture in the same sense as the books of the Old Testament. But without entering on any one of those topics, which are of the deepest interest to believers, I venture to say that if all these conclusions are admitted, the peculiar value of the simple historical evidence of the first three Gospels is quite unchanged. One or two unquestionable facts will (as I hope) justify the statement which I have made.

In the first place, then, if we set aside St John's Gospel, which does not come into consideration here, these narratives contain almost all that we know of the history of Christ. A little reflection will show the importance and bearing of this observation. Few things indeed can be more surprising than the barrenness of uncanonical tradition as to the gospel. It may well move our wonder that if we look only at what may fairly be regarded as authentic, not more than three or four sayings of Christ, and one or two slight details of fact, have been preserved elsewhere which are not given substantially in the Synoptists. On the other hand, we find in the apostolic writings—the Acts and the Epistles—an outline of Christ's Life and work corresponding, as far as it goes, with that found in the first three Gospels; and we find, also, numerous references in the earliest Fathers to words and incidents which they contain. This latter fact is evidently of the highest moment; for it follows that, whether we suppose that these references were made to tradition, or to our Gospels, or to other similar records, the contents of our Gospels, in any case, are coincident in substance and even in form with those accounts of Christ's Life which were current in the early Church, and everywhere received as true. The general narrative of the Synoptists was accepted by Ebionites, no less than by Catholics. Let the divisions of the early Church be exaggerated by perverse and fanciful ingenuity as much as the passion for theorising may require, and their witness still goes back to a date prior to all division.

This being so, we are necessarily led, in the next place, to a definite conclusion as to the substantial authorship of the Synoptic narrative. The narrow limitation of the contents of the evangelic record, and the acceptance of this limited record by all parties, can only be explained on the supposition that the brief selection of representative events was made at the very beginning of the Christian society, and by men who had acknowledged authority. No other hypothesis will account satisfactorily for the complete suppression of the innumerable other incidents of Christ's life, and for the general circulation of this significant abridgment. We are then justified in affirming that the Synoptic record is essentially far more than the testimony of one writer, or of three writers. It is the testimony of the apostolic Church, or rather of the apostles, that evangelic summary which St Paul implies that he received.

And yet more than this. The few fragments of the other early Gospels which remain enable us to compare these in some degree with the canonical Gospels as to their general character. The result is, that there can be no reasonable doubt that our Gospels preserve the common materials in the simplest and purest form. The uncanonical parallels offer in several instances legendary details and interpretative glosses, which are not found in the writings of our evangelists. We have, then, in these not only the general testimony of the first preachers of Christianity, of the apostolic circle at Jerusalem, but we have in them that testimony in its most original shape. Now negative critics, I repeat, do not give fair weight to these certain historical conclusions. They do not recognise the positive value of a general consent as to the reality of the constituent facts of the Gospel, co-existing, it may be, with small differences in detail, of which facts our Synoptic Gospels are the faithful records.

(3.) I pass now to the Gospel of St John. And if negative critics have

failed in apprehending the real character of the testimony of the Synoptists, they have failed, if possible, still more signally in dealing with St John. Those very features in his narrative by which it is marked as an individual testimony, bearing in every detail the impress of individual experience, and so distinguished from the general narrative of the Synoptists, have been urged as objections against its authenticity. If the Synoptic narratives had proposed to be, according to the superficial popular notion, personal and independent histories, such objections might have had weight. As it is, they are as a whole quite beside the mark; and the only point for discussion is, whether the individualities of detail in the Fourth Gospel correspond with the position of the alleged writer. If they do, the general differences in scope, in substance, in style, between the Fourth Gospel and the other three are of no moment.

To say that this exact correspondence does exist between the contents of the Fourth Gospel and the circumstances of its composition, according to the Catholic belief, is simply to say, in another shape, that I have weighed again and again every word of the narrative, and allowed each phrase to receive its full meaning as part of a whole inspired by a living unity. For nothing less than an analysis of the book verse by verse, candid and patient, can bring home to each student the conviction of its apostolic authorship, as it may be brought home even intellectually.* But as a mere sample of the fallaciousness of criticisms which still pass current, I will take two illustrations of special knowledge in the writer in relation to two topics on which he has been accused of ignorance.

The writer of the Fourth Gospel, it is said, makes many mistakes as to the geography of Palestine: it is said also that he falls into error even in regard to the simplest facts of the Jewish institutions. I do not purpose to examine the arguments which are alleged in support of these statements. I can, indeed, hardly understand how any impartial critic can still repeat them. But if it can be shewn that the author of the Fourth Gospel possesses an exact and minute acquaintance with geographical details, which were obliterated by the destruction of Jerusalem; if it can be shewn that he deals in the freedom of complete mastery with phases of Jewish thought which had passed away early in the second century: then it will be superfluous to do more. Positive knowledge of this kind is a final answer to the allegation of supposed mistakes. And, unless I am greatly in error, any one who will collect for himself from the Fourth Gospel the incidental notices which it contains of the topography of the Holy City, and of the Messianic expectations of the Jews, will feel with a certainty of assurance that the writer was a contemporary of the events which he describes, and if a contemporary, then no less surely the Apostle St John.

The multiplicity of life which breathes through every part of the Fourth Gospel, can indeed only be realised by some such personal investigation; and few of us perhaps distinctly realise, till we have made the inquiry for ourselves, how greatly we are dependent upon it for the local and personal colouring of the Gospel history. Almost all we know of the characters which surround Christ as friends or enemies, with the exception of St

* Such an inquiry has been made by Mr Sanday in his singularly calm and convincing essay, "*On the Authorship and Historical Character of the Fourth Gospel, 1872.*" A further application of the principles of moral analysis which he lays down, completely removes (as I believe) the reservations which he makes as to some of the records of the Lord's discourses.

Peter, is derived from it ; and every person who is brought forward lives by the lightest touch. It is barely conceivable that the writer may have been an unknown Shakespeare, though those who are best acquainted with the second century will find the conception most difficult, but no creative genius can call into being a lost site. Now the writer of the Gospel evidently moves about Jerusalem as if he were at home there. Whether he mentions spots known from other sources, or named only by himself, he speaks simply and certainly. As he recalls a familiar scene he lives again in the past, and forgets the desolation which had fallen upon the place which rises before his eyes. "*There is,*" he writes, "*at Jerusalem a pool called Bethesda,*" much to the discomfiture of unsympathetic commentators and scribes, who are unable to go back with the apostle to the time when the incident first became history. "Bethesda by the sheep-gate," "the pool of Siloam," "the brook Kidron," which are not named by the other evangelists (yet see Luke xiii. 4), stand out naturally in his narrative. What imagination could have invented a Bethesda with its five porches, and exact locality ? What except habitual usage would have caused the Kidron to be described as "the winter torrent ?" How long must the name Siloam have been pondered over before the perfectly admissible rendering "Sent" was seen to carry with it a typical significance ? The *Prætorium* and *Golgotha* are mentioned by the other evangelists ; but even here the writer of the Fourth Gospel sees the localities, if I may so speak, with the vividness of an actual spectator. The Jews crowd round the prætorium which they will not enter, and Pilate goes in and out before them. *Golgotha* is "*nigh to the city,*" where people pass to and fro, and "*there was a garden there.*" And St John, for I must use the name, alone notices the Pavement, the raised platform of judgment, with its Hebrew title, Gabbatha. The places Bethesda and Gabbatha are not, in fact, mentioned anywhere except in the Fourth Gospel, and the perfect simplicity with which they are introduced in the narrative, no less than the accuracy of form in the Aramaic titles, marks the work of a Palestinian Jew, who had known Jerusalem before its fall.

The allusions to the Temple shew no less certainly the familiarity of the writer with the localities in which he represents Christ as teaching. The first scene, the cleansing of the Temple, is in several details more lifelike than the corresponding passages in the Synoptists. It is described just as it would appear to an eye-witness in its separate parts, and not as the similar incident is summed up briefly in the other narratives. Each group engaged stands out distinctly, the sellers of oxen and sheep, the money-changers sitting at their work, the sellers of doves ; and each group is dealt with individually. Then follows, in the course of the dialogue which ensues, the singularly exact chronological note, "*Forty and six years was this Temple in building.*"

The incidents of the Feast of Tabernacles (which are given in chapters vii. and viii.), cannot be understood without an accurate acquaintance with the Temple ritual. The two symbolic ceremonies—commemorating the typical miracles of the wilderness—the outpouring of water on the altar of sacrifice, and the kindling the golden lamps at night, furnish the great topics of discourse. The evangelist is familiar with the facts, but he does not pause to dwell upon them. Only in one short sentence does he appear to call attention to the significance of the events. "*These*

things," he says, "*Jesus spake in the treasury, as he taught in the Temple.*" The mention of the exact spot carried with it to minds familiar with the Herodian Temple a clear revelation of what was in the Apostle's mind. For the treasury was in the court of the women where the great candelabra were placed, looking to which, Christ said, "*I am the light*"—not of one people, or of one city, but—"*of the world.*" And there is still another thought suggested by the mention of the place. The meeting-hall of the Sanhedrim was in a chamber adjacent to it. We can understand, therefore, the hasty attempts of the chief priests and Pharisees to seize Christ, and the force of the words which are added, that even there, under the very eyes of the popular leaders, "*no man laid hands on Him.*"

The next visit to Jerusalem, at the Feast of Dedication, brings a new place before us. "*It was winter,*" we read, "*and Jesus was walking in Solomon's Porch,*" a part of the great eastern cloister suiting in every way the scene with which it is connected.

Once again, as I believe, we have a significant allusion to the decoration of the Temple. On the eve of the Passion, at the close of the discourses in the upper chamber, the Lord said, "*Arise, let us go hence.*" Some time after we read that when He had finished his High-priestly prayer, He went forth with His disciples over the brook Cedron. It seems to be impossible to regard this notice as the fulfilment of the former command. The house, therefore, must have been left before, as is clearly implied in the narrative, and the walk to the Mount of Olives might well include a visit to the Temple; and on the gates of the Temple was spread the great vine of gold, which was reckoned among its noblest ornaments. Is it, then, a mere fancy to suppose that the image of the vine and its branches was suggested by the sight of this symbolic tracery, lighted by the Paschal moon, and that the High-priestly prayer was offered under the shadow of the Temple walls?

However this may be, it is inconceivable that any one, still more a Greek or a Hellenist, writing when the Temple was razed to the ground, could have spoken of it with the unaffected certainty which appears in the Fourth Gospel. It is monstrous to transfer to the second century the accuracy of archæological research which is one of the latest acquirements of modern art. St John, it may be safely said, speaks of what he had seen.

The topography of Jerusalem in the Fourth Gospel is the topography of that city before the Roman siege: the representation of the Messianic doctrine current at the time of our Lord's ministry, cannot be made to suit any later date. A religious revolution separated the middle of the first century from the close of it; and a careful student of St John must be struck by the contrast between the personal teaching of the Evangelist in the prologue and in parts of the third chapter, and those types of opinion which he records as existing in Palestine during the period of his history. The doctrine which he holds himself is definite and uniform: the doctrine which he has occasion to represent is fluent, conflicting, fragmentary, now reconcileable with the truth and now irreconcilable; but in each case earlier than the fatal conflict which finally determined the relation of Christianity to post-Christian Judaism.

In a few clearly-marked scenes—ten or twelve—the religious crisis of the people is set before us. The conflicting thoughts of Jew and Samari-

tan, of the people of Galilee and Jerusalem, of Pharisee and Sadducee, of believer and unbeliever, are vividly portrayed in their essential features.

The dialogue in the fourth chapter is a signal illustration of this natural historical portraiture of opinions. In this the difference between the Messianic views of the Jews and of the Samaritans is not definitely brought forward by the Evangelist, but is only to be gathered from the course of the narrative. The Jews, looking for a temporal deliverer, hold a false opinion: the Samaritans, looking for a prophet, held an imperfect opinion. In the one case, to accept the familiar title would be to confirm an error: in the other to develop a germ of truth. The whole Gospel is, in one aspect, a gradual unfolding of the divergence between the popular Jewish conception of Messiah and the true spiritual conception of the Saviour. To the last, when the Jews say, "*If thou be the Christ, tell us plainly,*" they get no direct answer. To the Samaritan woman, on the other hand, who looked for Messiah to solve all her doubts, Christ says at once, "*I that speak unto thee am He.*" Now any one who will consider how this contrast is presented, will, I believe, allow that the Evangelist must be recording facts which he had known, and not imagining a conflict foreign to the experiences of the second century.

The picture of the concurrent varieties of Jewish opinion is no less certainly drawn by an eye-witness. Nothing can be further from the truth than to represent the teachings of the Gospel as antagonistic to the Jewish revelation. It is indeed antagonistic to "the Jews," the narrow party who wished to make the revelation an exclusive possession of their own nation, as it did in fact spring from among them. But the doctrine of Messiah's Work and Person, is in every particular placed in a living connection with the old dispensation. The starting point lies in the principle that "*the Salvation is of the Jews,*" and as the truth is unfolded gradually, *To the Jew first* is written, as in the Epistles of St Paul, over a message which is declared to be essentially universal. In the first chapter, for example, the Baptist proclaims that his mission was in order that the Christ should "*be made manifest to Israel.*" Philip recognises, in Jesus of Nazareth, Him "*of whom Moses in the Law and the Prophets did write.*" Nathaniel addresses Him as "*the Son of God, the King of Israel.*" So elsewhere the life of Abraham, and the lessons of the Exodus, are set forth as fulfilled in Christ. "*Your father Abraham rejoiced to see my day.*" The manna, and the water from the rock, and the pillar of fire, receive a new interpretation. The relation of the past to the present is as shadow to substance, but it is assumed throughout that without the substance there can be no shadow.

In all this it is to be noticed that Christ is described under titles and aspects which, though they were perfectly appropriate and natural under the actual circumstances of His appearance, assumed a new meaning at a later period of Jewish and Christian history. No one whose ideas of Christ were formed after the fall of Jerusalem, no one who wished to construct an ideal person as the embodiment of the Alexandrine conception of the Logos, could have so presented the Messiah in His essential relations to true and false Judaism—not to one only, but to both—as the author of the Fourth Gospel has done.

For the acknowledgment of the one hope of Israel furnishes the common ground for faith and unbelief in the record of St John. The interpreta-

tion of the hope brought doubt and division. Some, like the apostles, attached themselves at once to the person of Christ, and rested absolutely in Him, as He made Himself known in ways which they did not anticipate. Others hastily seized on what they imagined to be the fulfilment of their own dream, and would have "*taken Him by force to make Him a king,*" and then fiercely resented the failure of their hopes, seeking at the last even to alter the title on the cross.

These are the extremes, and the wide interval between them is filled up with natural fluctuations of popular feeling. There is the reverence for Christ's works, checked by a superstitious ritualism. There are the low, anxious questionings of half belief; divided opinions among the multitude and even among the Pharisees; conflicting notions as to Messiah's appearance; balancings of Christ's claims with His actual position. On the other hand, there is the uncompromising hostility of the rulers. And even here there is one life-like trait which is apt to escape notice. In the last crisis the Pharisees give place to the Sadducees. The cold, stern resolve of the selfish fanatics overpower the helpless vacillations of the men who, with half convictions, took the place of religious leaders.

The whole history of the fulfilment of the Messianic idea in its progressive development is, in a word, a transcript from life. Scene follows scene without repetition and without anticipation. Thoughts are revealed, met, defined from point to point. In this process we not only see individualised characters, but we see the characters change before our eyes under intelligible influences. And this is done within the narrowest limits, and in a writing of transparent simplicity, if also of infinite depth. Art can show no parallel. No one, I repeat, who had not lived through the vicissitudes of opinion which are reflected often only in the most subtle phrases, could have realised by imagination transient and complicated modes of thought which found no existence in the second century.

There are some difficulties undoubtedly remaining in exactly determining the relation of the Fourth Gospel to the Synoptists; but these are trifling when taken in connection with the continuous signs of immediate personal observation which mark the whole narrative, so that our conclusion must be that the Fourth Gospel is the work of an apostle, and that the testimony which it gives to the Resurrection is the testimony of an eye-witness.

(3.) This direct testimony of the apostolic body and of the last of the apostles to the facts of Christ's life, and in particular to the Resurrection, is supplemented by the testimony of the living society. The Christian Church is the one final and abiding witness to the realities of Christian life. The belief in these as literal facts was the foundation of the Church, and penetrated every part of its faith and worship. The earliest Christians observed the first day of the week as that on which Christ rose. Baptism was regarded as a dying and rising with Christ. "The celebration of the holy Eucharist is unintelligible without faith in a risen Saviour. . . . The fact of the Resurrection was not an article of the creed; it was the life of it."

Now this testimony of a continuous life—the testimony of the Christian Church—is either entirely overlooked or strangely perverted by sceptical critics, and that both in regard to the facts which it establishes and in regard to the record of the facts.

The Church at the end of the second century is supposed to have

been the result, not of a slow and orderly growth, but of a fundamental revolution in the faith, accomplished apparently over the whole world about the same time without the knowledge of the victors. This extravagant hypothesis is tenable only so long as the fragmentary literary remains of the century after the fall of Jerusalem are interpreted without any regard to the vital condition of Christianity as it is clearly revealed for the first time at the close of that period. The fathers, who speak then with a fuller knowledge than we can have of the opinions and writings of their predecessors, have no doubt as to their own agreement with a continuous apostolic tradition and an uninterrupted Christian life. Different elements of the truth were, as it is admitted, brought into fuller prominence in one part of the Church than in another. Experience, according to the Divine law, was necessary for the full realisation of each constituent of the final sum, and for the co-ordination of all. But this process was a vital process of unbroken continuity. The collection of apostolic writings which we have in the New Testament is a sufficient explanation of the history of the second century; and conversely, the consolidation of the Catholic Church, which was a great reality at the close of the age, can only be satisfactorily explained by supposing that the various aspects of the faith which these writings present had been energetic side by side from the first preaching of the gospel. But plain as they are, these great facts of a victorious life are wholly neglected by a school of writers who start with a preconceived notion of what Christianity must have been at first, and then cut down all testimony to suit their hypothesis, while the testimony is scanty enough to be dealt with by force, and afterwards invent a silent revolution to account for a general consent adverse to their hypothesis, which is too strong to be suppressed.

III. This fatal inability to enter into the life of the Christian society, marks the last principal charge which I prefer against sceptical critics. They make no effort to apprehend the Christian conception of the facts of Christianity. And yet, in order to deal intelligently with such a fact as the Resurrection, it is necessary to know what it claims to be. According to the Christian creed, the Resurrection belongs to two worlds. It was a revelation as well as an incident in life. It was absolutely novel and unique: it is inexhaustibly significant. Both these points are overlooked by sceptical critics, and consequently they are unable to estimate fairly the historical relation of this fact, which they misapprehend, to the life of humanity, and so to feel, what I may call, its divine naturalness.

The fact of the Resurrection was, I say, absolutely novel and unique. The other raisings from the dead, so far from offering parallels to the Resurrection of Christ, as is commonly assumed, or preparing the way for the acceptance of the belief in it, have, so far as they go, a contrary tendency. They present examples of restoration to natural mortal life under its ordinary conditions: Christ's Resurrection, on the other hand, is set before us as an elevation to an immortal life, in which the conditions of man's present life may be assumed or set aside. No conceivable tests could have established the two complementary truths, that Christ lived again in His human nature, and that His human nature was glorified, more completely than the incidents recorded naturally and without effort in the Gospels. The nature of the case admitted of nothing more than the juxtaposition of details which severally suggested the two ideas.

Physical investigations would not have given assurance of the second truth ; and so far as they proved the first, they would actually have excluded it.

The fact was novel, and it was at once apprehended as unique. It was looked upon as a revelation, a new thing in the earth, and incapable of repetition. In virtue of the Resurrection, Christ was seen immediately and for ever to occupy a fresh relation to believers and to mankind. Deductions were drawn from it, hopes were confirmed by it, a faith was built upon it, which had not been called into existence in any degree by earlier miracles. For the effect produced by the belief in the Resurrection of Christ was commensurate with the uniqueness of its character. It has been argued, undoubtedly with some exaggeration, that the Jews in the time of the Lord were so familiar with the conception of the occurrence of miracles that it cost them no effort to admit a new one. But exactly in proportion as the impression produced by supposed miracles was transitory in other cases, the exceptional influence undoubtedly exercised by the belief in the Resurrection becomes inexplicable on ordinary grounds. It was contrary to the general tone of mind to attach overwhelming importance to an admitted wonder. There must, then, have been something in this one wonder by which it was distinguished from all others.

What this was becomes evident if we look a little more closely at the religious significance of the Resurrection, though eighteen centuries have not yet enabled us to grasp its full relations to nature and to man. The Resurrection of Christ, followed by His new life, offered in a historical, and therefore in an abiding form, that assurance of a union between the seen and unseen which is necessary for the full satisfaction of our human being. It shewed death as conquered, and sin with death. It gave to the world the idea of the transfiguration of manhood, which has never since been lost. It reconciled the conceptions of permanence and change in the individual life. It altered the whole aspect of sorrow and suffering. It inspired the sense of divine fellowship with victorious power. It suggested thoughts of a life vaster than that of a man, breaking down the barriers of caste and class and sex and race, so far as they dismember humanity.

This, then, is the issue to which we are brought by a legitimate historical inquiry. We find that a fact—still to speak only of the one central fact—not explicable by what we see in the ordinary course of nature, was proclaimed to have happened, and that on the scene of the occurrence, and publicly : that it was of a nature wholly unparalleled, and yet answering in unexpected ways to wants of men : that it became the effective foundation of teaching before unheard : that it gave rise to new types of individual and social life universally recognised as good and true and beautiful though they had been hitherto unrealised : that it was embodied in different ways in the constitution of a definite society : that we possess the records of it which were drawn up by an immediate witness, which contain the sum of contemporary preaching, which express the convictions of a great convert. No alleged fact, I will say without reserve, can shew a better claim to be considered as a true element in the whole experience of the life of the world. This, I repeat, is the result to which testimony brings us. And some explanation of the result must be given. The explana-

tion must be clear and definite. It is necessary to fix in an intelligible way the process by which vast conquests were rapidly achieved. The novelty and uniqueness of the fact of the Resurrection are essential elements of the historical problem which it presents. From what source, except actual experience, can we suppose that ideas were derived which wrought a revolution in the world, and which still, if fairly regarded, meet the wants of our latest age? The alternative explanations indeed are simple. We must suppose either that men fitted by no previous training, assisted by no similar conceptions, suddenly in a crisis of bitter disappointment and desolation, created an ideal fact, of which they could not at the time have foreseen the full import, and then have fashioned their own lives under its influence, and moved others to accept their faith; and that all later experience has found the answer to the questionings of successive generations in this creation of (at best) passionate love: or that God, the Creator, did, in the fulness of time, bring that about to which the life of the race tended in the guidance of His Providence, and from which it has drawn strength not yet completely appropriated.

With these alternatives before him, I cannot see how any one who has watched the orderly progress of humanity, not to speak now of nature, from stage to stage towards some goal, who knows that the determination of the mode of being, or of the succession of being, is no explanation of the fact of being, who holds that the existence of a God with whom man can have fellowship is a final fact of consciousness no less than the existence of self and the existence of the world, can hesitate in his choice.

With a full recognition of the inherent limitations and imperfections of historical evidence, with a frank admission of the power of credulity and enthusiasm, I do not hesitate to accept the issue which has been proposed, and to affirm that it is more difficult, immeasurably more difficult, to believe that the Resurrection—standing as it does supremely solitary, and unapproached in its conception and in its effects—was a delusion—no one, I imagine, would now suggest that it was an imposture—than to believe that it was a divine fact. The difficulties in the one case are such as to make all life an unsubstantial dream, or a terrible enigma: the difficulties in the other case are those which are inseparable from the co-existence of finite and infinite Being.

THE REV. PROFESSOR PRITCHARD.

I THINK that the time has come when the relations between science and religion are well understood, and may be clearly stated. In the present attempt to do so, the trammels of the twenty minutes enforce a brevity which must be fatal to completeness, and possibly fatal also to precision. Nevertheless, I have done what I could under the assurance that, whether I fail or otherwise, neither the interests of science nor those of religion can be seriously imperilled at the hands of any single writer. According, then, to the latest and most authoritative statement of the new philosophy, it is asserted with considerable confidence:—1. That the potential of all things terrestrial, including man with all his powers, intellectual and moral, the potential of our very selves, for instance, in this assembly, was origi-

nally contained in the atoms of one of those nebulous patches of light, thousands of which are brought within the ken of the modern telescope. How this potential got there is not stated. 2. That the present state of things has been brought about not by the subsequent intervention of any supreme cause or governor of all things, but through the natural interaction of these atoms or atomic forces. Combinations and recombinations throughout unnumbered ages have ensued, and the fittest have survived. Of living organisms the powers have descended by inheritance, have then been modified by their environments, and again the fittest have survived. This, succinctly, is said to be the origin of man by evolution. 3. It is asserted that throughout nature there are no certain tokens of design; wonderful adaptations are by no means denied; but they are referred to the influence of successive environments and natural selection. 4. This philosophy asserts that if there be an intelligent author of nature, an absolute supreme, He is to us unknowable. Such, so far as I understand it, are said to be the legitimate philosophical conclusions of the most complete and refined science of the day. If this be the ultimate result of the latest combinations of the atoms, and if this be all, then, so far as man is concerned, this ultimate result is, human life without an adequate motive, affections with no object sufficient to fill them, hopes of immortality never to be realised, aspirations after God and godliness never to be attained: thus myriads of myriads of other nebulae may still be the potentials of delusion, and their outcomes the kingdom of despair. Now, I an old-fashioned enough not to accept any of these postulates of the new philosophy in their entirety; there seems to be just a sufficient substratum of truth in each of them to render them specious, and to some minds attractive; but in their entirety I am unable to accept them, not because I am a Christian, but because I am a student of nature. I know of no more illustrious names in the annals of science than those of Newton, Herschel, and Faraday (I make no mention, as I could, of the names of the living), and their faith in an intelligent author and governor of all things is a matter of history. Mere authority, I well know, neither has nor ought to have any ultimate weight in the deductions of science; nevertheless, the mention of these great names seems the readiest mode of reassuring an assembly such as this—of reassuring them from the very first, after the enunciation of postulates which could not fail to shock the ears and sadden the hearts of Christian men. As to the evolution of man, not so much from a zoophyte or a monkey, as rather through zoophytes from the interaction of the atomic forces in a nebula; if such can be shown to be the order of nature, that is to say, the will of Him who ordered nature, I bow, and have no objection to make. For “an intelligent author of nature being supposed, it makes no alteration in the matter before us whether He acts in nature every movement, or at once contrived and executed His own part in the plan of the world.” These are the words of Bishop Butler, and he goes still further and adds in words of a burning significance, “If civil magistrates could make the sanction of their laws execute themselves, we should be just in the same sense under their government then as we are now; but in a much higher degree and more perfect manner.” If creation by evolution were a very strongly presumable fact, I should logically accept it. With my own hands, a quarter of a century ago, I obtained, and any chemist might have obtained, all the

elements which I found in an egg and in grains of wheat, out of a piece of granite and from the air which surrounded it, element for element. It has been one of the most astonishing and unexpected results of modern science that we can unmistakably trace these very elements also in the stars, and partly also in the nebulae; perhaps all of them when our instruments are improved. But no chemist, with all his wonderful art, has ever yet witnessed the evolution of a living thing from these lifeless molecules of matter and force. From what I know, through my own speciality, both geometry and experiment, of the structure of lenses and the human eye, I do not believe that any amount of evolution, extending through any amount of time consistent with the requirements of our astronomical knowledge, could have issued in the production of that most beautiful and complicated instrument; the human eye. There are too many curved surfaces, too many distances, too many densities of the media, each essential to the other, too great a facility of ruin by slight disarrangement, to admit of anything short of the intervention of an intelligent will at some stage of the evolutionary process. The most perfect, and, at the same time, the most difficult optical contrivance known is the powerful achromatic object-glass of a microscope; its structure is the long-unhoped-for result of the ingenuity of many powerful minds; yet in complexity and in perfection it falls infinitely below the structure of the eye. Disarrange any one of the curvatures of the many surfaces or distances, or densities of the latter; or worse, disarrange its incomprehensible self-adaptive power, the like of which is possessed by the handiwork of nothing human, and all the opticians in the world could not tell you what is the correlative alteration necessary to repair it, and, still less, to improve it as natural selection is presumed to imply. But I do not rest my objections to the theory of the universal prevalence of creation by natural selection without some intervention of an external intelligent will solely on any special knowledge of the structure of the human eye. Above and beyond all other similar arguments, and there are many such, Mr Wallace, who has an equal claim with Mr Darwin to the origination of the theory of evolution, Mr Wallace has made an express exception in the case of man. For the creation of man, as he is, he postulates the necessity of the intervention of an external will, and I commend his essay to your special attention. Among other arguments, he observes that the lowest types of savages are in possession of capacities far beyond any use to which they can apply them in their present condition, and therefore they could not have been evolved from the mere necessities of their environments. Prolepsis, anticipation, I may add, involves intention and a will. For my own part, I would carry Mr Wallace's remark upon savages much further, and apply it to ourselves. We, too, possess powers and capacities immeasurably beyond the necessities of any merely transitory life. There stir within us yearnings irrepressible, longings unutterable, a curiosity unsatisfied and insatiable by aught we see. These appetites, passions, and affections come to us, not as Socrates and Plato supposed, nor as our own great poet sings, from the dim recollection of some former state of our being, still less from the delusive inheritance of our progenitors: they are the indications of something within us, akin to something immeasurably beyond us; tokens of something attainable, yet not hitherto attained; signs of a potential fellowship with spirits nobler and more glorious than

our own ; they are the title-deeds of our presumptive heirship to some brighter world than any that has yet been formed among the starry spangles of the skies :—

“ Whether we be young or old,
Our destiny, our being's heart and home,
Is with infinity, and only there ;
With hope it is, hope that can never die,
Effort, and expectation and desire,
And something evermore about to be.”—*Wordsworth.*

But our knowledge of these atomic forces, so far as it at present extends, does not leave us in serious doubt as to their origin ; for there is a very strong presumptive evidence drawn from the results of the most modern scientific investigation, that they are neither eternal nor the products of evolution. No philosopher of recent times was better acquainted than Sir J. Herschel with the interior mechanism of Nature. From his contemplation of the remarkably constant, definite, and restricted, yet various and powerful interactions of these elementary molecules, he was forced to the conviction that they possessed all the characteristics of manufactured articles. The expression is memorable, accurate, and graphic ; it may become one of the everlasting possessions of mankind. Professor Maxwell, a man whose mind has been trained by the mental discipline of the same noble University, arrives at the same conclusion ; but as his knowledge has exceeded that of Herschel on this point, so he goes further in the same direction of thought. “No theory of evolution,” he says, “can be formed to account for the similarity of the molecules throughout all time, and throughout the whole region of the stellar universe, for evolution necessarily implies continuous change, and the molecule is incapable of growth or decay, of generation or destruction.” “None of the processes of Nature, since the time when Nature began, have produced the slightest difference in the properties of any molecule. On the other hand, the exact equality of each molecule to all others of the same kind precludes the idea of its being eternal and self-existent. We have reached the utmost limit of our thinking faculties when we have admitted that because matter cannot be eternal and self-existent it must have been created.” “These molecules,” he adds, “continue this day as they were created, perfect in number and measure and weight, and from the ineffaceable characters impressed on them we may learn that those aspirations after truth in statement and justice in action, which we reckon among our noblest attributes as men, are ours because they are the essential constituents of the image of Him, Who in the beginning created not only the heaven and the earth, but the materials of which heaven and earth consist.” And this, my friends, this is the true outcome of the deepest, the most exact, and the most recent science of our age. A grander utterance has not come from the mind of a philosopher since the days when Newton concluded his “Principia” by his immortal *scholium* on the majestic personality of the Creator and Lord of the universe. I now come to the question of design in Nature. Our new philosophy admits that throughout Nature there are found innumerable instances of wonderful adaptations ; nevertheless, it is asserted that these adaptations are the products of the actions and necessities of the successive environments. It is not stated whence came the capacities of the molecules for assuming

their new arrangements. But it is stated that Mr Darwin, whose mind is said to be "the most deeply stored with the choicest materials of the teleologist, rejects teleology, seeking to refer these wonders to natural causes." This is high authority, though in science, as I have said, authority weighs but little. On the other hand, I know for certain that so strong were the convictions of Sir John Herschel in the very contrary direction, that one of his last acts, very shortly before his removal from among us, was to busy himself about a MS. collection of all the passages in his writings where he had referred to the tokens of all intelligent Will in Nature. We have also heard the testimony of the greatest molecular physicist now living among us. If, then, the question of design were to be settled by the weight of philosophical authority, the Christian has nothing to fear. But in questions such as this, wherein, and from whatever causes, the philosophers are said to differ, I should prefer to appeal to the common and average sense of mankind. I know of no greater intellectual treat—I might even call it moral—than to take Mr Darwin's most charming work on the "Fertilisation of Orchids," and his equally charming and acute monograph on the *Lythrums*, and repeat, as I have repeated, many of the experiments and observations therein detailed. The effect on my mind was an irresistible impulse to uncover and bow my head, as being in the immediate presence of the wonderful prescience and benevolent contrivance of the Universal Father. And I think such also would be the result on the convictions and the emotions of the vast majority of average men. I think their verdict would be, that no plainer marks of a contriving will exist in a steam-engine, or a printing-press, or a telescope—I am not speaking of the whole end, scope, and intention of that Divine will, I am only speaking of the marks of its existence. Or, again, recurring to our ultimate molecules. The great modern advance of human knowledge, and especially of the wonderful applications of this knowledge to the purposes of the arts of life, have arisen very much from the existence of iron, and coal, and sulphur, and platina, and silica upon our planet. Now tell me, what were the anterior chances, prior to the existence of Nature, that when a being like man came, after the lapse of ages, upon our earth, he would have found stored up for him, and for his development in the scale of being, iron and coal and sulphur and platina and silica? To tell me that the co-existence of all these essentially independent existences might be the result of anything short of the intention of a prescient Will, the evidences of a "pre-established harmony," would be equivalent to telling me that, after placing sufficient letters of the alphabet into a box, there might be dredged out of it the dialogue of Plato, the dramas of Shakespeare, and the "*Principia*" of Newton. But now comes the inevitable question which all along may have been perplexing your minds, as I confess it once greatly perplexed my own. How is it that men, endowed with nearly equal capacities, and possessing nearly equal opportunities, should draw such different, not to say such opposite, conclusions, on subjects which in importance transcend all others, and beyond all others tax the reason to the utmost, and touch the emotions to the quick? I think that one cause of this contrariety of conviction lies in the nature of the evidences for Christianity, in the natural evidences for the being of a Supreme, and for the immortality of the soul. These evidences from the very nature of the case cannot be mathematical, or

demonstrative, or scientific ; they belong rather to that class of evidence which we call probable ; to that class, be it observed, upon which alone we determine the conduct of our lives ; for "to us probability is the guide of life." And although these probable evidences range greatly in degree, and although not any one of them, taken alone and by itself, may be sufficient to command entire consent, and enforce an absolute conviction, nevertheless, when taken altogether, they may—they often do—by their consilience from many different and independent sources, furnish the mind with the highest moral certainty of which it is capable. This we claim to be especially the case with Christianity ; and in arguing the case, this consilience ought never to be forgotten, for it is by laying too great stress upon one or two of these presumptive evidences alone, and especially in conversation, that many a mind has been robbed of its peace. "For it is easy to show," says Bishop Butler, "in a short and lively manner, that such and such things are liable to objection, that this and another thing is of little weight in itself ; but impossible to show, in like manner, the united force of the whole argument in one view." Now, it is especially in this region of probable evidence that the bias of the will comes in to warp the judgment. The bias of early education, the still greater bias of a later discipline of the intellectual and moral faculties, the bias of the environment, and of party spirit, the bias, we are told, even of a strong or of a morbid mood. Thus, by the excessive or exclusive cultivation of any one side of our complex nature, intellectual or ethical, the mind becomes one-handed—lop-sided. This is the inevitable Nemesis of disproportion. In like manner, the exclusive or excessive addiction to mathematical studies has a tendency to render the mind averse to, or distrustful of, arguments which are not demonstrative ; excessive addiction to physiology may superinduce an undue reliance on the effects of the "rhythmic vibrations of the brain," or on unquestionably mechanical actions of the nervous system ; experimental philosophy suggests the arguments of measure and weight, and has been found to match vaccination against prayer. On the other hand, the theologian is very liable to a strong bias in favour of authority, and to circumscribe his views to the conditions of a world not yet realised. All these tendencies, unless consciously and carefully watched, do, and of necessity must, warp the judgment, and render it more or less incapable of a just and impartial decision. This or that line of probable evidence, when presented to its consideration, is unduly cast aside ; the threads of the evidence are rudely snapped one after the other, and the consilient network of the whole argument is overlooked. It is in the modern tendency to specialism of pursuit that the greatest danger is to be feared in regard to the philosophical arguments against Christianity ; for the evidences of Christianity are not special, but varied and co-extensive with the whole nature of man and his environments. Hence it would be well for the philosopher to take into his laboratory such old-fashioned authors as Butler and Paley and Coleridge, and honestly test in his personal experience the faith which he doubts, before he finally rejects it. Better still would it be if, in the study of every manse throughout England, there were found a well-used microscope, and on the lawn a tolerable telescope ; and, best of all, if those who possess influence in our national Universities could see their way to the enforcement of a small modicum of the practical knowledge of common things on the minds

of those who are to go forth and do battle with the ignorance and failings of our population, and to spread light throughout the land. A little knowledge of the ancient elements—fire, air, earth, and water—would save many a young clergyman from the vanity of ridiculous extremes, and from the surprise of the more wisely and widely educated among his flock. For, depend upon it, whatever may be our suspicions or our fears, the pursuit of the knowledge of the works of Nature will increase, and increase with an accelerated velocity; and if our clergy decline to keep pace with it, and to direct into wholesome channels, they and their flocks will be overtaken, though from opposite directions, by the inevitable Nemesis of disproportion. I, for one, believe not so much in the right as in the duty of every man to make the best of the faculties wherewith his Maker has entrusted him; and I meet with a grateful and a hopeful thought all those unexpected accessions to our knowledge of God in Nature, which in recent times have come to us in almost overwhelming abundance. There is no need to be frightened at the phantoms raised by such terms as matter and force, and molecules, and protoplasmic energy, and rhythmic vibrations of the brain; there are no real terrors in a philosophy which affirms the conceivability that two and two might possibly make five; or of that which predicates that an infinite number of straight lines constitute a finite surface; or in that which denies all evidence of a design in Nature; or in that which assimilates the motives which induce a parent to support his offspring, to the pleasures derived from wine and music; or in that which boldly asserts the unknowableness of the Supreme, and the vanity of prayer. Surely, philosophies which involve results such as these have no permanent grasp on human nature: they are in themselves suicidal, and in their turn, and after their brief day, will, like other such philosophies, be refuted or denied by the next comer, and are doomed to accomplish the happy despatch. Meanwhile, we have the means of at least partially summarising the results of modern discovery, on the interpretation of the revelation of God's will contained in the Sacred Scriptures. The discoveries of Copernicus, Galileo, and Kepler, taught the Christian Church that the language of the Bible was to be understood in the ordinary sense of the ordinary language of men, and was not to be strained into an adamantine literalness. The subsequent discoveries of geology have carried a similar lesson still further, and we may safely conclude that in the earlier chapters of Genesis the great Father of Mankind is teaching His children as children, and only up to the measure of their capacities and their needs, at and about the time of the revelation. At the same time, we find that He has endowed them with powers and capacities, each and all of which they are bound to develop, and thereby to learn more and more of His will in Nature. Lastly, the course of scientific discovery has led to the certainty that the universe at large, our own physical frames, and our mental and moral constitution, are arranged on a much more mechanical principle than had hitherto been conceived. The Christian student and the philosophical divine will be wise to expect a still further development of knowledge in the same direction. On the other side, we have at length been brought, by philosophical conclusions, from the most advanced scientific knowledge of the day, to the philosophical certainty that matter is not eternal, but that from the beginning of Nature it was endued with very wonderful properties by some intelligent will. This is the latest and grandest revelation of

Nature. Here we may safely stop. For my own part, a lifetime passed in the pursuit and the communication of natural knowledge, so far from effacing or obscuring the faith in which I was brought up, has served to deepen and to render more intelligent the conviction that the Sacred Scriptures, properly interpreted, are to us the Word of God, that the great Father of all has rendered Himself knowable to mankind by the manifestation of Christ, and that in this knowledge consists their higher life ; that He has redeemed them by the atonement of His Son ; and illuminates and strengthens all who come to Him by His Spirit.

THE REV. PROFESSOR BIRKS.

MODERN Scepticism is a very wide subject, and one of deep and vital importance. The questions raised by it affect the very foundations of all religious faith. To treat any branch of it fully and adequately within twenty minutes is plainly impossible. The controversy seems thickening around us. The loud cry, "all things continue as they were from the beginning," joined to willing ignorance of higher truth, may be expected to prevail, until He shall come, whose right it is to reign in all the fields of science, and over all the kingdoms of the world.

Popular Scepticism need not detain us. It is either the result of dull, careless neglect of religious truth, or else a dim and faint echo of the doubts and unbelief of more learned men. It is waste of time to spend much thought on loose camp-followers, when a powerful host, equipped and organised, is setting itself in battle array against the truth of God. In the name of science, falsely so called, a crusade is now openly proclaimed against the foundations of Christianity. I would first make a few remarks on the birth of this modern fatalism, and then examine one of the main assumptions on which it rests.

The British Association was started forty-four years ago, to combine the scattered agencies of scientific research. It was born in that ancient city, from which the first Christian emperor had been called long before to overthrow heathen idolatry, and to plant the standard of the cross in triumph in the high seats of worldly power. The object of its founders, as proclaimed at its first meeting, was "to glean fresh harvests from the fields of nature, to promote the comforts and augment the resources of civilised man, to conduce to peace and minister to piety, and to exalt, above all and over all, the wonder-working hand of heaven." And many of them entered on their task in the spirit of Bacon's noble prayer, "that human things may not injure the divine, nor from increased kindling of natural light any unbelief or midnight darkness arise toward divine mysteries ;" and of the grand and simple scholium of Newton, which he ends with these words—"Thus much concerning God, to discourse of whom from the appearances of things certainly belongs to natural philosophy."

But a new generation have arisen, and some of them, at least in their own eyes, much wiser than their fathers. No later step in the advance of science can rank, in simplicity, grandeur, and fertility, with Newton's great discovery. The revival of Huyghens's theory of light by Young and

Fresnel, and the law of definite proportions in chemistry, approach to it the nearest. No primary law has come to light in the last forty years. But the materials of science have vastly increased. Secondary laws, like those of Snell in optics, or Kepler in astronomy, have been detected and established; and fresh fields, almost unknown before, have been opened to observation and experiment. Darkness, however, still rests on this mighty deep. The laws of that ether, on which most of the unsolved problems of physics depend, are yet undiscovered, and by many its very existence is denied. The nature of life in plants and animals is almost as complete a mystery as ever. In physiology and general physics, science is still only in that stage which astronomy had reached before Newton appeared. But Nature, at least in students of science, abhors a vacuum. Till the true laws are detected, ingenious guesses, like the vortices of Descartes, rush in to fill the void. After long-continued efforts in tracing the results of laws actually known, Reason retires into her secret cell, and craves a little repose. The words of our great poet are then verified in the more impatient students of science.

" Oft in her absence mimic Fancy wakes
To represent her, but misjoining shapes
Wild work produces oft, and most in dreams."

Such is our present state. We have a new generation of Cartesian philosophers. Imagination is very active among them; and new vortices, the dreams of a lively and ingenious fancy, are propounded to the credulous vulgar as undoubted discoveries of real science.

This danger, great in itself, when the accumulation of facts has outstripped the discovery of the real secrets of nature, is increased by a moral cause. Scepticism itself has a healthy form. In its best sense it is the same with Christian watchfulness. It answers to that caution of the apostle—"Prove all things, hold fast that which is good." Our faith in truth as attainable, our hope and desire for attaining it, and our zeal and love for it when attained, need the safeguard of that circumspection which looks before and behind, on the right hand and the left, to resist error and detect illusion. Without this instinct religion sinks into blind superstition, and even physics may become a home and nursery of the wildest dreams. But excessive and extreme scepticism, in any one main field of thought, by a natural polarity induces credulity in the rest. In the Middle Ages the unbelief which despised all direct study of nature exposed Christianity itself to inroads of the grossest superstition. The like danger now shows itself in an opposite form. Many students of nature, in these days, openly profess entire disbelief in the attainableness of truth in religious questions. Their whole stock of scepticism is spent and wasted on theology alone, and leaves them none at all to guard them, in their own chosen subject, from illusions and shadows. Thus they come to confound the newest and latest guess, however wild and fanciful, or devoid of one grain of positive evidence, with proved and settled conclusions of science. Scientific scepticism is a misnomer. The real danger is now just the opposite. Religious scepticism, among physical students, has bred, by a natural compensation and punishment, an unusual and portentous development of scientific credulity.

The general nature of that creed of cosmogony, which some venture to

propound in the name of science, is well described by Cudworth two centuries ago in his picture of the old Atomic Atheism :—

“Wherefore infinite atoms of different sizes and figures, devoid of all life and sense, moving from eternity fortuitously in infinite space, and making successively several encounters, and various implexions and entanglements with one another, produced first a confused chaos of these omnifarious particles, jumbling together with infinite variety of motions ; which afterwards, by the tugging of their different and contrary forces, whereby they all hindered and abated each other, came by joint conspiracy to be conglomerated into a vortex or vortices ; whence after many convolutions and evolutions, molitions and essays, in which all manner of tricks were tried, and all forms imaginable experimented, they chanced, in length of time, here to settle into the form and system of things which now is, of earth, water, and fire ; of sun, moon, and stars ; of plants, animals, and men ; so that senseless atoms, fortuitously moved, and a material chaos, were the first original of all things.”

The exact counterpart, however, of the theory lately proclaimed, which assigns to matter “the promise and potency of every form of life,” is to be seen in that second form of atheism, which Cudworth calls Hylozoism, and thus describes :—

“They acknowledge that life, cogitation, and understanding are really distinct from local motion and mechanism. Yet because they take it for granted that there is no other substance besides matter, they do thereupon adulterate the notion of it, blending and confounding it with life, and conclude that all matter, as such, hath life, perception, or understanding essentially belonging to it.” And he adds this comment, “That all matter should be perfectly and infallibly wise, though without consciousness, as to its own capabilities, is a doctrine so prodigiously paradoxical and outrageously wild, that few could ever have atheistic faith enough to swallow it down and digest it. Wherefore this Hylozoism hath been very obscure since its first mention, and hath found so few abettors, that it hath looked like a forlorn and deserted thing. Nor should we have conjured it out of its grave, had we not understood that Strato’s ghost had begun to walk of late, and that among some, despairing of the atomic form, this hypothesis hath begun to be looked upon as the rising sun of atheism.”

Such is the view which has lately been advanced with dogmatic confidence, as some new and grand discovery, in the name of modern science, Omnipotent Matter is to replace the Omnipotent Creator, and every atom in the universe is to be esteemed a potential Shakespeare, or a philosopher undeveloped and in disguise. How sanguine are the hopes of some of its patrons may be inferred from the panic terrors they ascribe to the whole body of Christian believers, who keep to the old creed, that God is, and that “He is the rewarder of those that diligently seek Him.” One of their leaders writes as follows :—

“As surely as every future grows out of past and present, so will the physiology of the future gradually extend the realm of matter and law, till it is coextensive with knowledge, feeling, and action. The consciousness of this great truth weighs like a nightmare on many of the best minds of the day. They watch what they conceive to be the growth of materialism, in such fear and powerless anger as a savage feels when during an eclipse the great shadow creeps over the face of the sun. The

advancing tide of matter threatens to drown their souls, the tightening grasp of law impedes their freedom; they are alarmed lest men's moral nature be debased by the increase of his wisdom."

This eminent Lay Preacher of the new philosophy, like a Jewish high priest of old, seems here to have uttered an unconscious prophecy. Atheistic materialism is truly a dark shadow, which aims to blot out the True Sun from the eyes of mankind. Physical science, like the moon, shines with reflected light. It has a dark as well as a bright hemisphere; and when this alone is turned to us, it may for a moment eclipse the vast universe of higher and more glorious truth, and fill the ignorant with a childish terror. But the clergy, and Christian believers in general, though they have been warned off as trespassers from the fields of science, and consigned to a dark prison of blind emotions, are neither children nor savages. They know nearly as much of this moon of science as the philosophers who claim it for their monopoly, and much more of that nobler world of thought which it threatens to obscure. A total solar eclipse, they are well aware, is never really total, and even where it is seen, lasts but for a moment. It is merely a black spot of unnatural darkness, confined within narrow bounds, with clear sunlight beyond, and soon losing itself in empty space. The Bible has warned us, long before, of this dark and brief shadow in the last days. We grieve at the prospect for the sake of those whom this fatalism may blind and lead astray. But the fulfilment of a divine warning can awaken no panic terror in Christian minds. And after all, this threatened eclipse of faith may prove a transit only. The dark spot which travels in front of the True Sun may be too small to hide it. It may be shut in and irradiated by the Light it seeks to obscure, and only yield us in the issue a more complete knowledge of the great Centre of the moral universe, that Divine Master whom we worship and adore.

But let us examine this new Epicurean creed more closely. It has just received a public and formal exposition. The articles which compose it are these—the indestructibility of matter, the indestructibility of force, the past eternity of the material world without beginning, unlimited potency in matter of self-development into reason and thought, the power of unlimited variation in inherited life, the quasi-creative power of natural selection, where there is no one to choose, and no reason for any choice being made, and the absolute dominion of mechanical Fate over all human action. And the dome which rests on these seven pillars is Religious Nihilism—the doctrine that man knows nothing, and can know nothing, of the character, attributes, will, or even the very existence, of the living God. Those men of science, who can settle the state of the universe millions of ages ago, can of course predict infallibly the whole course of human thought in the immediate future. They assure us that these doctrines are now established in those fields of knowledge which are their own preserve, and that even theology, the home of blind emotions, will soon be wrapped in their embrace. And they give all Christian believers their friendly advice to submit to the inevitable, and to adjust themselves at once to the environment of these grand discoveries.

The right adjustment, I believe, is soon made. It may be summed up in two words—utter disbelief, and uncompromising opposition. I speak for myself without a shade of doubt, and I fancy that I speak the judgment of many others, not wholly strangers to mathematical research or

modern discovery. I deny these doctrines, one and all, to be any genuine discoveries of science whatever. Some of them are mere guesses in the dark, to account for accumulating facts, while the true key has not yet been attained. They are the vortices of a new Cartesianism, more pretentious than the old, and are destined, probably, to a still shorter life with the real advance of science. Others are juggling phrases, that palter with us in a double sense, being in one sense true, but in the meaning required by the new philosophy, a cluster of logical contradictions and irreligious dreams.

I will take one as a specimen, since time forbids me to do more, and begin with the first, the Indestructibility of Matter. This is foremost of these seven pillars on which the temple of Fate is to be reared. In our day, we are told, this great generalisation has been reached. Or rather it was reached before, long in advance of all experiment, and all subsequent experience has re-affirmed it. The leading apostle of the system goes further. After proving to his own satisfaction that the ideas of Theism and self-existence are unthinkable, and that religious creeds contain no grain of truth but the doctrine that there is something we can never know, he stoops from the unknowable to the knowable, and his first *à priori* truth, after proving that even the ultimate scientific ideas are unthinkable, is this same dogma, the Indestructibility of Matter. It is "an *à priori* truth of the first order," of higher certainty than others which pass under that name. It is true that nearly all mankind would once have held it to be false, and that it is chiefly men of science who now hold it certain. No matter. Whoever have thought they thought otherwise have deceived themselves. The maxim, *Quod semper, quod ubique, quod ab omnibus*, has always been satisfied by this scientific discovery; for even those who fancied they believed the opposite, really believed exactly what the philosopher tells them they ought to believe.

What then does this great principle really mean? Let us copy the example recently given, and hold a brief dialogue with our modern Lucretian. First, you affirm that, in all your own experiments, you have never destroyed matter, but only changed its form. You have exploded gunpowder, and it has disappeared. But you could trace the sulphur, nitre, and charcoal in the products of the detonation. You have decomposed water into invisible gases, and recomposed it again. So far as your experience goes, matter is indestructible, for in all your varied experiments you have never destroyed it. Here is the first step of your proof. As Christians, we fully and perfectly agree. What you state as a scientific discovery seems to us a theological truism. We have a great respect for students of science in their own vocation; but we never dreamed of investing you with divine attributes, or supposed that you could unmake any part of the creation which God has made.

But you go further, and add a wide inference from your own experience. What you have not done, you believe that no other men of science, and still less mankind in general, have done or been able to do. Still, we perfectly agree. Your creed, so far, is only a small fragment of the faith we are taught in God's Holy Word, though the practical sequel seems forgotten—"I know that whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken away from it; and God doeth it that men should fear before Him."

But now we reach a third stage. In the Hindu legend, Vishnu, disguised as a dwarf, asked Bala for three paces of land to build a hut. The boon was promised, when the dwarf suddenly became a giant. His first step measured the earth, his second the skies, and turning round, he asked, "I have set my footstep twice, where shall the third be planted?" But this new philosophy outdoes the legend. Its first step spans the created universe. Its second professes to explore and exhaust the Divine Omnipotence. Matter, it affirms, is indestructible. Its creation is unthinkable. Its destruction is inconceivable. It is "an *à priori* truth of the first order," superior to all the rest, that God could not, and did not, make one solitary atom, and therefore cannot unmake what He has never made. Is this an *à priori* truth of the first order? I believe it to be the very madness of atheism, a condensation into a single phrase of four distinct contradictions or self-evident falsehoods. The strides are vast indeed. God is the subject, the whole material universe the object, of this wide generalisation. Let us compare it with other statements of the same philosophy, and its monstrous and utter unreason will appear.

First, it is a leading doctrine of the modern Lucretians, that of God nothing can be known. In the recent discourse the name of science is restricted to Physics alone, and all religion is placed under the category of blind emotion, having nothing to do with the sphere of knowledge. In the leading work of the same school, the discussion on religious ideas ends with the statement, as "the most certain of all facts," that "the Power which the universe manifests to us is utterly inscrutable."

Here, then, is the first contradiction, absolute and entire. Of God nothing can be known, but we can know certainly that He is powerless to destroy one single atom of matter in the wide universe. We are not certain of a single thing which He *can* do, but of his impotence the certainties are innumerable. Our ignorance is absolute and entire with regard to His being, nature, and perfections. And our knowledge is equally complete—an *à priori* truth, which no one can deny, even those who think they deny it—that the Christian hymn, "He can create, and He destroy," is an utter falsehood. I have called it the first contradiction. In reality it condenses into a single phrase as many direct contradictions as there are atoms of matter in the whole universe.

Contradiction the second. It is a leading doctrine of this Lucretian school that of "things in themselves" nothing can be known. In Mr Mill's ablest work the relativity of all knowledge holds the foremost place, as "true, fundamental, and full of important consequences." Two forms of it are allowed. The first, to which he leans, is that matter and mind, things and persons, or things in themselves, do not exist, but only sensations, or possibilities of sensation, some way tied together by laws of sequence. The other form he tolerates, as a concession to natural instinct and the usage of speech in every language, that "things in themselves" are behind the phenomena and their secret cause. They may be safely admitted, as labels tied to the sensations by an invisible thread, and ticketed with their name. But the creed requires that their nature shall be held "unknowable, inscrutable, and inconceivable, not only to us, but to every other creature; and to say that the Creator could know it, is language which to us can have no meaning." The doctrine of his able rival and successor is

the same, and he devotes to its exposition a whole chapter in his theory of "the Unknowable."

Here, then, is a second grand contradiction, as glaring as the first. Of matter, the "thing in itself," we can know nothing whatever. It is an open question in the new philosophy whether it even exists. Faith in its existence is tolerated as a concession to human weakness, under the stern and strict condition that we hold it, like the First Cause, to be utterly inscrutable. Yet we know concerning this very same matter, this thing in itself, as an *à priori* truth of the highest certainty, that no atom of it has ever been destroyed, or can be destroyed, even by a Being, of the limits of whose power it is another *à priori* truth that we know nothing. How shall I parallel this strange foundation for a school of science, which is to cast Bacon and Newton, as well as prophets and apostles, completely into the shade? I will make the attempt. It is an *à priori* truth of the first order, that two and two make five. It is another *à priori* truth, of which the contrary is inconceivable, that two and two make six. In the synthesis of these two novel principles a grand discovery has been reached, which enables the philosophers of the present day to look down, from their table-land of science, with calm superiority, on the blind emotions of the ignorant, who still believe that there is a God who hears and answers prayer, and is a rewarder of them that diligently seek Him.

Contradiction the third. It is part of the same doctrine, accepted by all the metaphysicians of the new school, that what we do know, and all that we know of matter, is the sets of sensations which we experience from it. But if we accept this basis, the creed of the vulgar, which they pronounce inconceivable, is evidently truer and sounder than their own. If this view be correct, the chemist destroys matter every hour. The sets of sensation from a heap of gunpowder all cease when it explodes, and those from a drop of water, when it is resolved into gases, or merely evaporates. On the principles of our Lucretian philosophers, it is left doubtful if matter exists at all. But if it exists, and we know of it only a series of sensations, it is destroyed when its sensible presence is at an end, and we see, touch, and handle it no more.

A fourth contradiction follows. This *à priori* truth is resolved into another, "The ultimate incompressibility of matter is an admitted law of thought." In other words, sensations and secondary qualities may vary, but the essential of solid matter is repulsive force. The more you compress, the stronger the repulsion or resistance. This result of experience is next to be turned into an *à priori* truth of the first order by an effort of fancy. We must strive in thought to carry the compression further, and from past experience we cannot fancy that in this way it will ever cease. What a strange illusion and confusion in the basis of a new philosophy! The question being whether the North Pole is inaccessible, this is said to be an *à priori* truth. And the proof offered is, that we are plainly no nearer it when we travel due south!

Localised force, attractive or repulsive, is more enduring than the secondary qualities of matter. This is a first lesson of real science. Such forces in nature increase when the distances decrease. This is a second lesson. Such forces have thus the fairest claim to be taken for the essence of matter. Are they fixed and constant, or variable? It is a third lesson of science that they constantly vary. Your pound of matter lessens in weight,

every yard that you lift it in the air, every fathom you sink it in a mine, every mile you travel southward on the earth's surface. If quantum of weight be the essence of matter, this essence is destroyed and re-created every moment. But at least, we are told, its reduction to nothing is inconceivable, an *à priori* law of thought. And how is this proved? By thinking only of its compression, that is, by placing it in thought under those conditions in which all experience, scientific or popular, shows that the forces are increased. The true test is plainly the opposite. To know whether the North Pole is accessible, we must travel north, and not south. Try then the effect of expansion. Remove your pound of gas four thousand miles from the earth, and three-fourths of its weight is gone. (Turn your solid into gas, and its solid resistance to the touch has disappeared.) Remove it beyond Neptune's orbit, and the modicum of indestructible essence that remains, its terrestrial weight, will be less than one thousand millionth of a grain. By the only laws of force which science has disclosed, that matter is destructible by indefinite expansion is just as plain as that it is indestructible by compression. By the very test to which the appeal is made, this new divinity, imperishable matter, seems proved to be like a gigantic bubble. Expand it a little, and the set of sensations, the beautiful colouring, is gone. Expand it indefinitely, and the forces, its essence, sink to zero. The bubble bursts, and wholly disappears.

The Indestructibility or Persistency of Force is the second main pillar of the new materialism. I have not time to enter upon its analysis, and still less of the five other principles that follow. One remark only I make, after close examination, and with a full and undoubting conviction of its truth. The second and newer principle differs from the first only by a double condensation of error. It combines four patent deceptions and falsehoods of a dynamical, with four or five more of a metaphysical kind. Its wide acceptance by leaders in science, and its passive, cuckoo-like repetition by their disciples, is a proof of the facile credulity which now shelters itself under that honourable name. But what wonder, when one champion of the new materialism warns the clergy away, as ignorant savages, from the walks of science, by quoting to them Newton's authority for a dogma which Newton has most emphatically condemned; another holds it possible that two and two may always be five in some other world; and a third holds that the law of attraction is a necessary result of the relations of space, and that attraction and repulsion vary alike by the same law, a view which turns the "*Principia*" into a pile of laborious nonsense, and, instead of force and motion being indestructible, would make all motion and change impossible for ever.

Christian faith has much to hope, and nothing to fear, from genuine science. Even from the oppositions of science falsely so called, from the rashness and impatience of scientific credulity, it has nothing really to fear. But there is much cause to fear for unstable souls who neglect the Word of God, and reject the authority of prophets and apostles, and of the Divine Saviour of the world; and are ready to accept and swallow down with implicit faith the grossest self-contradictions, or the plainest contradictions of Him whose name is the Truth, when propounded to them under the fallacious shelter of a few scientific names. When the light of all higher and holier truth has been banished from the fields of physical

and material research, a crop of metaphysical mushrooms grow up rapidly in the dark, and anticipate the genuine harvests of the soil. The loose guesses of impatient fancy are multiplied. Vortices are once more in the ascendant. High pretensions to a monopoly of knowledge veil the growth of wild paradox and immoral fatalism. But that Christian faith which dreamers despise as blind and ignorant emotion rises far above them into a region of light and love, and enables us to adopt boldly the grand confession of the beloved disciple, never more seasonable than in these days,—“And we know that the Son of God is come, and hath given us understanding, that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols.”

ADDRESSES.

The REV. DR J. A. HESSEY, Preacher of Gray's Inn.

AFTER the exhaustive papers upon scepticism which have been read to you, I shall not venture to do more than say a few words as to the manner in which I have found that persons under the influence of its delusions can not be brought back. The method which would be more effectual towards their restoration to a better mind will appear inferentially. There are three sorts of scepticism which demand our anxious attention. First, materialistic atheism, or denial of an intelligent first cause; in fact, of a personal God. Secondly, the temper which feels difficulties to be suggested by various subjects treated of in Holy Scripture. Thirdly, the distrust of Christianity which is said to be produced by reason of the imperfect or unholy lives of Christians. Now, my experience is that none of these are likely to be combated successfully either by weak arguments or by hard words. Especially with regard to the first, or materialistic atheism, I would venture to suggest to my brethren of the clergy that as their education does not, unfortunately, train them for philosophic discussion, they should not enter into controversy hastily, or without deep study of such papers as they have heard to-day, or of works written by men like the authors of these papers. The views which we wish to assail are not to be crushed by one sermon or by one disputation. And though the multitude may not of themselves see through a flimsy argument, there are hard and shrewd heads active amongst them, ready to injure God's cause through the weakness of its advocates. Still less is materialistic atheism to be confuted by denunciations of the professors themselves as men of whom we have no hope, and who are perversely following their own imaginations. The misgivings of the professors as to what they hold will be lightened by such abuse. For they have misgivings, no doubt. One of the most distinguished of them is, I have been told, not unwilling that his children should be brought up as Christians. And it is certain that Professor Tyndall has declared that it is not in his clearer, but in his weaker moments, that the doctrine of atheism presents itself to him as a solution of the mystery in which we dwell, and of which we form a part. This the professor has said, not in the heat of debate, but in the calm after-process of revising his utterances and preparing them for publication. Let him and his arguments be met manfully by arguments. It has been said that hard words can break no bones. It is equally clear that they are powerless to stop a discussion. Hence the importance of having practised combatants, who will throw themselves into the position of the sceptic, and pursue him from point to point, and from movement to movement, and

in particular do this—exhibit his inconsistency in its most glaring point: his own mind has traced the properties of matter, but he denies the existence of a Divine Mind, of which his own must be but a reflection, and which has endowed matter with all its properties, as well as called it originally into being. Then, as to the second sort of scepticism, the temper which feels difficulties suggested by various parts of the Holy Scripture which are hard to be understood. I have seen a great deal of doubters of Holy Scripture. I have generally found that weak and hastily imagined explanations do harm rather than good. I will mention two instances. Persons desire to reconcile science and Scripture. Well, if we take such a method of explaining the six days of creation in Genesis as the identification of each day with a geological period; and if such identification is discovered by and by to be incomplete and inadequate, the result is that a man's faith will be grievously shaken, if not destroyed. It is better to remember that there is room for all the changes in the earth's crust, in the interval between "the earth's being without form and void," and its being adapted to the race of men. Science will thus have its due place. For religion has nothing to fear from science; but rather from the unfair manipulation of the facts of science, and, I will add, from unskilful handling of such facts by well-meaning but ill-instructed defenders. There is room in their proper places, both for the testimony of God's Word, and for the testimony of God's works, and, when intelligently compared, there is no contradiction discoverable between the two. But here is my second instance. I was once sitting by when two persons were debating the Scriptural narrative of the Deluge. One of them questioned the capability of the Ark for containing all the animals which are mentioned. His opponent termed him a rationalist, and said (I do not know whence he derived his theory), "that Noah might have chosen pairs of young animals, just able to feed themselves; and that if the Ark was to hold, not only birds and quadrupeds, but insects and reptiles, possibly eggs and larvæ might have been collected and preserved." I shall never forget the scorn with which this explanation was received. "You call me a rationalist," said he, "but how shall I describe what you have said? You are ten-fold more rationalistic than I am for inventing so palpable a gloss upon the narrative you would explain. Convince me, if you can, that Scripture came from God, and must contain some things hard to be understood. But you are increasing my much-abused rationalism by explanations such as yours." Lastly, I say as to those who distrust Christianity because of the imperfect lives which may be led by its ministers or its holders severally, that their case is represented by a work which I have seen lately (written, I can scarcely say, with what view), and which declares that modern Christianity is nothing but a civilised heathenism. Now, how is such an allegation to be met, and how are the distrust and disquiet caused by it to be removed? Partly, no doubt, by showing that many of the disquieting statements are exaggerations and mistakes in taking literally examples and precepts which are intended broadly and spiritually. Partly, again, by showing that the inconsistent lives of lay Christians, as well as of the ministers of Christianity, do not prove the falseness of the Christian system, or cause the gifts of God to be diminished in efficacy. But I think that of all the Thirty-nine Articles, the Twenty-sixth, which enunciates part of this truth, is most hard of acceptance with the laity. Further, it may be partly met under the guidance of the trained men sent forth by that useful institution, the Christian Evidence Society. But, after all is said and done, every one of us, trained or untrained, laity as well as bishops, priests, and deacons, may best remove it by giving a more steadfast personal witness to Christ on our several parts. The surest way to win sceptics of all kinds back to the truth is to show them that we Christians are ready to deny ourselves for it, to live it, to act it, and act on it. Men will thus say, Christianity must be a power from on high, or it would not produce such effects on the lives of those by whom it is professed.

The REV. J. H. TITCOMB, M.A.

POPULAR scepticism, whether found in [the drawing-room or workshop, is neither *critical* nor *scientific*. It may rather be described as a loose bundle of unbeliefs, consisting partly of cavils and partly of sneers; a mere piece of second-hand furniture, borrowed from the philosophy of modern thought, without originality, without profundity; as arrogant and dogmatic as it is flippant and flimsy. At the same time, there can be no doubt that it is widely distributed, and possessed of a certain destructive power which makes it needful for us to know how to deal with it. How, then, is this to be done? Time forbidding me to say much, let me address myself to three points only—viz, *The Spirit, the Method, and the Personal Character* with which we should enter upon this controversy. First, *As to our Spirit*.—I would say, let us beware of treating sceptics with too much dogmatism, let us take care not to fall into the fatal mistake of attempting to repress free inquiry; as if honest doubt were wilful sin. Let us never speak of science as if it necessarily tended to infidelity; or of divine revelation as if the reception of it could not be attended with difficulties. Above all, let us make it a matter of conscientious duty never to impute unworthy motives to our adversaries; as if they cherished doubts only to cover sin, and to make themselves an excuse for ungodliness. To do this will be to challenge defeat, and to inflict upon the cause we love a deadly and irreparable wound. Secondly, *As to our Method*.—There are many who begin with argumentative attempts to establish the credibility of miracles, the authenticity of the sacred canon, the inspiration of the Holy Scriptures, and the like. I doubt very much whether that is the wisest order of Christian evidence. I do not think that divine revelation will ever be proved by the mere apparatus of criticism, or by any external evidence whatsoever. What we want most is to engender in the minds of our adversaries something like reverence of spirit, for that is the primary condition of a real insight into Christianity. We shall do best, therefore, to approach it from its moral, rather than its purely intellectual side—by appealing to the incontestable fact of the world's moral disorganisation, and of that inward sense of guilt and uneasiness which makes every heart thirst for a peace and satisfaction which it cannot find within itself; by showing that what humanity wants is not so much a fresh development of the life already existing, as a new organic life at its root—a life which is not theoretically but actually found in Christ, around whom the wandering and wayward affections of ten thousand times ten thousand have been, in every age, attracted, and in whom alone they can be satisfied. From that point revelation will be seen in a higher light than when merely forced upon the intellect as something external and supernatural. Christian apologetics, as they are called, will then be afterwards easier, because the barriers offered to conviction will have been at least partially broken down under our appeal to the inner cravings of thirsty and dissatisfied hearts. Thirdly, *As to our Personal Character*.—And here I must be very plain. I believe that the personal inconsistency of Christians has done more to create popular scepticism than any one thing else. Infidels have told me so. One man said to me very lately, "I was led to renounce Christianity just because I found the mass of professing Christians to be living as if the truths they believed were a sham." What, then, if they should trace this among any of ourselves, reverend brethren? What if they should see us mixing in all the pleasures of the world like others—afraid to speak of our Divine Master in polite society, and ashamed of the reproach of the Cross? What, if instead of witnessing faithfully for Christ, and being ever on the watch to win souls—we should be found flattering the great, coquetting with the gay, and bowing down before gold and glitter? What is this but to proclaim religion an unreality, and to emasculate it of all its power? It was not thus that the Gospel cast down the

idols of Greece and Rome; and it is not thus that we can overthrow modern unbelief. If this is ever to be accomplished, depend upon it we must begin by compelling men to feel that we are in earnest. We must live ourselves in full consecration to God. We must not only preach, but practise also, a high standard of Christianity, which allows of no compromising with the world, and which demands an entire surrender of ourselves and all we have to the Lord Jesus. And if I have time to add one more counsel, I would say, let us love one another. Popular scepticism feeds on our religious strifes. How can it be otherwise? How can we expect unbelievers to throw away their sneers, while we are biting and devouring one another? Variations in opinion they have no right to object to; because free thought is the first article of their own creed. But they have a right to expect that those who profess to be the followers of one Lord, should love each other as brethren. I speak with some experience of what infidelity is, from my close connection both with the Christian Evidence Society and the Victoria Institute—two societies, by the way, which ought to be publicly honoured and acknowledged at a Congress such as this—and I give it you as my deliberate opinion that no small portion of the hatred of Christian dogma, which at present infects a large class of thinkers, results from the bitterness with which they see us hurling our anathemas at each other's heads, instead of mutually striving together for the faith of the common Gospel. Believe me, we shall never prevail without greater union and love. Without that all our finest arguments will be only like the waves of yonder ocean, which are repelled by the rocks against which they dash, and are shattered into a thousand fragments ending in nothing but foam. Christianity first conquered Heathenism by this great power of love; and by that power alone will she be ever able to win back to herself the homage of modern thought.

DISCUSSION.

THE REV. DR WAINWRIGHT.

THE concluding remarks of the speaker who has just preceded me suggest a recollection of the words of one whom I will venture, even before this Assembly, to designate as one of England's best and greatest thinkers, although in so designating him I am well aware that he laid himself open to certain grave objections; I mean Samuel Taylor Coleridge, who, when he was at school at Christ's Hospital, formed then, as a boy, an acquaintance with one of the craft of St Crispin, and had such a passion for being a shoemaker that he determined to be a shoemaker in order to escape being made a clergyman. Bowyer was then head-master. The cobbler brought Coleridge up to him, and said, "This boy wants to be apprenticed to me." Bowyer said, "What do you mean?" Coleridge replied, "I will never be a clergyman." "Why," asked Bowyer. "Because I am an infidel;" "for which," says Coleridge, who relates it in his "Table Talk," "he flogged me without any more ado, wisely, as I think, soundly, as I know." Wisely to this extent, at all events, that the lad before he became an infidel went to the University. His subsequent career does not concern me now, for I am only concerned with this, that beginning life as an extreme radical and an extreme free-thinker, at a time when most men were plunged into that sea of turbulent thought, which Mackintosh had done so much to stir, Coleridge went to college. He subsequently went to Germany, where, having waded through the bosky depths of Hegelism and Kantism, and every other known form of speculative philosophy, he came to hold up in his writings before the English people, such teachings

as those of Dr Donne and his contemporaries, and he did it upon this ground, that they taught the people out of the simple Scripture, bringing the extent of their erudition, however gathered, to bear upon it, and they did that in the belief that in the Bible you have the roots of all knowledge, and in the Bible alone you have the highest outcome of all knowledge. If I have referred to Coleridge, it is because I wish to say of him, that with all the stress he laid on the evidences of Christianity, he said this, "Christian evidences! I am almost weary of the word;" and yet he appreciated them as highly as the Congress has evidently appreciated them this afternoon, and as the committee who selected this subject showed that they appreciated them. I say nothing now as to the special reason why I have allowed myself to be inflicted upon you this afternoon, but I will simply follow the example of Professor Huxley, an example which I strongly commend to my brethren of the clergy. Professor Huxley some time ago undertook to lecture the clergy in London upon geology, and he began by taking off the table a bit of chalk, and said, "I am going to ask you how you think this chalk came here;" and then he entered into his account of the making of the chalk. I take this example, because I have to deal with a subject which I have no time to treat critically or scientifically, but I shall deal with it popularly, which I have found to be a very advantageous way of approaching a subject with thinking men, reading men, especially with young and middle-aged men, who are not too much wedded to prejudice and prepossession. I do not ask you for any *a priori* argument to show why you do not believe the Bible. I shall never ask you to accept anything which you are not convinced is true. I will begin only by using weapons with which you yourself furnish me, and I say, although you were not at church or chapel last Sunday, and you are among the masses who never go to church or chapel, yet you will not pretend to deny that Sunday is a great fact. One of the greatest and most complicated plot-contrivers among our English novelists speaks of what he calls "the tyranny of Sunday in this free country." I do not think with him about that tyranny. I concede it, however, as his weapon; but I ask how it is that the freest people, possessing the freest institutions on the face of the earth, should have allowed themselves, so universally, to have put their necks under the yoke of a tyranny so inexplicable as this. It is a fact, however, and my doctrine is that your philosophy must concern itself with the fact, and account for the fact. Trace that Sunday historically, as you would trace some noble stream to its well-head. You trace it through the darkness of mediæval superstition, and the lurid fires of pagan persecution, to the spot where it is depicted, with more than photographic vividness, in the pages of Justin Martyr. Higher still, you come to that "Lord's Day" when a certain teacher of the new religion—"Little children, love one another"—the beloved disciple, already illustrious with the halo of a survived martyrdom, kept the sacred hours amid the solitudes of Patmos. Still ascending, you come to Paul at Troas, waiting for the solemnity of public worship which distinguished "the first day of the week" from every other day. At last you come to the streets of the Holy City itself, and take your stand on the first link of this strange and singular series. What has happened there? These men were in hiding yesterday, and to-day they look as if they trod on air. Whence comes that strange sense of power, radiating in every feature, throbbing in every heart, thrilling in every tone? The answer to that question is found in their mutual greeting, as they clasp each other's hand, and look into each other's eyes, "The Lord is risen!" "He is risen indeed." Now do not imagine that I am assuming that He had risen—not at all—but this is what I say; it is a fact that Sunday exists; it is a fact that it was originated; it is a fact that no other origin than the event of that day has ever been assigned to it; and unless you can assign another time and another cause, you must accept that time and that

cause. I will not tell you what else I wanted to say beyond this, that the whole world outside me, and the larger, nobler, because more indestructible soul within me, present facts multifarious as they are multitudinous, not the least atom of which you can take, if you attempt a disintegration of them, without seeing reflected in them this same evidence of the mint where they were coined, and that image and superscription which they bear. Take the Sunday; take the Sacrament, either one of them, what do you get? In this land of ours we know what happens to little children; in China we know what happens to little children. How is it that the Sacrament of Baptism has superseded the practice of systematic infanticide? How is it that some moral leverage has been at work which has lifted above the level of the six days that day which we still call the Sunday, and that we bring our little children and present them? It may be as superstitious a usage as you like, only it is a fact, and I want to know how it originated, if there was never anybody who said, "Let the little children come to me." Take the other Sacrament. I know there are people who have perverted it, and who of a memory have made a sacrifice, but all the worse for them, because they lose the benefit of this argument; but we who keep the command that has been enjoined upon us, and perform that most solemn and blessed act with the retrospect of a memory that brightens the prospect as we look forward until He comes, we know how impossible it is to separate the hallowed memorial itself (*vere perennius*) from its historical origin. The Sacrament exists only as a consequence of the eventful history out of which it sprung. And the case is the same in every other instance. Christianity is an historical religion. We have the facts of our religion external to us. We have the Book which alone supplies an adequate explanation of the facts. We have that unique moral portraiture which stands alone, which no nation, no age, no prophet ever had or pretended to have, an absolutely perfect man; and Jesus Christ alone is what a modern sceptical writer has called Him, the great moral enigma of the universe. That enigma admits of but one solution. The Son of God *has* come; and God has spoken to us by His Son. Every other solution is not merely untenable, it is impossible. Hence it is that the infidel theories of the past century have become dust under the feet of the infidels of the present century. Hence, too, those numerous attestations of the truth found in the admissions of infidels themselves. It is very easy to say that Jesus Christ never lived. Say that Virgil and Homer never lived: but who thought their thoughts and did their works? It takes a Newton to forge a Newton, and who could have invented a Jesus? None but a Jesus. I will not trespass further upon you. I will not say a syllable further of my own. If I had been able to say what I contemplated saying this afternoon, you would have seen that I had warrant for concluding in the words which, even as it is I will venture to employ; the words of a great man, whose name will always be honoured as long as the Church of God shall last. I mean the great Dr Chalmers. With him I say, "Let the priests of another faith ply their prudential expedients, and look so wise and so wary in the execution of them. But Christianity stands in a higher and firmer attitude. The defensive armour of a shrinking or timid policy does not suit her. Hers is the naked majesty of truth; and with all the grandeur of age, but with none of its infirmities, has she come down to us, and gathered new strength from the battles she has won in the many controversies of many generations."

The Hon. C. Wood.

If I ask your attention for one moment this afternoon, it is for the purpose of bearing my testimony to the words which have fallen from a previous speaker, to the effect that if modern scepticism and rational unbelief have, in the great contest between Christianity and rationalism, slain their thousands, it is with respect to the popular infidelity of the day that the divisions among us Christians have slain their tens of thousands. What is the thing which is set up if one ever attempts to argue with a person who unfortunately may have lost his faith? He shrugs his shoulders and smiles contemptuously, and says—"When you Christians have healed your own divisions, it will be time for you to talk to me about believing what you believe." If this is so, and no one who is acquainted with the popular infidel literature of the day can doubt it, what is the great lesson which it teaches us? That we have two great duties before us—one, to contend earnestly for that historical dogmatic Christianity which alone can resist the attacks of popular infidelity; the second great duty we have to contend for is, to do nothing which can aggravate the division among us. I say we have the great duty before us of contending for the faith that was once delivered to the saints for its historical dogmatic Christianity alone, which not only recognises the blessing of unity, but renders such unity possible. There is an old saying which it is well not to forget, and that is—*fas est ab hoste doceri*. I have lately had brought under my notice one of those tracts proceeding from the infidel propaganda which unfortunately exist in so many large towns, out of which I would wish to read you one sentence. It is a tract published only last month, which I have reason to believe is widely circulated. After referring to the pastoral which has lately been put out by the Indian Bishops, it makes this remark in reference to it—"In India apparently, as in Europe, Christianity is going down before the glorious tide of advancing knowledge." Then it goes on to allude to a book which, I fear, is likely to do much mischief at home at the present time, and which, I observe, has lately been reviewed in the *Fortnightly Review*, and with reference to that book this tract says—"The remarkable book entitled 'Supernatural Religion,' which is now preparing for a second edition, is one of the keenest thrusts delivered this century at the authority of all 'revelation.'" It then alludes to what the book proceeds to say; and believe me when I say I have no desire to triumph over any section of my fellow-Christians when I read to you another sentence of this pamphlet:—"The Public Worship Bill, grossly unjust as it is to one party in the many-coloured Church, will do us good service, for it will aid in crushing out the sacerdotal party, our deadliest foe." Ladies and gentlemen, I commend these facts to your consideration, and if I may add one wish to what I have already said, it is, that upon neither one side or the other we shall do anything to increase our existing divisions, and thereby add another argument in favour of the miserable scepticism which we see around us.

SIR J. CONROY.

ONE of the speakers who addressed you this morning began by saying that the members of this Congress were not wont to take offence where no offence was intended, and as I fear some of the few remarks I am going to make may not be agreeable to everybody, I venture to begin by expressing a hope that nobody will take offence at what I am going to say. The last speaker has pointed out that we have the testimony of the scepticists to the fact that what they are pleased to call the sacerdotal party in the Church of England is one of the greatest obstacles to their success. I just rise to say that, I think, experience shows that such really is the case. I do not think

that any one who knows anything about the present state of thought in Oxford, of which University I am an unworthy member, can deny the fact that the encroachments which this terrible pest of scepticism has been making on the face of this country have been best met by that party. I do not wish to say a single word against any of the members of that great party, which is sometimes called the Evangelical party: they have done their best, and they have done their best nobly; but I do say that it is the High Churchmen who have proved themselves the defenders of the faith. I think if we consider for a moment, we shall see that this is naturally the case. I do not wish to use any names, but one party in the Church is rather inclined to reduce the things that are to be believed to as small a quantity as possible, or rather, perhaps I ought to say, to reduce it considerably. One sees what the result of that has been in the Reformed Churches of Germany and of France. One also sees, and I admit it freely, that a similar result has been produced by exactly opposite means. We know that the corruptions of the mediæval Church of Rome have produced the similar effect in Italy and other Roman Catholic countries. The moral I draw from it is this, that the best safeguard for the faith rests in the hope that the clergy of this Church will always hold fast to the doctrine of the Church to which they belong, the doctrine of the Reformed Catholic Church of this country.

THE REV. HENRY HAYMAN, D.D.

I WOULD wish to devote the few minutes at my disposal to considering, I hope profitably, to what source is due that large bias amongst educated Englishmen in the present day in favour of Scepticism, by which we ought to understand not precisely infidelity, or necessarily a denial of truth, but a position of mind which is content to hang undecided upon all grave questions, if it do not go, as I think it naturally inclines to go, so far as to regard on the whole the very opposite of that which I think the great majority of my hearers would be disposed to regard as true, to regard doubt as the more natural and healthy state of the mind, and faith rather as the morbid one. This, I think, is not an unfair account of what I venture to call scepticism. Now, it seems to me that ever since I have been able to take note of things there has been a gradual increase in the tendencies of all opinions towards their extreme point. The extremes of opinion are not only deplorable in themselves, but I think they are especially deplorable, because they always tend to generate and reproduce one another. You may see it not only in the fact of Ultramontanism, and in the fact of the naked Erastianism of which we have had lately so popular an exposition from high authority, but also, of course, in the tendency, as men study Nature, to devote themselves with an exaggerated duty to the worship of Nature in her material aspect, and so to drift towards absolute and naked materialism. But I have no wish to charge this latter position as being that of a recent distinguished advocate of opinions which I would call rather sceptical, and who seems, from his own confession, to hang between material atheism in his more morbid moments and something else, which he does not describe exactly, in his healthier ones. But I was going to speak of the sources of that influence from which this has proceeded, and I am going to mention a great name, a name which is seldom mentioned without an expression of reverence and regard for the earnest, sterling worth of the man, his moral power, his disciplinary power, all that which made him dear and endears him still to the hearts of his many living pupils; but, having had the opportunities which I have for observing, I cannot but confess that to me the modern attitude of educated scepticism seems to be largely the outcome of the

teaching of Dr Arnold at Rugby. ("No, no.") I am not now going into an elaborate and theoretical argument drawn from writings and remains to prove it. I am going to appeal to the example of living men, and their testimony concerning themselves. I will be judged by this: I ask, who is the author of a work known as "Literature and Dogma?"

A Voice—Matthew Arnold, not Dr Arnold.

Dr HAYMAN—I am not going now, forbid it every respect for the tenderer sentiments of our nature, to touch upon the close tie which unites him with that great man of whom I have been speaking. I merely regard him as the heir of Arnold's mind, and I say if you take him as such, you cannot find in the compass of literature a work more directly subversive of all regard for inspired authority. I will go on to another example. I ask, who is the apostle in this country of the infidel philosophy of Comte? I believe his name is known to you all, but perhaps it may not be known to all that he was not only educated at Rugby under Arnold, but was assistant-master there before he retired to meditate upon those themes which have issued in his last mental development. ("Question.") I am undertaking to prove by examples the truth of what I state, and therefore I submit that my remarks have a direct bearing upon the question. I am not saying for a moment that Arnold would have sanctioned the use made of his teaching; but if a man is so great as to have been the source of teaching to a number of divergent minds, divergent in directions leading away from the direction of inspired truth, we must agree that there is something in his teaching which is at any rate more or less responsible for a large part of it. I am now going on to a third instance.

A Voice—What is the name of the second?

Dr HAYMAN—Richard Congreve. I am now going to the third, a popular divine whose mind is so enlarged and so liberal as to comprehend perhaps everything which is Christian except that which is Catholic. Popular everywhere, from the Court and Cathedral down to the Dissenting meeting-house. (Cries of "Time.") I propose to devote the few remaining minutes to a different subject altogether. I have been speaking rather of the negative source of that scepticism which is so prevalent. Let me say a few words with regard to its positive source. It is, I think, the overstrained attitude of exaggerated reverence for Nature in her more material form. This seems to lead men to invest Nature directly with the attributes of God, to have faith in Nature as we have faith in God. Read the words which a distinguished advocate of natural science has addressed to the world lately. He says—"I venture to overpass the limits of experimental evidence, and, where the microscope fails me, I go on by an intellectual necessity to discern in that matter which we or some of us cover with opprobrium, though we admit it to be the work of God, the promise and potency of all terrestrial life."* I respect a man whose faith leads him in this way beyond the limits of mere sight; but I say it is an overstraining of all proprieties of reason, when a man borrows directly attributes of the Creator in order to invest what he confesses to be dead lifeless matter with them. I say that, as Professor Tyndall seems to believe in matter, so we believe in mind, and we make that our point of departure, the basis of our argument.

* These words were quoted from memory, of course not with verbal accuracy, but I believe, fairly representing the purport of a passage on p. 55 of Dr Tyndall's address at Belfast.—H. H.

THE REV. C. E. WRIGHT.

ONE of the practical results of a belief in a future life is that we hesitate to speak ill of the dead ; and I am sorry that the speaker who has just sat down should have turned away our minds from the great subject of the present day—the contest between Christianity and scepticism, to cast a stone of reproof upon the grave of one who in his time fought bravely and well for the Church—who did more than any man of a past generation to purify and raise the standard of morals in the school, and who, though the intellectual activity which his teaching kindled has in some cases found its issue in intellectual scepticism, still is not responsible for the extremes to which those men have gone ; but having passed away, wears ever the aureole of this glory, that he directed souls to a better life, and a more glorious hope. Let me pass for a moment from this subject to recall your minds to that with which the discussion opened. We began with the doctrine of the resurrection of the dead ; as the discussion proceeded, we were encouraged to hope for unity. Let us conclude with the thoughts of the truth of this great doctrine. Canon Westcott spoke of the resurrection of Christ. Let us ever remember that this is the central point and the great battle-ground between Christianity and scepticism at the present time. Let us turn away our thoughts from the outworks of the subject and grapple with the very centre. It is due to the outspoken manliness of the enemies of Christianity of the present day to say that they are not afraid to state the worst conclusions in the most repulsive form ; and as many of the clergy have not the time to read and to study to the full the great books of Christian evidence and philosophic argument, let me recommend my brethren, when they want an argument to meet the scepticism of the day, to recur to the old arguments of the New Testament. I know of no argument for a future life stronger than the argument which has been advanced by St Paul in the 15th chapter of 1st Corinthians : “ If Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead ! ” He lived at the time of the resurrection, when the evidence for it was recent and echoing, and yet he was ready to stake all, without a shadow of doubt, that the greatest hopes that ever were kindled, and the greatest energies which ever were exerted for a cause, would not be kindled and spent in vain. If Christ be not risen, then our faith is vain, for it is powerless to lift us from our sins. Go to the sceptic, and tell him that indeed his theory with regard to a future life is a delusion ; tell the sensualist that to live purely is the great unselfishness—that he should forego all thoughts of a future life in adding his impulse to the swing of immunity. He will tell you that the contest indeed is certain and the victory doubtful, and that after all only a few years of this notable well-living shall remain.

 THE RIGHT REV. the BISHOP OF EDINBURGH.

I CANNOT but think there is some danger in the present day, lest, in our attempts to defend Christianity against the objections of scientific men, we should adopt a line of action which will give an advantage to the adversary. We stand too much on the defensive, forgetting that we ought to carry the war into the enemy's country. The time allowed me will only permit me to explain very briefly what I mean. From science itself, so long as it confines itself to its proper sphere, Christianity has nothing whatever to fear. If science can prove the doctrine of evolution, I am perfectly ready to receive it. Only how any scientific discoveries can bring us a step nearer the mystery of the evolution of the human race, when science is incapable of

solving the mystery of the evolution of a single individual of that race in his birth, I am quite at a loss to understand. But when they tell us that in all their discoveries they cannot find out God in nature, so far from being alarmed at this, we should be surprised if it were otherwise. Christianity tells us that the world by all its wisdom could not know God. We must not expect that the most advanced science will give us any assistance towards such knowledge. But we must remember that these very men who tell us, as Dr Tyndall has told us lately, that throughout the length and breadth of Creation they can find no trace whatever of God, yet will acknowledge from time to time that there is something in the minds of others, if not in their own—they may call it an æsthetic sentiment, an ethical necessity to them—which impels them to believe in God, which would make life absolutely intolerable to them without faith in a Divine Intelligence as the centre of the universe. Now this is exactly what we ought to say to these scientific men, only we must proceed a step further. We must tell them, This want of human nature is what we are seeking to supply. If you are not conscious of this ethical necessity, there must be, by your own admission, a tremendous defect in you; you are destitute of that which is one of the distinctive characteristics of humanity. In consequence of this, you do not discern and respond to truths which to us are as apparent as that there is a sun in the heavens. We know, from the teaching of our Master, that God's truth will only find a response in the hearts of those to whom that truth is a necessity. In fact—and this is the view of our relations with the infidelity of the present day which it is important for us to adopt for our guidance—we must say to these men, as Jesus Christ said to unbelievers, "Every one that is of the truth will hear the voice of Christ:" "He that is of God heareth God's words; ye, therefore, hear them not, because ye are not of God."

THURSDAY AFTERNOON, 8th OCTOBER:

IN THE CORN EXCHANGE.

The RIGHT REVEREND the BISHOP OF BRISBANE took the Chair
at Half-past Two o'clock.

THE DUTY OF THE CHURCH TOWARDS HER YOUNGER
MEMBERS.

PAPERS.

The REV. JAMES VAUGHAN, M.A.

No Church, with the exception, perhaps, of the Roman and Eastern Churches, has ever made such large provision for its younger members as the Church of England. Her maternal care of her children is one of her most distinctive features.

First, at the very threshold of life, there is our beautiful service of Infant Baptism, placing God in the child's after-thoughts, where God ought to be, in the initiative of everything—securing for the infant the prayers of a whole congregation—making it a partaker of covenanted blessings, and associating the name by which it will be familiarly called

with the consecrated water and the sign of the cross stamped upon its brow, and the Holy Trinity.

And with its Infant Baptism there is the appointment of three pious persons—pious, for they must be communicants, and every communicant is assumed to be pious, responsible for its religious training. And then that Catechism, of which it is not too much to say that it is a compendium of faith which a lifetime cannot unroll.

And with the Catechism the law requiring every minister publicly to explain and enforce it.

And then the holy rite of Confirmation, so well placed on the verge of active life, with its blessed season of *préparation*, which has been to so many the turning point of their history.

And last of all, that consummation and crown of the Church's education, the Holy Communion.

It would be almost impossible for a Church, as a Church, to do more for her children. All that is wanted is that the ministers and members of the Church faithfully and loyally and energetically carry out the provisions which the Church has made.

What might not Infant Baptism be if a whole congregation really prayed for the child, and if all the sanctities of its baptism were afterwards made the basis and the argument of education? It is an immense lever to be able to say to a child, in some sense at least, you are a dedicated thing—you are a child of God.

But here I would venture to suggest three things respecting Infant Baptism: 1. Whether, remembering that it is a service for an infant, and all the circumstances under which it is administered, and, moreover, the abbreviating habit of the age and of the Church, the service might not with advantage be a little shortened. 2. That immersion is preferable to sprinkling for two reasons: one because the Church orders immersion unless the parents certify that the infant is too weak to bear it, and the other because without it the emblem and allegory of burial and resurrection, on which so much stress is laid in Romans vi. and in Colossians ii., are lost. And 3, seeing the great difficulty which there often is in finding pious sponsors, whether it might not be a great boon to have a Guild, or Church Association, in which one of the duties of membership should be to undertake the office of sponsor where it was required.

If only it could be secured that sponsors were true Christians, and if Christian sponsors recognised their responsibility both to their godchild and its parents, and faithfully acted out their own voluntary undertaking, the effect which it might have on a rising generation is incalculable. Is there not a great fault among us in this? And is it not a sin and a shame that this high duty is so neglected by the Church? In teaching the Church Catechism, the child should be carefully told that, like every other part of the Prayer-book, this also assumes that those who say it are pious. And great care should be taken not to make the Catechism unpleasant to a child by trying to explain it at too early an age. The memory of a child precedes its intelligence, and it may and must be taught to remember long before it can understand.

Public catechising, or what is the same thing, a children's service, is the most difficult, as also it may be the most remunerative office of the ministry. It requires great preparation. Let me suggest that it should

be *very illustrative*—that it interests children to find and read out loud the passages of the Bible to which reference is made—and that the questions should be such as many children will be almost sure to answer together.

In the preparation for Confirmation, although classes are necessary for giving information, and to enlist the powerful element of sympathy, the real work on the heart is all done in *lête-à-tête*. Also experience shows me that the catechumens need to be reminded of what they are going to receive quite as much as of what they are going to do.

But I come now to a part of my subject on which I feel that I cannot lay too much emphasis.

It is of the greatest importance that as soon as young persons are communicants they should have some work given them to do for Christ and His Church. Work is the necessary expression of strong feeling; work is the safety valve against morbid sentiment; work consolidates principle. And if, an earnest young Christian has not work given to him in the Church, he is almost sure to find it among the Dissenters. The work must be suited to each one's mind and position; but it may be ever so simple, so it be done definitely with a religious intention. More are gained and more are lost to the Church between sixteen and twenty-one than at any other age. We must begin by leading them to come to us for conversation, or we must correspond with them if they go away. We must be friendly and loving with them—getting their confidences—not always talking on religion, but always religiously. They must feel us friends in every way, but specially friends to their souls. Then we must make them feel that they are wanted—wanted to help in the services of the Church—wanted to help in the singing and the lessons—wanted in the parish—wanted to teach—wanted for Mission work at home or abroad—wanted to do something for or with their ministers. The Roman Catholic Church is eminent for its wisdom in finding employment for all its members. And many Dissenting bodies, especially the Wesleyans, know and ply the secret well, and in each case it is a great means of the Church's unity and strength. But it is more—it increases grace. The great, almost the only antagonism to the fascination of the pleasures of the world to a young man is the higher interest of some distinct work for God. And many a young person who lays down the cross of life, and so seeks refuge from herself, and from the daily discipline of the world, by going into a sisterhood, would have continued in the higher course which combined the amenities and charities of home and of social relationships with work for the young, the poor, the ignorant, and the afflicted, if only she had received early enough from the Church some distinct vocation or mission in her own natural sphere. Sisterhoods are great boons to some, but chiefly to those who have no stronger ties in a nearer circle, or for whom the Church cannot otherwise provide. And if ever we are to carry out our profession of being a Missionary Church, it must be mainly by engaging the young for the work, before their minds are pre-occupied and engrossed with other things.

How would our Church lengthen its cords and strengthen its stakes, if only it attached and retained its younger members!

Church Associations or Fraternities are most valuable for the promotion both of work and of Christian fellowship, and they greatly cherish loyalty

to the Church; but I question whether Guild is the best name for them.

Of schools the Church, as a Church, takes no notice. Either it is left to the discretion and energy and love of its separate members—or, which is far better, it is assumed that the parents will themselves take the charge of the religious education of their children. The devolving of parental duties is the bane of the age.

In the arrangements of the Government for the schools of the poor, the evil is, not that there is less direct religious teaching (for probably in the hour allotted to it there is as much scriptural instruction given to the children as there ever was), but that religion is made a circumscribed and separate thing. And the danger respecting religion always is lest that which is and ought to be all pervasive become isolated, by being relegated to certain times or places or subjects. In a school under Government, religion, for instance, cannot be introduced into a lesson in history, or geography, or science. The hiatus is terrible; for the highest philosophy of every subject is the religion that is in it. And nothing cultivates a child's intellect so much as religious thought. To separate God from His works is therefore as educationally vicious as it is religiously wrong. And it is a solemn duty which we owe to our younger members to do all we can to remove this unholy and irrational divorce.

In the meantime it is self-evident that the clergyman should himself the more, and as far as possible, take the religious lesson in the hour appointed for the purpose.

I will offer only one or two suggestions respecting Sunday-schools.

If the parents would consent, and especially where the older children have the opportunity of attending an evening service, I believe that it is best to have Sunday-school only in the afternoon. This obviates the very great evils which attend on the children coming to church collectively. It enables and may induce the parents to share in the Sunday instruction of their children in the morning. It gives them the inducement of having their children with them to come to the morning service, for every man wishes his child to be religious, and it facilitates the obtaining of Sunday-school teachers. From a parochial and pastoral, if not from an educational, point of view, such an arrangement is, in my judgment, far the best.

Services in a schoolroom are never so pleasant to children as services in church. And, for almost the same reason, children do not, as a general rule, like what are called children's hymns. They prefer the hymns written for grown-up persons. And they almost always show their good taste by liking the hymns which are the greatest favourites with the whole Church. And we must never forget that almost the greatest object to be attained in a Sunday-school is to make religion a happy thing, and all its associations pleasant memories in after-life.

It may give dignity and a more religious character to the office, if there be a little service of prayer in the schoolroom on the introduction of a new teacher. This has been done with good effect in some schools in London, and is very general in the United States.

The teaching in a Sunday-school should always reflect the mind of the minister; otherwise, it can scarcely be called Church teaching. And this can only be secured by the minister holding meetings of his teachers (fort-

nightly are best) to study together the passages of the Bible which will form the instruction of the intermediate Sundays.

I would advise that in the reading of the Bible, it be taken just in the order in which it has pleased the Holy Spirit to give it to us—that the passage read be rather long, for otherwise the school-life of a child will pass away with a knowledge of a very small portion of the Bible, but that *the teaching* be confined to salient points which have been previously selected and studied; and that the children should never be set to learn the Bible by heart as a common lesson or task, but that the teachers show their tact by having it always learnt, and yet always with a feeling of voluntariness on the child's part.

Sunday-school teaching should be like the teaching of a father or mother—colloquial, practical, lively, and very affectionate. If I may use the image, the week-day school is to fill the barn, the Sunday-school to turn the wheat into bread.

Let me mention more generally one or two of the special qualifications of a teacher of children.

1. *Sympathy*—the secret of all power in life, but eminently with the young—to look at every subject from a child's standing-point, and to throw himself into their habits of life and thought, their pleasures, their trials, their dangers and difficulties, and their inner spiritual life. Sympathy is not stooping, which a child soon detects and resents—not an artificial voice and manner, but a manly, sensible, genial, fellow-feeling. A child should always be treated with respect. A teacher need not avoid difficult subjects. We can teach almost anything to a very little child, if only we clearly and thoroughly understand it ourselves.

2. *Illustration*.—Young children must be taught by pictures, and if the picture be not presented to the eye, it must be presented to the mind. Allegories and the symbols of nature are always effective. Our Lord used them very largely, and here let me say very emphatically, that the best way to be a good teacher is to study accurately, and copy closely, our Lord's life as a teacher.

3. *Questions*.—A teacher, who would teach indeed, must always be answering questions. If the scholar will ask the questions, it is best; but, if not, the teacher must imagine them. There is no good teaching which is not first raising a question, and then answering it.

4. But, far above all, is the *love of souls*. It is a solemn thing to deal with a soul, and no one will love a soul who does not first love Him who died for it. The teacher must often realise the greatnesses of his teaching—"This child's soul is dear to Christ, and He has given it to me to teach and save; every word I speak may be a seed of its immortality, and I shall meet this child again."

How very dear childhood was to Christ, He has given us the plainest evidence. It was for this, that, unlike the first Adam, He did not pass at once to the maturity of His manhood, but went through every stage of early life that He might establish the closest sympathies with each passage of infancy, and boyhood, and youth. It was for this, that He made a little child the text of a sermon and the model of a life. It was for this, that, in the tenderness of the man, He took the little ones into His arms, while, in the power of His Priesthood, He put His hands upon them and blessed them. It was for this, that almost His last thought on earth was

for children, "Feed My Lambs." It was for this, that, still in heaven, He is called "the Holy Child Jesus."

Is it too much to say that *that* Church has most of the Spirit, and will have most of the Presence of Christ, which most recognises, and best fulfils, its duty to its younger members?

THE REV. GEORGE VENABLES, S.C.L., Vicar of Great Yarmouth.

IF the Church of England be, as we all believe her to be, the Catholic Church of England, then must she long ago have made the right provision for her younger members, as well as for all other members of her Communion. And if so, that provision will not consist of matters of detail, but of a few great and general principles, the mode of applying them being left to the Church just as circumstances may require or suggest. The subject is one of the most important that can at any time occupy the attention of the Church, for her future strength must greatly depend upon her treatment of it. Our inquiry to-day has no direct reference to the proceedings of the secular power in regard to education. We are allowed to hold our own opinions on that subject (and I own to having a pretty strong one about it). But our inquiry to-day relates to the duty of the Church, and of the Church alone. I lay stress upon this, partly because the Church has a great duty to perform in this particular, but principally because we must learn, more and more, that the Church is a distinct institution and Corporation, neither made by the State nor by any collective body of men, however excellent, but is of Divine origin and continuance; and I desire humbly to regard our question from this point of view, and from none other. But still, the future history of England's national greatness or possible decadence will almost depend on the treatment which the rising generation shall receive from the Church of England.

It is one of the essential characteristics of the Church that it not alone "feed" and "shepherd the sheep," but also that it "feed the lambs."* The Church is not to do the one, and omit the other. The past and passing generations are not to be neglected, and the rising generation only to be attended to. The old man, and him that stoops for age—the stalwart head of the family, have their demands upon the Church as well as the young. None must be neglected, all must be treated as parts of a great whole.†

It seems, then, to me, that the Church has done what is right in this important subject of her duty towards her younger members. She has laid down the great general principles, and has wisely left all minor details and practices to their own time and occasion. And her great general principles are, as it appears to me, in strict accordance with the principles and teaching of the Word of God, and are also agreeable to the teaching of the early Church.

* See St John xxi. 16, 17 in the Greek. The three commissions given there have each a distinct meaning.

† And therefore, in discharging the duties of a parish priest, it is not enough to be diligent in some duties appertaining to the ministry, but in all of them.

These general principles are—

I. The baptism of the infant when but a few days old, in the name of the Father, and of the Son, and of the Holy Ghost.*

II. The early teaching and training of the baptized, at first in three points only, contained in the Catechism—viz., the Creed, the Lord's Prayer, and the Ten Commandments, i.e., Faith, Prayer, and Precept.†

III. Afterwards, as the child advances in years, the teaching and training will embrace the whole principles contained in the entire Catechism.

The Catechism seems well divided under the five great heads of—

- (1.) The Christian Covenant or Baptismal Standing.
- (2.) Faith or Belief.
- (3.) Precept or Duty.
- (4.) Prayer.
- (5.) The Two Sacraments.

The younger members of the Church are invariably to be trained and taught upon these principles; not, of course, exclusively from the Catechism, but always honestly upon the basis of its doctrine. The gradual expansion of this is not only recognised, but required by the Church in the addresses which she makes to sponsors. For the child is to be called upon to hear sermons, and he is to be taught "all other things that a Christian ought to know and believe to his soul's health;" and he is not only to *learn* the Church Catechism, but also to be *instructed* in it. And he is also to "be virtuously brought up to lead a godly and a Christian life." The practical is not to be omitted because the doctrinal is asserted, but the one is given as the means for securing the other.‡

Such is the charge made at baptism to the sponsors, and (unless I mistake) all these duties are regarded by the Church as equally devolving upon the father and mother of the child from the very nature of their relationship, the sponsorial system being introduced, in a Christian land, rather as supplemental, though of course still as a substitute for parental responsibility, wherever needful. Obviously no child can be baptized unless presented by some professedly Christian person. Thus beginning, the Neophyte is afterwards not forgotten. At a tolerably early age he is presented a volunteer candidate for confirmation. This ought to take place, according to the Prayer Book, "so soon as children are come to a competent age," and this is evidently regarded as being determined rather by proficiency than by years, for an intelligent knowledge of the Church Catechism is the appointed test.§

* "The curates of every parish shall often admonish the people that they defer not the baptism of their children longer than the first or second Sunday next after their birth."—*Rubric, the Ministration of Private Baptism*. "When the minister, dipping the infant in water, or laying water upon the face of it (as the manner also is), hath pronounced the words, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost*, the infant is fully and perfectly baptized."—*Canon 30*.

† "Ye shall call upon him to hear sermons, and chiefly ye shall provide that he may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue."—*Office, Public Baptism of Infants*.

‡ See the whole address to sponsors in the office of Public Baptism of Infants.

§ "Ye" (the sponsors) "are to take care that this child be brought to the bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose."—*Public Baptism of Infants*. "The curate shall send the names of all such persons as he shall think fit to be presented to the bishop to

So that practically, every baptized child is to be taught and trained upon the presumption that it is a Christian, from the earliest possible period after his baptism onwards to his confirmation. Let me also hint here that the training of the little Christian can be carried on long before the period of teaching it.

Now, can anything better or more consistent be discovered for the discharge of the Church's duty toward her younger members? I often wish that they who find fault with the Church's plan in this particular would not be satisfied with negations, but would show on what affirmative principles children are to be brought up if these of the Church are ignored? By the plan of the Church every child is baptized at a very early period after its birth; and being thus enlisted at the earliest age, the young soldier is taught to war a good warfare against his great enemies, the world, the flesh, and the devil, and presently to make such advances in his profession as are consistent with his advancing years and increasing knowledge. He proceeds to his confirmation, and becomes an intelligent partaker of the Holy Communion. He is of an age to receive those holy mysteries to his great and endless comfort.

Let no one imagine, however, that the Church puts forward these means of grace in any spirit of merely mechanical or even mysterious agency, except, indeed, so far as all spiritual action is mysterious.

The Church nowhere declares that a child, even thus treated, must of sure necessity, therefore, attain the life everlasting. She never forgets that all means of grace are effective only as they are blessed by Him without whom nothing is strong, nothing is holy. But then, while thankfully rejoicing in this truth, and finding all our encouragement in it, *this is not our business*. We are not to take unto ourselves the work of God the eternal Father, or to presume to interfere with the work of the eternal Son our Redeemer, or to invade the sanctuary of God the Holy Ghost, but in humble confidence to do the work which God has committed to His Church, and leave all results with Him. I do not see why faith and confidence cannot be exercised in our use of everything God has appointed for His Church to do, as much as in His promises of pardon or grace.

The Church ought to labour as though all depended on her, while fully realising that her success, like her commission, cometh of God alone. Such is the Church's view of the matter. It is no chance work in her regard. She presumes (and she has a right to do so) that every Church-

be confirmed. And if the bishop approve of them, he shall confirm them."—*Rubric at the end of the Catechism*. "Baptized, and come to years of discretion."—*See Order of Confirmation*. "Forasmuch as it hath been a solemn and ancient and laudable custom in the Church of God, continued from the apostles' times, that all bishops should lay hands upon children baptized and instructed in the Christian religion, praying over them and blessing them, which we commonly call Confirmation."—*Canon 60*. "Every minister shall take especial care, as that none be presented to the bishop for him to lay hands upon, but such as can render an account of their faith according to the Catechism."—*Canon 61*. The test is one of moral intelligence rather than of age. Discretion seems to mean the power to distinguish things that differ, to discern the right from the wrong, and to decide (under divine guidance and strength) in favour of the right. Surely many can do this at a much earlier age than others. Ought not some, even of but tender years of age, to be admitted? It is, however, impossible that confirmation can be administered in all respects in the way most desirable, until there is a great increase of the episcopate. Why cannot we have a bishop for every county at the least, the parishes remaining always with the old sees?

man does carefully train and teach his children upon the same general principles.

Believing these to be the true and unchanging principles of the Church in regard to her younger members—principles too much forgotten or neglected—it remains only to consider some of the auxiliaries or details in practice which may well be adopted by the Church in furtherance of those principles.

I. The Church needs to press much on parents the preciousness and importance of "home influence." It is almost impossible to overrate this. It has not been hitherto sufficiently pressed upon people in preaching. "Home influence" is (and let us be thankful for it) a secret but tremendous power, which will make England great, or may make her weak and little. How blessed the influence, and how lovely the sight, if father, mother, and children not only attended at the *same* church, but also went together, sat as much as possible together, and (oh, glorious sight) all knelt together at Christ's Holy Table! Let us not say this is *impossible* so long as the persuasive power of preaching is ours to use for the promotion of this and many kindred means of usefulness.

Does not the present condition of a neighbouring once powerful nation suggest some solemn reflections for this nation also in this particular?

II. Then as to the sponsorial system. I do wish it were practically made far more real than it is, and after many years of effort and consideration, the best practical amendment that strikes me is, to allow the parents being nominally Christians to present their own children, requiring one other person at least as a sponsor, who ought to be a communicant.

I have done all in my power, especially at Leicester, to raise the tone and meaning of the sponsorial system by registering the name of every sponsor,* and I believe that my labour was by no means in vain, but a three-years' experiment was scarcely long enough for the trial.†

III. Next, I desire respectfully to urge upon my reverend brethren the regular habit of catechising in church on Sunday afternoon. With the numerous helps now afforded us in the way of catechising, we ought to learn how to perform this very difficult duty.‡ Twenty years of quiet and regular Sunday-by-Sunday experience in catechising leave me still a bad catechist, but a warm advocate of catechising. It will require fully two years to thoroughly catechise once through the Church Catechism, and then there are many other subjects which may be well included under the head of catechising.

* 500 baptisms a year.

† Convocation has, to some extent, repealed the 29th Canon, but the subject appears to be still in a not very satisfactory state practically. It is not possible (was it ever possible?) to find three communicants for every child born and baptized in a parish, except the same persons become sponsors ten or twenty times every year, which, surely, is not desirable. "Every one shall have a godfather or a godmother, as a witness of their confirmation."—*Rubric at the end of the Catechism.*

‡ Amongst these may be mentioned "Bather's Hints on Catechising;" "The Church Catechism made plain," by Dean Champneys; "An Explanation of 'The Church Catechism,'" by the Rev. G. D. Grundy, M.A., Vicar of St John's, Hey, a very useful work; "The Leeds Church Catechism," by Joshua Dixon; "The Church Catechism Scripturally Explained," by Rev. Alfred S. Butler, A.M.; "It is written," by Rev. C. J. Heathcote, A.M.; "A Catechism on the Church," by the Rev. J. B. Sweet, M.A.; Dr Francis Hessey's "Catechetical Notes;" "The Catechist's Manual;" the admirable "Catechism," by the present Bishop of St Andrews; and the capital "Winton Catechist" of Dr Monsell.

But I warn any one (if such there be) who may happen to think that he can catechise well without preparation beforehand ; or that because he may be able to secure the compulsory attendance of a few catechumens, he need not trouble about his method, that he will be wofully mistaken. Nothing lays bare unpreparedness, so much as catechising. None discover a want of preparation so quickly as children.

I recently witnessed an endeavour to teach the children in the afternoon in church by an allegorical tale, composed *ex tempore*, or repeated *memoriter*.

Anything of the kind is condemned by the greatest authorities in Sunday-schools, and I think wisely. And I much question the wisdom of attempting it in church ; but my observation led to the decided conclusion, "If done at all, it should not be often. If done at all, it should be **VERY WELL DONE**." And I venture to repeat the suggestion—let the clergy catechise. I believe that much good can be accomplished thereby.*

IV. The day is over for the utterance of extravagant claims for Sunday-schools. But although regarded at one time as a "traitor" for saying that "Sunday-schools claimed far greater praise than they deserved," I now say, as I have ever said, "Sunday-schools must *not* be neglected by the Church," though one aim in them ought to be to render them unnecessary in the generations to come. And this they will do in proportion as they are really successful. Meanwhile the less the Sunday-school is taken within the church the better ; at least if we can induce parents or god-fathers or godmothers to meet the younger scholars at the school gate and sit with them at church.

Sunday-schools still, I own, require decided improvement in many ways, but a thing is not necessarily bad because it is not best. And of late, I am beginning to believe that a large number of small Sunday-schools in a parish, all meeting in church for catechising by the clergy, would in

* "The curate of every parish shall diligently, upon Sundays and holidays, after the Second Lesson at Evening Prayer, openly in the church instruct and examine so many of his parish sent unto him as he shall think convenient, in some part of this Catechism."
—*Rubric at the end of the Catechism.*

"Every parson, vicar, or curate, upon every Sunday and holiday, before Evening Prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish in the Ten Commandments, the Articles of Belief, and in the Lord's Prayer, and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer.

"And all fathers, mothers, masters, and mistresses, shall cause their children, servants, and apprentices, which have not learned the Catechism, to come to be ordered by the minister, until they have learned the same. And if any minister neglect his duty herein, let him be sharply reprov'd upon the first complaint, and true notice given to the bishop or ordinary of the place. If after submitting himself he shall wilfully offend therein again, let him be suspended ; if so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he will be reformed.

"And likewise, if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties ; as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid : let them be suspended by their ordinaries (if they be not children), and if they so persist by the space of a month, then let them be excommunicated."—*Canon 59.*

The provisions of this canon appear to be in *addition* to those of the Rubric at the end of the Catechism quoted just before. Indeed, they delineate the first principles of a good Sunday-school under the visitation of the parish priest. The instruction ordered here is to be given "*before evening prayer* ;" the catechising is to take place "*after the second lesson*."

many places prove more valuable than one Sunday-school of very large size.

And if the parish priest will meet his teachers, and if they will meet him, weekly, and go through the next Sunday's lesson, is it too much to say that he will secure to himself a mighty power of influence, and disseminate a mighty influence for good? Could not the diocesan inspection of our day-scholars be so contrived as to include the inspection of the higher classes of our Sunday-scholars also?

V. It would work well in every way, if, whenever a young person (or indeed any person) were about to leave the parish, he were furnished with a letter commendatory to the parson of the parish to which he was about to remove. Many parish priests do act upon this principle, but the practice is far enough from being general. Perhaps the S.P.C.K. would furnish a suitable form for the purpose.*

VI. Would it not be well also to employ young Churchmen more and more in various means of mutual improvement? As members of libraries, societies, guilds, and institutions, where all is loyal to the Church, and at the least strictly moral, if not distinctly religious, they may be kept from many external temptations, and become the means of guarding and strengthening one another.

VII. Before concluding, I beg to offer one other suggestion, which, though at first sight not appearing to bear upon the young, would, I believe, produce a very great result for good upon them, in regard to confirmation. What parish priest but knows the sad hindrance which parents often present to the confirmation of the young people by the terrible influence of a stolid indifference?

But why is this? Is it not, in very many instances, owing to the fact that the father has not been confirmed himself? Who ever knew a father withhold his child when he himself had received confirmation? I never knew an instance, and I am sure such cases are not common. Well, then, what a blessed position it might put us in with regard to the rising generation, if we could only put the fathers and mothers right in this particular! I should immensely like to hear of a series of confirmations granted exclusively for persons over eighteen or twenty years of age, and especially, or perhaps exclusively, for husbands and wives. It is true that we get a few such to come forward now, under the present conditions, amongst the younger candidates, but the trial to them must be very severe, and the numbers are very few; and I have good grounds for believing that if this suggestion were taken up it would be followed by an enormous increase in the numbers annually confirmed. My impression is that the number would be fully doubled henceforth. I made the experiment in Yorkshire (having opportunity), and the results were very encouraging. Confirmed parents will generally strengthen the desire of their children to seek the solemn rite, while unconfirmed parents will generally be rather averse to it.†

* Although I have for many years adopted the plan recommended, I have introduced the suggestion here at the request of my valued friend the Rev. W. Walters, rector of Pershore, who, if he could have been present, would have been ready to urge the practice of this suggestion very strongly upon the Congress.

† The frightful prevalence of unchastity before marriage, so common in certain grades of society, is partly owing to the fact that many parents cannot warn their children against it for an obvious reason.

I now conclude with venturing to ask, "Can anything be more scriptural or sensible, or more consistent with the teaching of the Church of the Anglican Communion, than the *PRINCIPIA* which I have (I trust correctly) enunciated as taught by the Church?" Circumstances may arise which must vary the method of administration of those principles; but for the present necessity, and as a general present rule, I humbly offer these remarks as an answer to the question before us. You must, as I think (and I say it with the greatest kindliness of feeling to those who perhaps think otherwise)—you must treat children distinctly as being something, and as having some *status*. Either they are within the Church or they are without the Church. You must, having baptized them, treat them as members of Christ, and train them as children of God, and regard them as inheritors of the kingdom of heaven, for I cannot see upon what other principle you can treat or train them at all.

And I will record it as my deliberate conviction, that if in God's mercy old England ever become thoroughly Christian, heartily loyal, and truly religious, this will be brought about, not by wrangling and disputing over religion, but by baptizing the infants, and thenceforward diligently treating and training them; not indeed as safe or saved, but as being members of Christ, children of God, and inheritors of the kingdom of heaven.* Let this be done, not, as now, by the few, but by the whole community, and be followed by the practical recognition of the principles laid down by the Church from the earliest ages, and then "the duty of the Church towards her younger members" will be fulfilled.†

* It is worthy of observation in connection with this statement, that the 9th Canon recognises this principle by declaring, "Whosoever shall hereafter separate themselves from the communion of saints, as it is approved by the apostles' rules, in the Church of England." The canon is headed, "Authors of Schism in the Church of England censured."

† I may—I hope without presumption—venture here to state that during the greater part of my ministry as Vicar of S. Matthew's, Leicester (many circumstances conspiring most favourably to aid me there, such as an able and loyal band of affectionate teachers and model superintendents and churchwardens, and a willing, loving people), I was enabled to bring the Sunday-schools and the catechising into a regular system, having confirmation and holy communion in prospect for most until they became communicants. But of late many of our older classes were also communicants.

On the afternoon of every Sunday, the catechumens (young men and women, who attend their own classes in the morning, as a superior school) came from school into church singing a hymn, which the congregation also sang. This greatly assisted to maintain order and to promote reverence. Catechising followed on subjects known before. We then had a short service, including a rhythmical litany (Church Hymns, S.P.C.K.), sung by all kneeling. On one Sunday in every month the children of all our Sunday schools (perhaps 1000 to 1200) came to church under similar arrangements, and I then catechised them all upon the subjects in which they had been taught during the previous three or four Sundays of the month. At the beginning of Advent, any catechumen had the opportunity of presenting himself or herself for an examination (always admirably conducted by my dear friend the Rev. W. J. M. Ellison, A.M., Vicar of S. Michael's, Derby), on given subjects, and prizes were given to the seven young men and seven young women who respectively passed the best examination (partly *visu voce*, and partly in manuscript).

This examination became yearly more and more interesting and full of encouragement. I am most thankful to be able to add that the whole work is increasing and prospering (*laus Deo*) under the earnest and able ministrations of my successor, the Rev. W. C. Ingram, A.M., late examining chaplain to the Lord Bishop of Sodor and Man.

It appeared to me, and the same opinion remains, that in this way we realised, for our sort of population, the Church's principles of caring for her younger members, better than I was ever able to realise it before.

The Rev. C. H. CAMPION, B.A., Rector of Westmeston,
Hurstpierpoint, Prebendary of Chichester.

ON THE BEST MEANS OF PROMOTING THE SPIRITUAL LIFE IN
ELEMENTARY SCHOOLS.

THE course which education has run since the passing of the Elementary Education Act, proves that the English people are firmly resolved that the education given to their children shall be a religious one. With many inducements to adopt a secular system—many well-meaning persons urging them to this course, with a vast organisation of secularists who have collected large sums of money to further their views—there is scarce a secular school to be found in the country; and assuredly the great mass of the schools have some sort of religious teaching. More than this, inasmuch as the public schools have to a great extent superseded the private and adventure ones, which were often secular, there are probably at the present time fewer schools with no religious instruction at all than there were before the passing of the Act.

What we have to dread is that the children of the poor, deprived of the constant superintendence of the clergy, will lose their grasp of doctrine, and that their religion will become vague and shadowy.

This is a danger which the Church has felt strongly, and the Elementary Education Act had scarce received the royal assent before paid diocesan inspectors were appointed in most dioceses to superintend and systematise the religious instruction.

Their efforts, aided by the prize schemes, which are now playing so large a part in our educational system, will probably maintain in our schools the present standard of religious instruction.

As an old inspector I am bound to say that we have nothing equal to the first class before the Revised Code came into operation, but on the other hand, the instruction is more evenly diffused over the whole school. Of course, we could wish to see in our schools a constant improvement in religious knowledge, but times of revolution are seldom seasons of steady growth.

The Church has met the shock of the Elementary Education Act in the good old English way. She has not waited for Parliament, or for a Board, or a Bench to do something to help her through her difficulties; her clergy and laity, hand in hand, have set manfully to work to secure for the children of the poor the inestimable benefit of a religious education, and if they have not yet accomplished all that they purposed, the work presents a very hopeful appearance.

But when the children of the poor have all the knowledge which the best of schools can impart, when for the head much has been done, do we not too often feel that the great thing of all has been left undone?

Let me not be misunderstood. The religious teaching in our schools is invaluable, it lays a foundation of knowledge without which intelligent piety is almost impossible. It saves the young from many of the grosser forms of vice. It provides a means of return for those who have forfeited their first grace by habits of sin. Still, unless we succeed in inducing the young persons in our schools to lead a spiritual life, our plans have

not succeeded, and the Church has failed in her great duty towards her younger members.

"Dieu cherche," says that great teacher, Archbishop Fenelon, "Dieu cherche des adorateurs en esprit et en vérité; il s'agit de l'aimer intérieurement et de nous regarder comme s'il n'y avait dans toute la nature que lui et nous."

What steps, then, should we take to promote a spiritual life in the children in our schools? There are some special impediments to the cultivation of this inward life in their case.

It is of the very essence of spiritual life that there should be frequent opportunities for privacy—"Pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

But they have seldom much opportunity of being alone, they live in crowded cottages; too often they are early acquainted with vice in its grossest form. They rarely see any examples of a higher life—what can be done to obviate these great disadvantages under which they labour? what plans can we pursue in order to initiate them into the elements of a spiritual life? The first recommendation that I venture to offer is, that the clergy should not rest contented with those general instructions and exhortations which they address to them in public, but should see the children in private, should urge them to speak of their own trials, and their own difficulties, should give them that aid and sympathy of which children in their condition of life are too often deprived. Of all the schools with which I am acquainted, those that have the largest measure of success, in promoting the spiritual life, are the schools conducted by the sisters in France. Mr Mathew Arnold, in his "Popular Education of France," bears testimony to the excellence of their system, and its admirable results. He says, "Apart from the mere instruction, there is something in the sisters' schools which pleases both the eye and the mind, and which is more rarely found elsewhere. There is the fresh neat schoolroom, almost always cheerfuller, cleaner, and more decorated than a lay schoolroom. There is the orderliness and attachment of the children. Finally, there is the aspect of the sisters themselves; in general of a refinement beyond their rank in life, of a gentleness, which even beauty in France mostly lacks, of a tranquillity which is evidence that their blameless lives are not less happy than useful. If ever I have beheld serious yet cheerful benevolence, and the serenity of the mind pictured on the face, it is here."

Where such are the characteristics of their system, we cannot be surprised to find that these schools attract the largest number of pupils, and are far the most popular of all French schools.

By the latest statistics which I have been able to procure, out of 25,500 girls' schools, 4720 are public schools, 3200 private ones, while 17,600 are conducted by the religious orders. And Mr Arnold observed that wherever the sisters opened a school, the lay or private ones were soon closed. Aware of the remarkable success achieved by the schools conducted by the *religieuses* in France, in my visits to that country I have seized all opportunities of visiting them.

I found everywhere the same cheerfulness, the same sincerity, the same love of their work which Mr Arnold remarked.

The education is usually a little higher, especially in respect to grammar

and geography, than in our own parish schools. Otherwise in secular subjects there was little difference.

But these were not the points to which my attention was chiefly directed. I sought to know the means by which the inward spiritual life was developed.

The moment the prayers began, the religious tone of the school was manifest.

The vivacity of French children renders them less attentive in their classes than those in an English school. But when the sister drew the curtain, and displayed the crucifix, which is always fixed at the end of a French school, every eye sunk ; the clasped hands, the lowly attitude, the bowed head, all showed the deep inward feeling, and a power of inward prayer in which the children of our own schools are sadly deficient.

Witnessing these fruits of their labours, I could not help echoing Mr Arnold's language, and asking myself, whether it was impossible for women no longer under the world's charm, or who have never felt it, to associate themselves together, and to work happily, combinedly, and effectually, unless they have first adhered to the doctrines of the Council of Trent. A sisterhood on a large scale devoted to teaching would, no doubt, do more to promote the spiritual life in elementary schools, than any other measure that could be devised. But, in the meanwhile, it may be well to inquire, what, under the existing constitution of our schools, can be done to promote in them a spiritual life.

The French clergy rarely visit the schools, but they catechise in the churches, and they see the children in private.

Fourteen years' experience as a diocesan inspector has shown me how great is the labour which the clergy undergo in behalf of their schools, and I would not press on them any increase of their work. But if they could transfer some of the secular work, the mere serving of tables, to other hands, they would find their time profitably spent in seeing each child from time to time in private, and hearing from their own lips what are their individual trials and difficulties, teaching them at the same time the elements of a spiritual life, and showing them how to conduct their own self-examinations.

The cultivation of the heart and the conscience are quite as much matters of instruction and training as any other branch of education, and if no attention is paid to these important matters, is it matter of surprise that the children of our schools leave us destitute of spiritual feelings, and with so little power of inward prayer, that as the late Bishop of Winchester remarked, "They are unable to pray silently, even during the short intervals of a Confirmation."

Every one who has been much on the Continent, must have remarked how, especially in times of trial and distress, the poor resort to the churches, and occupy themselves for long hours in prayer. In this country the labouring classes say their morning and evening prayers with great regularity, but they do not fly to prayer as their natural resource under the pressure of affliction. And perhaps, in this respect, the Church has not performed her duty towards her younger members, in that our churches are not sufficiently open to them, and that they have not been taught to regard them as the homes of the poor.

Archbishop Fenelon alludes to the importance of choosing suitable times for drawing the minds of the young to spiritual religion.

"Lent and Holy Week will almost invariably find them with hearts softened by the services, and by the vivid manner in which the Lessons and Gospels bring the Cross and its sufferings before them.

"It has been my practice to see all the elder children of my school during Holy Week. This could not be done where schools are very large."

But the Archbishop goes on to point out, that besides the seasons of the Church, we should watch for times when the heart is deeply affected. A great fault committed is often a golden opportunity for exciting in the mind of a child feelings which he has never yet experienced. "Conscientia," says Tertullian, "optima testis divinitatis." A heart thus touched should be led step by step to adopt the practices of a religious life.

Prayer, no longer confined to the morning and evening, but said at every interval of occupation during the day.

In order to facilitate devotion, the different acts of prayer should be carefully taught them.

They have been summed up under these heads :—

1. Acts of confession.
2. Acts of humiliation, contrition, and depreciation.
3. Prayers for grace.
4. Acts of faith.
5. Acts of intercession.
6. Acts of praise and thanksgiving.

If these different acts are thoroughly explained to the young, and some prayers taught them under each head, they will never be at a loss for subjects of prayer.

Connected with prayer is the practice of meditation ; this they should be taught to do by reading to them a meditation from Fenelon, or the "Imitation of Christ."

And, I may remark, that the older translations are much better suited to them than the modern ones. These latter are more accurate and scholarly, but the language is less plain, simple, and affecting.

When they have learned to fix their attention on religious subjects, and to think them out, a simple text of Scripture may be given them for meditation. It will be found that the texts bearing on their own condition of life, and the blessings promised to the poor, have a great charm for children of this class.

They should, however, be warned, when such texts are chosen, that poverty is not in itself a virtue, but a blessing ; and similarly, that riches are not sins, but trials.

Need I say that one verse thus meditated upon, with a view to practice, will do more to promote a spiritual life than whole chapters read in the desultory manner in which the Scriptures are too often run through by the poor.

"Two words," says Fenelon, "simple and full of the Spirit of God are the hidden manna." We forget even the words, but they operate secretly, the soul feeds on them and thrives by them.

There is yet another practice from which, when they are of serious dispositions, the children of our schools may derive great benefit.

Spiritual communion is the preparing themselves, as if to receive, going thoughtfully through the prayers for each day of the week in "Steps to the Altar" or some similar manual, examining themselves on Friday, and then remaining in church during the administration.

I know there may be some diversity of opinion on this point, and I would not wish to lay down any general rule in a matter in which much depends on individual temper and disposition. But when the subject was debated in Convocation, while there were the widest possible differences on other parts of the question, we were all agreed that the best means of preparing the young to receive, is non-communicating attendance.

Such, then, are the practices which, I believe, would tend to fortify the young soldier of the Cross, and send him forth prepared to meet the trials of a deceitful world in the spirit of his Master.

What we should teach him is that the most desirable state of life is that of Christian perfection, which consists in the union of the soul with God. A union which includes in it the abundance of all spiritual good ; a familiarity—to use again the words of Archbishop Fenelon—a familiarity with God so great, that there are no friends upon earth who converse together either oftener, or more tenderly, or with more facility, frankness, and openness of heart.

We should set nothing less than this before the young, as the aim of their religious life.

If they hear only of prudential motives and worldly success, is it surprising that the religious life of these children should be dwarfed and stunted ?

Our endeavours in our schools should, I maintain, be directed, not only to fence the bloom of youth from the destructive blasts of vice, but to train with a firm yet gentle hand their minds round the tree of life, and teach them to aspire to its utmost summit.

ADDRESSES.

THE REV. W. JACKSON, M.A., Vicar of Heathfield, Sussex.

At no period of their lives do the younger members of the Church require the anxious care of their spiritual pastors more than in their preparation for confirmation. It is the first marked crisis of their spiritual life ; and the future of their growth in holiness will be seriously affected by the teaching imparted to them when, renewing their baptismal vows, they are about to receive the sevenfold gifts of the Holy Ghost. Parents, pastors, and friends, attracted by the power of sympathy, watch them with earnest prayers as they ascend the hill of the Lord, and would fain gaze with them beyond the golden gates, and see the glories of the heavenly home. It is therefore most important that under our teaching they should learn the true meaning of confirmation ; that they should receive the laying on of hands with no low, unworthy views ; that they should realise the divine gifts of grace imparted to the faithful in this apostolic ordinance. What, then, is the essence of confirmation, and what is its place in the Christian scheme ? It is a question which every pastor should know how to answer, if he would rightly prepare his candidates for confirmation. 1. First we turn to Holy Scripture. The baptism of Jesus is the type of ours—so also is His confirmation. " Baptized in the

river Jordan," writes Optatus, "by the hand of John the Baptist; the order of the sacred mysteries followed, and the Father completed what the Son had asked and the Spirit announced. The heavens were opened, and by the authority of the Father the spiritual oil immediately descended in the form of a dove. . . . Whence He was called Christ." 2. Again, when young children were brought to Jesus, He laid His hands upon them and blessed them, prefiguring the distinctive rite of confirmation—the laying on of hands, whereby the sevenfold gifts were to be imparted to the children of the Church. 3. Once more: as by the outpouring of the Holy Ghost Jesus was prepared (according to His humanity) for the work which His Father had given Him to do, it was necessary that His disciples should be fortified in like manner for their appointed work; and accordingly He bade the apostles to "wait for the promise of the Father," and to "tarry at Jerusalem until they were endued with power from on high." And when the appointed time arrived, "with the sound of a rushing mighty wind, and the appearance of cloven tongues like as of fire, they were filled with the Holy Ghost." True, this pentecostal outpouring was a fulfilment of the promise, "He shall baptize you with the Holy Ghost and with fire," but it does not therefore follow that confirmation graces were excluded; for the connection of confirmation with baptism is so intimate, that it is no wonder if, on this day of rich and abundant gifts, the graces and powers of both were communicated simultaneously, just as in those cases where baptism was administered by an apostle, the laying on of hands immediately followed. 4. The gift originally bestowed on the day of Pentecost was that very gift of the Holy Ghost which our Lord had promised to His Church. That same gift was conveyed by the laying on of the apostles' hands. In both cases miraculous powers were manifested; but Christ's promised gift was not confined to miraculous phenomena—"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." So also, though the pentecostal gift was on Scripture authority (Acts ii. 16) a fulfilment of the prophecy of Joel, yet the promise was not exhausted in that first outpouring; but by the laying on of hands, and prayer for the sevenfold gifts, the graces of the Holy Spirit are imparted through successive ages—received by faith, and exercised in love. Bishop Andrews points out an important distinction in this prophetic promise, showing the separability of the inward gifts from the miraculous manifestations. There is, he remarks, a promise of two outpourings; one "upon your sons and your daughters," the other upon "my servants and mine handmaids." It is under this second promise that we claim—not as sons of Jewish parents, but as servants of God. The promise to their sons was that they should see visions and dream dreams: the promise to His servants, that they should prophecy—in other words, that they should, as the apostles did, set forth τὰ μυστήρια τοῦ Θεοῦ, "the wonderful works of God." The fountain, then, of the abundant graces imparted to the faithful in confirmation is our Incarnate Lord, upon whom, when He rose up from the baptismal wave, the Holy Ghost descended. The first abundant streams of love and power were poured out on the day of Pentecost by Peter and John. In answer to their prayers, and the laying on of their hands, the Holy Ghost fell upon the newly-baptized converts of the city of Samaria (Acts viii. 15-17); and in like manner, when St Paul laid his hands upon the disciples at Ephesus, "the Holy Ghost came on them" (Acts xix. 1-6). And even so the living water wells forth again whenever, with hearts prepared by penitence and holy resolution, the faithful kneel to receive the imposition of their spiritual Father's hand. This view of confirmation is strengthened by scattered phrases in the apostolic epistles, passages which gleam with a new light when seen in connection with gifts bestowed in the laying on of hands. "Ye have an unction from the Holy One," writes St John (1st Epistle ii. 20-27); . . . "The anointing which ye have received of Him abideth in you;" . . . "The same anointing teacheth you all things." And again, in the Revelation (vii. 3), "Hurt not the earth, neither the sea, nor the trees, till ye have sealed the servants of God in their foreheads." In 2 Cor. i. 21, 22, we find what would seem to be the keywords of confirmation—"He

which *establisheth* us in Christ, and hath *anointed* us, is God, who hath also given the *earnest of His Spirit* in our hearts." Perpetually are these same expressions quoted by theologians in reference to confirmation; and they are found embedded, as precious jewels, in the confirmation services of the Church. So frequently are they found there, and in Churches so widely separated, that it would seem highly probable that the confirmation services of the apostolic age were the common source from which these expressions were drawn by writers so dissimilar in style as St Paul and St John.

II. Proceeding now to quote a few of the testimonies borne by succeeding Christian writers to the faith of the Church in the reality and power of the divine gifts communicated in confirmation, we shall at the same time note the use they make of the Scripture language already quoted. St Clement asserts that "those who receive this spirit are stamped with the seal of truth and perfect grace, τοῦτο οἱ λαβόντες τυποῦνται τύπῃ χάριτος τελείας. Τύπος equivalent to *sphragis*, and *τελείας* corresponding with *τελειώσις* (both acknowledged titles of confirmation) affording a strong presumption that he here speaks of the grace of confirmation. Tertullian writes, "The flesh is overshadowed by the hand, that the soul also may be illuminated by the Spirit." St Cyprian (A.D. 250) says, "Not by imposition of hands when he receives the Holy Ghost is any one born, but (he is born) in the baptism of the Church, that, being already born, he may receive the Spirit." The Council of Eliberis (A.D. 305) decrees that persons baptized in times of danger by laymen shall be "brought to the bishops, that by imposition of hands he may be perfected." St Jerome, while vigorously contending for the powers of presbyters, says that "the bishop lays his hand upon the baptized for the invocation of the Holy Spirit." From Palestine we pass to Italy, to hear the loving voice of the great St Ambrose—"Recollect how thou didst receive the spiritual seal, the spirit of wisdom and understanding, the spirit of counsel and courage, the spirit of knowledge and piety, the spirit of holy fear, and keep what thou hast received. God the Father sealed thee, Christ the Lord confirmed thee, and gave thee the earnest of His Spirit in thine heart." Theodoret (A.D. 420) writes, "Those who have believed submit to divine baptism, and by the priestly hand receive the grace of the Holy Spirit." Amid the darkness which soon after closed around the Western Empire, a gleam of faith shines out from the little Island of Lindisfarne, on the coast of Durham. "Crowds," writes the Venerable Bede, "surrounding the man of God, St Cuthbert, he preached to them for two days, and then by the laying on of hands ministered to the newly regenerate in Christ the grace of the Holy Spirit." In the ninth century Bishop Haymo expresses the faith of his age in this short commentary on the Hebrews—"The gift of the Holy Ghost is given in baptism, by the laying on of the bishop's hands." In the following century Formosus describes the baptism of the Frankish king, and adds that after the trine immersion he was consecrated and signed with the divine unction." The later writers on this subject enter more specifically into the nature of the grace of confirmation. Gratian (in the twelfth century) says, "In baptism we are regenerated unto life; in confirmation, for battle. In baptism we are washed; after baptism we are strengthened." St Thomas (in the same century) puts the distinction in its clearest form. "There is a plenitude of grace sufficient for salvation, and there is a plenitude for strong resistance, and this is given in confirmation." In the fourteenth century Nicolai Cabasila, Greek Archbishop of Thessalonica, writes—"As the Spirit was given by the laying on of the apostles' hands, so also the Paraclete now comes upon those who are anointed." In the fifteenth century Manuel Calica asserts, that "as regeneration in baptism is analogous to our birth, so in confirmation, spiritual increase, leading on to perfect strength, resembles growth." In the sixteenth century the prelates and theologians in the reign of Henry VIII. speak the same language as their forefathers in the faith. But time forbids to cite more than two witnesses. The Archbishop of York quotes Melchisedes: "The Holy Ghost which descended upon the waters of baptism gave full innocency at the first; but in confirmation it gives increase to grace. . . Confirmation arms and strengthens to fight." Dr

Buckmaster says that "Christ confirmed His disciples on the day of Pentecost, giving unto them His manifold inward graces; and that the apostles, by the laying on of hands, imparted the same grace to the newly-baptized." Nicholas Sanders bears witness to the extreme eagerness of the English in Queen Mary's reign to receive confirmation, stating that it was more observed in England than in any nation; and nearly a century later Bishop Hall testifies to a similar eagerness. "It cannot be spoken," he says, "with what fervour and violence that people were wont to come to me for this sacred ceremony," and at the same time expresses his own faith in this grace of confirmation. Dr South, in the seventeenth century, says, "I look upon it as a completion of baptism in such as outlive their childhood, and for this cause it is called by the ancients *τελειώσις*. Hammond says that in "confirmation men are imbued with larger streams of grace, and inundated by richer influences of the same Spirit." In the eighteenth century, the saintly Bishop Wilson, addressing the candidates, says of the effect of confirmation, "It is to convey the inestimable blessing of the Holy Spirit of God by prayer and the imposition of the hands of God's minister that He may dwell in you, and keep you from the temptations of the world, the flesh, and the devil. Confirmation is the perfection of baptism. The Holy Ghost descends invisibly upon such as are prepared to receive such a blessing." Wheatley speaks with equal assurance of the reality and value of the grace imparted: "Baptism conveys the Holy Ghost only as the spirit or principle of life; it is by confirmation that He becomes the spirit of strength. . . . When we are baptized, we are only listed under the banners of Christ, marked for His soldiers, and sworn to be faithful; and not till confirmation equipped for the battle, or furnished with arms to withstand the enemy. It is then also that we are sealed with the Lord's signature; marked, as it were, for God's sheep, and so secured from being stolen by robbers. . . . The Spirit of God comes which way He pleases, but yet if we expect His grace or blessing, we must ask or seek for it by those ways and means which He has thought fit to appoint." Thus we have traced through all the ages from Apostolic times to our own days, the witness borne by the saints and doctors of the Church to her unwavering faith in the gracious gifts conferred in confirmation, upon those who rightly receive it. In no age has it been considered a formal ceremony, or a mere renewal of baptismal promises: but a holy rite, a means of grace, if not expressly ordained by Christ, yet by implication, through the practice of the Apostles (who in the laying on of hands for the gifts of the Holy Ghost, were doubtless carrying out those precepts which He imparted to them during the great forty days), to be traced to His teaching who is the source of all truth, as well as the fountain of grace and life. III. If time permitted, an equally strong testimony to the reality of confirmation graces, might be drawn from the services of the Church universal—the practical expression of her faith, in words of supplication or of blessing. In this one all-important respect there is a perfect agreement among all the churches. The ancient Latin service books speak substantially the same language as our own. The Greek forms embody the faith of her members in the solemn words—"The seal of the gifts of the Holy Ghost"—words for which the preceding prayers have prepared the minds of the worshippers, and immediately follows the inspired expression of thanksgiving for grace received—"As many of you as were baptized into Christ have put on Christ," three times repeated, and then "The Lord is my light. The Lord is the defence of my life." In the Coptic liturgy, used of old by the Patriarchs of Alexandria, the holy rite is ministered "in the name of the Father, Son, and Holy Ghost as the unction of the pledge of the kingdom of God." In the Æthiopian Church, "The unction of the grace of the Holy Spirit, the pledge of the kingdom of God." In the Syrian or Antiochian ritual the words are, "The seal of the true faith, the complement of the gift of the Holy Spirit." In the liturgy of Jerusalem, "The seal and impress of the true faith, and the complement of the gift of the Holy Spirit, the unction of the pledge of the kingdom of Heaven, of participation in life eternal and immortality, the perfection of the grace of the Holy Spirit, and the shield of faith and righteousness." Thus, throughout the universal Church, and in every period of

its life, we find the same sure trust in the gracious bounty of our Heavenly Father given to His children, through His dear Son, and by the operation of His Holy Spirit, in the holy ordinance of confirmation. The forms may differ, the words may vary; but there is the same expectation, the same loving trust in the reality of the grace thereby communicated. For what end, then, shall Christian parents bring their children to be confirmed? and how shall the candidates be taught to regard their confirmation? The renewal of their baptismal promises "in the presence of God, openly before the Church," is indeed a very serious and important act; but essentially it is identical with what they have done every time they have reverently, and as in God's sight, responded, in the words of the catechism, "Yes, verily, and by God's help so I will." It is the expression of a resolution, which they may repeat before God, with prayer for His help to keep, throughout the remainder of their lives. Moreover this public avowal is not essential to the validity of confirmation. No such question is found in the English Prayer-book until the revision of 1662. All that was required in the earlier books was an examination of the candidate's knowledge of the catechism; and the same may be said of the Western and Eastern service books. While, therefore, the candidates should be taught to prepare themselves seriously and reverently for a true and earnest self-dedication in the solemn renewal of their baptismal promises, it would be a grievous injury to their profitable reception of confirmation, if they were not at the same time encouraged to expect from their Heavenly Father those abundant graces of His Holy Spirit which will assuredly be communicated by prayer and the laying on of hands to all those who come with loving faith to receive the heavenly gift. What are we to bid simple persons to look for in confirmation *except those very gifts which are asked on their behalf?* the spirit of wisdom and understanding; the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and the spirit of God's holy fear? Let us teach them to expect "the gift of the Holy Ghost"—the soul-permeating influence, the inward comfort and guidance of the third person of the Godhead—the warmth of divine love kindling the purest affections in their hearts, the divine wisdom ennobling the higher spiritual powers of the reason; the infusion of larger and purer knowledge; the practical guidance of the spirit of counsel, helping them to form true judgments in cases of apparently conflicting duties, the inspiration of divine reverence. These are the inward life and grace of confirmation. Herein, to every faithful recipient, is fulfilled our Saviour's own gracious assurance, "I will pray the Father, and He will give you another Comforter, that He may abide with you for ever, even His spirit of truth"—that spirit of whom the apostle spoke when he affirmed, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost;" that spirit concerning whom St Paul asked the disciples at Ephesus, "Did ye receive the Holy Ghost when ye believed?" and which he conveyed to them by the laying on of hands—that spirit for the reception of whom Christians are "builted together for an habitation of God, through the spirit"—that spirit whose fruit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Nothing less than this fulness of divine grace, wrought by the Holy Ghost in the hearts of the regenerate, will satisfy the faith and earnest craving of the devout adult candidate; as nothing less will answer to the sure trust expressed on behalf of her children by the universal Church.

MR W. T. PATON.

I HAVE three things to say in relation to the subject before the Congress. The first is, that it is the duty of the Church to provide for her younger members their place in her public services; and for this reason, that if children are to be interested in any proceeding, whether it be a game of play or a Church service, they must be

allowed to take a part. Now hitherto this in too many instances is just what they have not been permitted to do. Where have the children generally been placed? Why, in some far off gallery at the end of the church where it is impossible they can either hear or be interested, and where they have to be kept in ward by two or three Sunday-school teachers told off for the purpose; or if allowed a place in the body of the church, they are relegated to some unoccupied free seats far from the main body of worshippers, lest the congregation should be disturbed by their presence. And the result naturally follows: the children are wearied out before the first half-hour; the church becomes the house of bondage and their young minds become subject to a prejudice which after years cannot eradicate. "What is it to be persecuted for righteousness' sake?" asked an examiner in a school in Lancashire. I commend the boy's answer to the serious attention of the Church. "It is," said the little fellow, "to be *driv* to Sunday-school in the mornings, and *driv* to the church afterwards." Certainly a definition to my mind perilously near the truth. And this leads me to say that I, for one, object to an hour's Sunday-school in the morning capped by a two hours' church service; it is a burden neither children nor adults should be called upon to bear; and it is, moreover, a waste of time and teaching power, for it is like an attempt to place the contents of a gallon into a pint measure; a great deal runs over and is lost. I have, it is true, within my recollection an instance where children in a gallery were unusually quiet and attentive during the whole of the church service, and that too after they had been at the Sunday-school in the morning. But how was it managed? On this plan: one of my teachers had bribed the entire boys' school by promising to the best-behaved boy at the end of the service a penny. As superintendent I objected; the teacher urged his plan had succeeded when all others failed, and begged he might be permitted to continue the practice. It was only when I showed him that the price would be sure to go up, that it would eventually result in a church rate under a new name, and that such an item as four or five pounds "for keeping the children quiet during service" in the churchwarden's accounts would scarcely pass the auditors, that he consented to desist. But to speak gravely on a serious subject, I believe we cannot expect the blessing of God on our Church, if we do not realise fully our responsibility in relation to the children. You are aware of the place our blessed Lord gave them in His love and gracious regard, and that when one of His disciples stood between a little child and the Saviour, it brought down upon him His righteous indignation. We read of His being angry, I think, only on two occasions: He was not angry when they smote Him on the face: He was not angry when they crowned Him with thorns; He was not angry when they nailed Him to the cross; no! He could forgive all that, but when a disciple attempted to exclude a little child from His notice and regard—that made Him angry; so near and so dear to the heart of the Saviour are His "little ones." Now I say for the Church to ignore the children in her services; to suppose that any place will do for them; to make no special provision on their behalf, is to repeat in a measure the error of the disciples, and to forbid where she should welcome, and to offend where she should encourage. It is often asked, "What is to be done with the children?" but when the question is asked, not what is to be done *with* them, but what can we as a Church do *for* them, then the subject will be nearer a satisfactory solution. My remedy is this: a separate service once on the Sunday specially for the children. conducted, if at all possible, in the church, with a special Liturgy compiled from the Prayer Book, such as that published by the Sunday School Institute, and with special hymns suitable for children. The separate service not to take entirely the place of the usual church service, but to be rather the preparation for and stepping-stone towards it, and from which the children could be drafted as they grew older. I have never known a separate service, when conducted with any spirit, to fail; the children appreciate it because it is their service, and joining in it with heart and lips

their worship comes up with acceptance before Him who deigns out of the mouths of babes and sucklings to perfect praise. It is the duty of the Church to provide for the *religious* instruction of her younger members. It is true we have so far determined that religious instruction shall be given in the day-schools; but when I remember that the Government grant is made irrespective of religious instruction, and that a constant pressure will be brought to bear on the masters and mistresses to earn as large a grant as possible, it follows that secular instruction will necessarily have the first place in their programme; and the danger is that the religious instruction will be shunted into a secondary place, and become a mere acquaintance with the letter rather than with the spirit of the Bible. And when I remember also that a time *may* come—I trust it is far distant—when no religious instruction will be given in the day-school at all, it becomes apparent that the Church must be prepared to provide for religious and Church teachings through her own *Sunday-schools*. My own conviction is, that if the Sunday-school system be fairly and intelligently worked, it will be found adequate to the duty. And not only so, but the Sunday-school will be found the true nursery for our Church. It is a well-known fact that in a given area in Lancashire, where the Sunday-school system is worked with exceptional efficiency, the effect has been that out of the working-classes who are communicants 78 per cent. came through the Sunday-school. The last thing I would say is, that we should ever remember the place which children have in our Church system. It is this: admitted in the first instance by baptism, they are then henceforward to be trained by the Church in the nurture and admonition of the Lord. It is an idea too often current, that the children, after they have grown up, are then on their conversion to be transplanted into the Church. That this must be the process in many instances we admit; but it remains to say that in so far as it be so, so far has the religious instruction in its highest aspect failed. Two illustrations will suffice to make my meaning clear. Timothy was trained; from a child he knew the Scriptures, which make wise unto salvation, and he grew up in the nurture and admonition of the Lord. Paul was transplanted; he had been a blasphemer and persecutor and injurious, and he was taken from all that, and transplanted into Christ. Now the point I wish you to see is this: other things being equal, Timothy's was a higher consecration than Paul's; and our Church will attain her highest mission when her little ones shall be trained up into the service and love of their Saviour, and when her children shall all be taught of God. The promise is to us and to our children, and I for one believe most sincerely in the conversion of children as such. All the characteristics of childhood are in favour of a reception of the Gospel of Jesus Christ. A child can trust; a child can love; a child can serve; an archangel can do no more; and it is as the Church by her training and instruction shall be enabled to lift up the trust and love of every child into the great love of the Saviour, that she will truly and faithfully discharge the duty which she owes to her younger members.

DISCUSSION.

The REV. J. WYCLIFFE GEDGE, M.A., Diocesan Inspector
of Schools in the See of Winchester.

I WILL first answer a challenge made to us inspectors with regard to Sunday-schools. We, in the archdeaconry of Surrey, are trying to do something to help in the improvement of our Sunday-schools, and the Bishop has told me to visit one Sunday-school every Sunday; but viewing the work of the Sunday-school as of a more directly

spiritual character, I desire to deprecate the idea of inspecting Sunday-schools in the way in which we do week-day schools. We can do more in the way of lessons taught to the teachers, and directly opening up communication with the teachers, than by actually inspecting the amount of their teaching, which is a thing which very few Sunday-schools would like to submit to. There has been, I think, a little deficiency in the papers we have heard to-day in one respect—viz., that they have dealt entirely with one branch of the younger members of our Church. They have seemed to forget that there are other members of the Church besides the poor for whom the Church has to do a great and most important work. First of all there are the children of our gentry. I speak very feelingly upon this point, because I am called upon to examine and inspect schools in which gentlemen's sons are being taught, as well as others. I always approach such an examination with the greatest dread, because experience compels me to say that the children of our upper classes are not nearly so well instructed in the principles of our religion as are the children of the poor who are taught in our national schools. As regards the children of the lower classes a great deal may be done in various ways, as we have been reminded; but we have not thought enough of Bible classes for the children of the gentry to whom I have been alluding. They grow up in extreme ignorance of the principles of the Church of England, and when they grow up you find that our young men of the upper classes become too often altogether indifferent to the claims of religion upon them. Then there is another class of the younger members of our Church to whom no allusion has been made—viz., our domestic servants. I cannot but be conscious of the extremely early age in which girls in our country parishes go into service, perhaps in a farmer's family, or perhaps to be underlings in a gentleman's nursery. The difficulty with regard to these servants is their being spared in the afternoon, and in country districts the difficulty with regard to those servants going out at nights to the clergyman's house or the school is so great that it is almost impossible to gather them together in classes. I appeal, therefore, to you, ladies; I ask you how many of you are undertaking your servants' weekly instruction, and seeing that what they have learnt in the Sunday-school is not lost even in a clergyman's house. The reader of the first paper very properly said that all young men and maidens ought to do some work for God as soon as they have been confirmed, and I think no communicant ought to be content without doing some work. But remember what St Paul says, "Thou that teachest another teachest not thou thyself?" and our young teachers are too much left to themselves as regards their own spiritual life and conversation. What we want is not merely that the clergy should hold Bible classes for going over the lessons of the Sunday, but that there should be opportunities of communion together with the teachers, in the best of all communions—I mean to say that there should be occasional prayer meetings and friendly gatherings, and best of all, our Sunday-school teachers meeting together for special services in the church for the celebration of the Holy Communion, so that they who teach the lambs may be taught to drink more deeply of the "water which maketh glad the city of our God." I think we can do a great deal also by associating elder children together in some sort of bond of union. I do not care about the name, but it is generally called a guild. I think these guilds for young people supply a want—whether they be composed of the young gentlemen and ladies of our families, or the servants, I do not care; but we want some bond between one member and another, by which the higher spiritual life within them may be deepened and strengthened. One parish I know where they have what is called the Guild of St Andrew, in which the idea is that each boy or girl undertakes to follow the example of St Andrew, the first-called apostle, to bring his brother Simon to Jesus—and working together in pairs, they do all they can to strengthen each other in spiritual life. Whatever step is taken in this, or by whatever name you designate these means of spiritual

intercourse, I do desire to impress upon you the importance of having some means of keeping a hold upon our younger members after the age of Confirmation—that they should in some way be registered, that we should see that our anxiety about them, our friendship and intercourse with them, do not cease when they have bowed before God in His Church and received the imposition of hands from the Bishop. We must remember that it is our Church to which alone we can look to take the children from the font and train them up for eternity, and surely we shall not desert them at that critical age immediately succeeding their Confirmation.

MR EUGENE STOCK.

I AM entirely in accord with Mr Venables in maintaining that it is, deeply important that we should maintain and promote parental influence over children. At the same time, by the very wording of the question before us, we are compelled to recognise the fact that the Church, as a Church, separately and independently from the parent, has a duty to the younger members of the flock. Therefore the question is, how is that duty to be fulfilled? One thing the Church should provide is facilities for worship. I am told—"Let parents take their own children to church." Most certainly there is nothing to equal that where you can get it done; but even if parents bring their children to church in the evening how is it to be managed in the morning? The middle-classes are obliged to leave some one at home in the morning, and I think the wife of a working man is very properly engaged at home in the morning in cooking the only quiet and comfortable dinner the family can have together during the week. We have to a large extent lost our influence over the fathers of families, and the question is, what are we to do instead? I do earnestly wish that the children's worship should be in the church rather than at the school service. We must leave the solution of the difficulty to the convenience of each parish, but at the same time I think no plan is better than that of St Michael's, Derby, where there has been for years a voluntary service for children at 9 A.M., to which they come as a congregation, sitting where they please and going out how they please. They, by this means, learn to regard the church not as an adjunct to the school, not as something they have to attend as a body because they are scholars, but as a place to which they can go of their own accord; and the fact was that in Derby such was the success of the plan that Mr Erskine Clarke had to build another church for the working people who had thus learned to come voluntarily as children. I say, further, that the Church ought to provide teaching as well as worship for its children. No one ought to be able to teach so well as a parent, generally speaking; but in many cases they do not teach, and in almost all they cannot; and even if they can, and even if they do, yet I maintain that something else is needed in addition to their teaching. A parent's teaching does not supersede the necessity of the Church's teaching. The Church must teach as well as the parent. A large family is composed of children of various ages, who require distinct kinds of teaching, which cannot be procured for them at home, whereas the Church can arrange them in classes with other children of the same age. There is a third thing required—not only worship, not only teaching, but we want to provide for our younger members the personal, Christian, holy influence of a friend, some one whom they can look up to; some one to take them by the hand; some one to act as the Church's delegate and representative; acting, in fact, in the spirit of the sponsorial system. We have heard a good deal to-day of what the clergy might do for our younger people. If every clergyman in England could preach to children like Mr

Vaughan, and if every clergyman in England could catechise like Mr Venables (and I have heard him), then, I grant you, we might leave a great deal to the clergy ; but we must look to the fact that there are varying gifts bestowed upon different men. That being so, can a clergyman do better than to pick out the godly men and women of his congregation to go to this work ? We are always talking about the laity. Can you give them anything better, anything nobler to do—can you think of anything higher than this work of training, and being the spiritual counselors of the younger members of Christ's flock ? And I would have the children of all classes of society. We want Sunday schools, or Bible classes—call them what you like—for all ranks. The duty of the clergy, then, will be first to prepare the teachers for their work, and then to test the work when it is done. As regards preparation of teachers, I know how difficult it is to get the teachers to come ; but if the clergyman takes thorough pains with his instructions, and makes them practical, I believe he will always get a meeting. I know of cases where clergymen give their instructions to the teachers at a late week-night service. Then, with regard to testing the work when done, here comes in the province of catechising. Let the clergyman catechise upon the lessons the teacher has been giving. Let him not attempt to take a large number of children of all ages at once, but let him take them in groups, according to their ages, month by month, say on the first Sunday those over 16, on the second those from 12 to 16, on the third those from 9 to 12, and on the fourth the younger ones, and then he will be able to frame his catechetical questions according to the needs and capacities of each class of children. There are also, of course, numbers of plans on foot at the present time, by which training lessons or model classes are given. Nothing can be compared with these for usefulness in teaching teachers how to teach. It is also well to combine teachers in local associations, in which they can meet in conference and for the purpose of receiving the Holy Communion together. This is a way in which you can make your devout, godly, and willing laity efficient for your work. One thing more I would say—lay it down as an absolute principle that this is a high and holy work. Do not let it be considered that a Sunday school teacher has only to go and keep children quiet, or read stories to them, or ask them a few questions on Scripture. Your duty is to train them up as the younger members of the Church, as the baptized members of the Church of Christ, to train them up Sunday by Sunday, and in the week too, by your personal influence, for Confirmation and the Holy Communion. Do not let this work be always relegated to the younger members of the congregation. Why not bring the very best of the laity into such a service ? I believe if the clergy would state from the pulpit their recognition of this duty, they could get the laity to come forward. Why should it be a singular thing for two Lord Chancellors to be Sunday-school teachers ? Why should it not be a recognised thing that the highest talent should be employed in this high and holy work ?

MR HENRY CLARK of Liverpool.

THE question before us this afternoon is the duty of the Church towards her young, as the last speaker has distinctly laid down. The first duty of the Church towards her young is to inspire them with a feeling of loyalty and attachment to herself—to inculcate in them the first principles of Christianity and the obligation of public worship. This I take to be the paramount duty of the Church, and unless made the first duty, her teaching falls short of its highest object ; for if the Sunday school does not make people come to church, it does nothing. I think this is a

sentiment that will be cordially responded to by every one present. What are the facts of the case? They are that the children of the Church in the nineteenth century are taught anything and everything except this first duty, which we all agree is the duty of the Church. I hold that the Church is chargeable with the neglect of this duty, and not only so, but is chargeable with another and graver offence. Here are these young. They leave the Sunday school; and what happens? The Church actually sanctions certain obstructions to her worship when these children enter the wide world, when they are leaving their Sunday School, and are left to take their chance. Just as the child leaves the Sunday school, that moment, as a matter of fact, he leaves the Church. One day in course of conversation with a good, earnest, pious, Evangelical clergyman, alluding to the rows of fine lads who lined the aisles of his church, I put it to him, "What becomes of those boys after they leave your Sunday school? If they are not found in your church, why is it they are not found in your church?" He answered, "That is an awful question." The poor man was staggered; and indeed that is an awful question—"Where is the flock that was given to thee, thy beautiful flock?" It is a question that ought to ring in the ears of every Sunday school teacher—"Where is the flock that was given to thee, thy beautiful flock?" We must not blink the facts of the case; it is all very well for us to talk platitudes here, but let us deal with facts as we find them. Why are not those children in the church? It is simply because they cannot go. A superintendent of a Sunday school said that he had been at some pains to track out the whereabouts of one hundred of his scholars. Of twenty-three he could learn nothing; and of the remaining seventy-seven only two could be found to be regular Church worshippers.

A Member.—Where were the rest?

Mr CLARK.—I do not know. They were not in the church.

A Member.—You said he could trace nothing of twenty-three; therefore I ask what he found out about the seventy-seven?

Mr CLARK.—Only two of them attended church. I say there is no alternative under our present system. Is it supposed that a child is to go to the churchwardens, cap in hand, when he leaves school, and say, "Give me a sitting for myself?" Is the religious sentiment so impressed in that boy's mind as to impel him to such a step as that, and is it likely his petition would be answered? Certainly not. The consequence is, that the boy on leaving the Sunday school either joins one of the sects or becomes non-worshipping. The difficulty is as great with the clergyman as with the boy. The clergyman cannot go to the boy and say, "My boy, you must not leave my church. I regard you with the same solicitude I have ever done. It was I who admitted you into the Church by the rite of holy Baptism; it was I who prepared you for Confirmation, and have been instructing you all these years. At my hands you first received the Blessed Sacrament." He cannot say that. ("Why not?") I am asked why not. Because the church is pewed. (A voice—"So are the chapels.") The boy is not likely to go to the free seats, and his clergyman cannot say, "Now, my boy, I have the same regard and affection for you I ever had." He cannot say, "You may command my services as well as the richest man in the place can command them. The church is at your disposal." The Church, therefore, loses the boy. The clergyman is helpless, and there is no probability, under our present system, of the boy continuing to be a devout worshipper in his own mother Church. At a school in Worcestershire of five hundred children, the teacher of the first class of boys was puzzled how it was that his boys did not come to church after leaving school. The church was pew-appropriated. He was still further puzzled that in the School Board contests his chief opponents were men once in his Sunday school. At last it dawned upon him that the tie between the Church and the Sunday school was dissolved when the boys left the school, and they either joined the sects or became non-worshipping. What, then, are we to do? First, we should inculcate the necessity of every man,

woman, and child, coming before God and offering Him homage. Then we should offer the attraction of free churches. Until that is done, you may take any trouble you like with your Sunday schools, but you will never ensure an attached, devout, regular, and constant number of worshippers from the ranks of the young.

The REV. W. CADMAN, M.A., Rector of Holy Trinity,
Marylebone.

SOMETHING has been said about a special service, if necessary, for children. I do wish that that were more thought of than it is. Ever since I entered the ministry I have had a service for children once a month. People have said children will not attend; that they will not listen to sermons; and that they are not old enough to get any good by a special instruction. I have many years' experience to show that if there be services specially for children they will pay attention, and that they do take great interest in them. I remember hearing of a boy running to a missionary meeting in Lancashire, to whom the deputation when he overtook him said, "Boy, where are you going?" "To the missionary meeting," said the boy. "Have you anything to do with it?" "Oh, yes, I am one of the concern. I pay a penny a month, so I belong to the concern." I say that if children are only taught to believe that they belong to the concern—that each one is a member of the concern—they will take an interest in attending. We all have not the opportunities of having such services as are held in Derby, but we may arrange that the best behaved children shall come to church, and that a service shall be held in the school-room specially adapted to the rest. The memory of children is very retentive. If the clergyman speaks to children as he should, and then asks them what was his text, and how many particulars they can tell about the sermon, he will be gratified to find what a very accurate description children can give. The best preparation a clergyman can have for preaching sermons is to address children. If he can interest children, he is preparing himself to be an able minister of Jesus Christ in addressing any congregation which God may give him an opportunity of addressing. I would, therefore, say that although all clergymen may not have a special aptitude for preaching to children or catechising them, they can never do it until they try; and, if they do not succeed at first, let the younger clergy try, try, try again.

The REV. THOMAS SCOTT, M.A., Vicar of West Ham.

If I had ten minutes instead of the five allotted to me, I should have liked to have spoken at some length upon children's services, because, perhaps, I have had as much experience as most here present. I cannot myself manage to preach to children every Sunday. I could not possibly undertake to deliver a sermon to 2000 children every Sunday. I try, therefore, to have a service once a month. I took advantage of the new Act of Non-uniformity, and introduced short prayers, plenty of singing, plenty of chanting, and it is the most popular thing amongst the very young, and, strange to say, amongst the old also. The old people, next after the children, are those who love the children's services the most. As to children remembering the sermons, I would say that if I go into the infants' school a week after, I can get almost every word of my sermon from those infants. Then, as to my young men's Bible-class, it catches them between the ages of sixteen and twenty-one—that very awkward age.

Every Sunday morning my large vestry is full of these young fellows, and it is a most delightful class. They are very touchy and very ticklish about that time of life. You can offend them very easily, and, as to getting them to Sunday-school in the same building, it is impossible; but, having a class in another building, and under so distinguished a man as the vicar, it is a different thing altogether. It is a great mistake to think that in classes of this sort you can only confine yourself to the historical parts of the Bible. On the contrary, I say, take the most spiritual parts; go to them and appeal to them about their souls, and show them how they may live a holy Christian life, and that will attract their attention very much. One very great reservoir for Sunday-school teachers is from such a Bible-class as this Bible-class. I have always got some of the lads whom I can send up when they are wanted. I have a great love for children, and I must say I have found it to be an awkward thing to be too fond of children. One day in Brighton, when I was a curate, two little mortals stopped me in the street, and said, "Please, Mr Scott, may we blow your watch open?" My Bible-class is for children of a higher rank, and having held it off and on for twenty years, I can assert that it is wonderfully successful. The plan of it is excessively simple. I do not like to have any children in it who are over thirteen years, but at the other end I do not care how young they are when they come, if only they can read. We begin with a lively hymn, then a short prayer, and then they show me the answers they have brought to questions I gave them at the last meeting, and I answer each question myself. The excitement comes at the end, when they find they have answers which I have not. We next read the Bible in the ordinary way, and I find that, as before, the great thing to interest children is to speak to them about their souls and their blessed Saviour. I have had these classes, as I think I have said, off and on for twenty years, and I am quite sure the good they have done has been very great under God's blessing. I feel more and more that if you have the children while they are young, you will have them all their lives. If you get the children, you have the mothers, and if the mothers, the fathers. I often think if I could but once have seen our blessed Saviour when on earth, I should have chosen to see Him at the moment when He took the little children in His arms, put His hands upon them, and blessed them.

The REV. JOHNSON H. GEDGE, M.A., Rector of Honington,
Suffolk.

I WISH to say a few words upon a point which has not yet been mentioned—that is, how for the younger members of our Church we can make those hours of the Sunday more profitable which are not spent in church, Sunday-school or Bible classes—those hours which you will see in a village so many young men spending at the idle corner, and in a town so many young men and women wandering up and down the streets, when the devil is so busy sowing tares and leading young people into sin. It is no use giving these people a law unless you can give them a gospel. It is no use saying, "Don't do this or that," unless you can give them something better to do. It is much easier to see the difficulty than to find a remedy; but I would suggest two or three ways which may be useful. First of all, the great mass of people have very few or no religious books. I would suggest the establishment of a library in connection with every Sunday-school or church, which library should contain religious books and magazines to be lent out to everybody. If you ask how it is to be done, I simply reply by asking you to look into your old lumber cupboards for your old religious magazines. You will be quite surprised to find how people will take gladly and read them, who you would be inclined to think had no interest in such things. Secondly,

get hold of a schoolroom or some other room, and invite young men or young women to come (I am afraid it would hardly do to invite them together), and try and provide them with such occupations as you would have in your own family on a Sunday evening. Have a table supplied with religious books, magazines, and if you will, with religious puzzles, reserving some part of the time for sacred music, or repeating hymns, some part of the time for reading aloud to those who like to listen, and some part for reading the Bible. Let there be nothing formal or tedious about it, but let only that be done which seems most to interest at the time. I have known almost all the boys and unmarried young men in a village come all through the winter, as early as the room was opened for them, half-past six or seven, and be willing to stop till nine, and behave in the most perfect manner. In fact, if you but provide them with the place and the occupation, they take the greatest delight in it. Then, thirdly, here in Brighton, are there no gentlemen or ladies who could invite some of the young shop-women, the milliners and dressmakers, to their houses occasionally on the Sunday, and try to get the opportunity of speaking a word for Christ, and to make their Sundays brighter and happier for them, that so they may know more of the glad tidings of the Gospel, and that the day of the Lord may be to them a day of joy and gladness, most beautiful, most bright?

THE REV. THOMAS MORLEY.

I AM one of those who have tried the experiment of Sunday classes for the upper classes—by which I do not mean the upper classes of only one *stratum* of society. My own parish is a very small one; but we have tried the plan, and have now a small Sunday school for gentlemen's children, who, I am sure, have derived great benefit and blessing from it. We know that one of the main difficulties is to get the right class of Sunday school teachers; but if you look about among your own people, and select the best teachers for your Sunday school, it will not be so difficult as you imagine. Many parents who shrunk at first from sending their children to a Sunday school, will cease to do so. I have found that the greatest punishment I could give to any member of these classes was to keep him or her away from them. In a parish in the West End of London there were 150 children belonging to almost every grade of the upper classes. I do think this has been a matter terribly neglected by the Church. We all find it when we come into contact with these children. They do not come to the children's services so well unless they have this special preparation meeting. In our school the children are orderly and quiet, and we have none of the bad-boy difficulty or the naughty-child difficulty with these children; but they seem to come gladly and readily to hear; and I would ask my rev. brethren to think this matter over. One other suggestion I would make, in reference to keeping the Confirmation candidates together. My method has been tried by one well-known in the northern counties—that is, the plan of having on the evening of the Confirmation a special service for the old confirmees. I write an invitation to each of the young people who were confirmed the year or two years before, and I invite them to meet the new confirmees on the evening of the Confirmation for short service and Holy Communion, and I think much good has resulted from these meetings.

THE REV. JOHN F. KITTO, M.A., Perpetual Curate, St Matthias, Poplar.

I WISH to add my testimony to what has been already said concerning the importance of separate services for children. No doubt it would be generally desired to take the children to church at the time at which the ordinary congregation worship; but if, as in my own case and in many others, the congregation is large and the

church is small, and you have to provide for a large number of children, it is utterly impossible that the ordinary congregation and the children can attend the same service. My church is always crammed when I have the children alone, and we are compelled to leave out the smallest children even then. Therefore, even if I thought it wise on other grounds, I should find it impossible to try to provide for Sunday school children and adults at the same time. My own plan is this—I have every Sunday morning three services for children in three separate schoolrooms. Next Sunday I commence a fourth, and if I had fifty Sunday schools, I would have fifty separate services. Only those who are considered old enough and well behaved enough to take care of themselves are allowed to go to church. The result is, that it is looked upon as a great privilege and much coveted, to be allowed to go to church. Instead of driving the children to church like a flock of sheep, whether they will or not, and so creating in their minds a distaste for public worship, they are taught to value the privilege. The result is that when, once in the month, on Sunday afternoon, the children are collected from the various schools and taken to a children's service in the church, the attendance of the children in that afternoon in the prospect of going to church, is larger than on any other Sunday in the month. That is a clear testimony to the fact that the children enjoy a special service provided for them in the church. Then I want to say a word about the critical age at which special efforts ought to be made, in order to retain a hold and an influence upon our elder children. We have heard much this afternoon of the critical age from sixteen to twenty-one. My own strong feeling is that the critical age begins earlier, and is the time immediately before Confirmation, rather than that after. It is from the time that a boy begins to assert his own independence and to exercise the freedom of his own will, that he finds the restraint of the Sunday school too much for him; and even so early as thirteen or fourteen we find that there is a strong tendency to drop off. Without at all wishing here to discuss the special value of Confirmation, I have no doubt that we should all hold that the duty of the Church towards her younger members has not been discharged until every effort has been made to lead them up to Confirmation. Now there seems to me to be a great deal of practical utility in the suggestion which has been made to-day, for the formation of bands or associations, to which elder children should be admitted only when they have left the day school, and in which they should be able to feel that they formed a distinct class, separate from the ordinary Sunday school, and in which they could have more direct and personal intercourse with their clergyman. If I were a High Churchman, I could at once face the difficulty of the name and call it a Guild, but if there are objections to the name, at least let us try and get the thing, and so promote a closer union amongst the scholars; give them a separate and independent *status* from that of the Sunday school; keep them in more constant intercourse, social and religious, with their teachers, hold them more closely under the control of the clergyman, and so lead them up under his influence to Confirmation. From that time forward they ought to be teachers, helping so far as they can, under proper guidance, in the great missionary work of the Church. Such work ought not to be beyond the power or the wish of any. If any one came to me and asked whether he is fitted to be a Sunday school teacher, I should say—There are only two requisites which are absolutely indispensable. First, you must desire to do something for God's sake and from love to Him; and secondly, you must be willing to be taught. There is nothing which you may not learn; but a willingness to be taught is, far more than a power to teach, an essential element of success in Sunday school teaching.

THURSDAY EVENING, 8th OCTOBER.

WORKING MEN'S MEETING.

The RIGHT REVEREND the PRESIDENT took the Chair at
Eight o'clock.

The RIGHT REV. the PRESIDENT.

By general consent none of the thirteen previous Congresses have excelled this, either in the numbers attending them or in the interest excited by their discussions; but the committee feel, and desire me to say, that they should consider their success very imperfect unless this hall was occupied once by a meeting consisting entirely, as I trust this does, of working men. I do not pretend to bid you welcome, for this is your own hall, and you have a far better right to meet here than we have; for we are here by the permission of your Mayor and Corporation, who are elected by yourselves; and I must say that, in the exercise of your choice, you have made a very fortunate selection. There could hardly have been a better representative of the industry of Brighton than the man who sits in the Mayoral chair. I have a right to speak to working men, as for thirty years my lot was cast in one of the busiest parts of this busy land. I know working men, and to know them is to love them. I had many friends there then, and I have many friends amongst them still; for, indeed, some I have a feeling not merely of respect but of intimate affection. I trusted them, and they trusted me; and though I lived amongst them in days of turbulence and disorder, I never feared that a hair of my head would be touched. I have seen them in times of great prosperity and in times of trying adversity, and their patience under adversity was only equalled by their good-humour in prosperity. Therefore, as one not unaccustomed to working men, I hope you will believe that I feel with you—I feel for you—and I am very anxious that you should stand well both as regards the things of this life and as regards the great realities of the life to come. My business to-night, however, is not to speak to you, but to introduce to you, if they need introduction, those who are to address you. I do not say that they are especially “friends of the people,” for that is an odious and invidious phrase. I believe we are all friends of the people. Many of the higher, nay, the very highest classes, desire nothing more than to live in closer relations with those whom Providence has placed a little below them in the scale of society. Their desire is to elevate the working men by giving them a good sound education, to encourage them to love high and noble things, and to strive to do their duty in the place which Providence has assigned them. They desire for you that you should be good fathers and good husbands (for, alas! there are too many in England who are neither), good neighbours, good to your employers, and, above all, true to yourselves. That is what I believe is the feeling of the better part of the upper classes towards their industrious brethren. The speakers to-night will not come before you with any airs of patronage—such airs are insufferable, and they know that independent Englishmen will not endure them. Neither will they lecture you on matters about which you know more than they do. You know your own business, your own means, and your family arrangements, far better than they. We should consider it a

great impertinence for any one to interfere in our affairs, and the speakers to-night will not interfere with yours. You will not, therefore, expect any lecturing speeches or needlessly interfering speeches, but what will be said will be dictated by good feeling and affection to you, and I trust you will treasure up their words in your minds, and that you will interpret their wise counsels in their widest and noblest sense. I now introduce to you Canon Miller, vicar of a *little place* called Greenwich.

THE REV. CANON MILLER.

It is to me a cause of great satisfaction that on the very first occasion on which I stand upon a platform at a Church Congress, I should be asked to address a meeting of working men. It is in accordance with the immediate objects of a Church Congress that on every occasion an integral part of its proceedings should be a meeting of working men. You are not, however, asked to come here that we may flatter and fawn upon you, to tell you that you are the finest fellows in the world, and fit to govern all creation. And, certainly, we are not here to scold you, for I believe that two can play at that game, and you might scold the class to which I belong, and, perhaps, with as much justice. But I cannot help saying (with one of our most excellent Bishops), that the time has come when we should get rid of this constant dwelling on the distinctions between the working classes and upper classes. I am not here to propose the destruction of those distinctions which God has made, and which are to last to the end of time; but I wish all the working men were so absorbed into the different Christian Churches that there should be no distinction necessary, and that when a meeting is called for a religious object, we might be as sure of the working men being there as any other class of the community. The object of such a meeting as this is that we desire to cherish and to foster a spirit of brotherly sympathy with you, and to assure you we feel that we are all members one of another. I am one of those who like to look facts, however awkward and ugly, in the face; and I believe it is a fact, whether we go north or south, east or west, that somehow or other there is a hitch between the parsons and the working men. (A laugh, and a voice—"That's true.") Somehow or other the working men are not seen in the house of God as the clergy would desire to see them. ("Whose fault is it?") That is precisely what I am coming to. (A voice—"Put down ritualism.") I hope we shall not introduce questions of party theology on this occasion. A man might quarrel, for instance, with his wife—I will not say how often I do—but when I do, and I come afterwards to look at the real nature of these quarrels, I invariably find that there are faults on both sides. Matters will arise which we ought to forget and talk about no more; but there is one point upon which I believe we are all agreed—namely, that we will keep the old Church of England—I would say the great, and good, and glorious Church of England—and more than that, we will keep it as it is established. (Cheers, and a voice—"No, no!") Well, my friend, we mean to try; and I can tell you more, we mean to win. I was present some years ago at a remarkable, though not a large, meeting. It was held in London privately. There were High Church and Low Church clergy and Nonconformist ministers there, and some representative working men; and we desired them to tell us without any mercy or reserve why so many thousands of the working men did not come to church or chapel—for our Nonconforming brethren are treated no better than we are. (A voice—"No seats.") I will give you a seat if you will come to Greenwich, and your wife too. I remember there was a long list of objections, but when they came to be sifted and put together they resolved themselves chiefly into two—

abuses in the Church, and bad, negligent, or vicious clergymen. Well, I admit there have been many gross abuses in the Church, but by far the larger part of them have been now swept away, by God's help, never to return. With regard to the scandal arising from bad clergymen, I am not afraid to say, that considering there are 20,000 clergy in the Church of England, young and old, there is no class of men in the country, or in any country in the civilised world, in which there are fewer cases of scandalous immorality than are to be found amongst the clergy of the Church of England. You may say—"so it ought to be." No doubt, we ought to be the purest livers, and the most honest and upright men in the world—we ought to be what we preach. There is no doubt about that, but it is rather hard lines for the irreproachable clergy that when one of their brethren does something wrong every penny newspaper in the country placards the fact as its spiciest and best feature; and it is thus brought into special prominence. If whenever a doctor or solicitor or artisan did something bad it was put forward in the same way it would be seen that these blots are not confined to the Church of England clergy. There was, I remember, another objection, and that was that our sermons were too long and not worth hearing. But I will not allow that this lies at the door of the Church of England only, if it be a fact at all. It seems to me that when tens of thousands of cultivated Englishmen come to church every Sunday, and go away deeply sensible of the spiritual improvement which they receive by the preaching in the Church of England, it is a very odd thing that working men cannot do the same. Again, it was said that there were a great many "muffs" in the Church, and so there are, but I should like those who said so to try and preach a sermon themselves. There is no difficulty in coming to a flash place like Brighton and firing off a sermon which they might have preached scores of times before, but let them try and preach a sermon three times a week to the same congregation, with some clever working men in it, and they would find that that will try their brains, if they have got any. I had a ticklish question put to me just now—some one said there were no seats. I do not go the length of some men on this point, but I believe that the old be-cushioned and be-pewed churches have been a great hindrance to working men coming to church. I shall never forget once at a church in Spitalfields, in which all the seats were thrown open, and everybody could go where he pleased, a man with a fustian jacket came in, and after looking at one of these well cushioned pews for a few seconds, he said—"I suppose it will not hurt me if I go in!" That was a significant fact. As matters stand, however, there is as much accommodation as working men are disposed to avail themselves of. As to high pews in which my lord and the great men of a parish worship, as if they were superior beings, I do not believe in them, and I hope they will soon all be swept away out of the churches of England. I have omitted one serious consideration, that when we are talking of all these hindrances we must not speak of the working man as if he were not of the same nature as ourselves. The grace of God and His gospel stirs us up to better things, but we are all naturally apt to forget the realities of the unseen world; and the present world is a dead weight and great hindrance. There is another subject on which I should like to speak, but I can only just touch the fringe of it, although it is doing untold mischief in the present day. There is a notion getting abroad, the result of scientific investigations so-called, that although the religion of the Lord Jesus Christ has done a great deal of good in past times for society, the time has now come in which we can do without it. There is a notion too amongst clever working men that the Bible is altogether wrong about the Creation; and there is a tendency to deify what are called the laws of nature. But suppose any one of you were to commit some offence to-night as you go home—of course you won't; but if you did—the policeman would say, "You must come with me," and you would be locked up in the station-house all night. Why would this be? Because you had

broken the law. But the law is not a bit of paper only—a law presupposes somebody to make it and to maintain it. And thus while it is our duty to try and discover these laws of nature as they are called, we must always remember that at the back of the law is a living moral Governor who maintains it and gives it force. And it is the testimony of the Gospel of the Lord Jesus Christ that that governor is His Father and my Father, who loves me and pours upon me every blessing—and particularly that I was born in a Christian land and brought into a Christian Church that I might be His child for ever. I am sorry sometimes to hear Christian men use the word Providence. It is cowardly to say, "Thank Providence," or "Providence has been good to me." I never say "Thank Providence," I always say "Thank God." My idea of Providence is that it is the living, watchful foresight of the great God, who is watching not only me but the falling sparrow. If ever any men in the world need the consolations of the blessed Book of God and the Gospel, it is the class of men now before me. No other book dignifies labour and working men as the Bible does. It shows us that we may devote the sweat of the brow, aye, and the sweat of the brain also, to God. I would not be an idle man for a Queen's revenue; and will tell you a little secret, I always get tired of my holiday. We must look, therefore, not to outward things but to inward things for happiness. I have lived to be threescore, and the four happiest people I ever saw were four bedridden Christian women.

THE REV. CANON ELLISON.

THE committee have given me a special subject—the duty of the Church in relation to the Temperance movement. If I may venture to put it in my own terms, I would say that my subject is "White Slavery." We all know something about black slavery, the slavery in our old West India Islands fifty years ago, the slavery of North America within our own recollection, and the slavery of East Africa and the Pacific Islands which we are now hearing of; but I assert that in the midst of us, in this Christian England in the nineteenth century, there is a worse slavery than any of these—one which is perpetrating more cruelties, prolific of more evils, destroying more lives, reaching forward into the next world and destroying countless souls—the slavery of strong drink. Let me prove it to you. By a slave I understand a man who, whether by the surrender of his own liberty or through the superior power of another, is no longer his own master. Now, see what happens in this matter. You may go out from this room, or from a similar room in any one of our large towns, and taking a radius of a quarter of a mile from it, you will find scores of men and women whose history has been something of this kind. They have begun to drink under the idea that it was necessary for comfort, or health, or good fellowship. After a time they have found, in the words of Cassio, that they had

"Put an enemy in their mouths, to steal away their brains."

They have said and done things under the influence of drink, which otherwise would have been hateful to them. They have tried, perhaps, at this point to turn back; but they have found themselves already in bondage, slaves to the tyranny of the workshop or the club, of men older and deeper drinkers than themselves, and they have gone on. Now, see what follows. The desire for strong drink soon gives place to an insatiable craving for it. They must have it somehow, and that they may have it they sacrifice everything which would make life worth living for. They would like to be prosperous in the world; their money, as fast as they get it, is poured down their throat in drink. They value a good name without, their own self-respect within; one and the

other are soon utterly gone. They have got natural affections like other men; when sober, they are often among the most kind and humane of men; they love wife and children, or the woman her husband; they are not insensible to the attractions of a happy home; but they take to drink—the mother will rob her house of furniture down to the very beds, and her children of clothing; the father will leave his children to be ill-fed, ill-clad, untaught; he will come home to terrify and abuse them; the wife whom he loves will be met with curses and blows, till at last in many cases he puts the finishing stroke of murder. Only last week I was in the Infirmary of Windsor, when a woman was brought in who had been stabbed by her husband. She said—"Oh, Mr Ellison, I wish he had taken my life; I cannot go on bearing the misery I have borne for the last two years! He has never come home sober for that two years!" I remember many years ago seeing at that Infirmary the body of a sweet little flaxen-haired child, with its throat cut from ear to ear by its own father. It was his only child, and he loved it as you or I would love our children; but when drink laid its master-hand on him he was its slave and the bond-slave of Satan, and he took the life of his child. Take up any newspaper to-morrow, and you will find some case of brutal assault recorded. Wait till the assizes, not one will pass but has its murders, utterly unprovoked, of wife by husband, or sister by brother, or child by father, or even father or mother by son, every one of them under the influence of drink! Talk of slavery, my lord! The slavery of the poor negro under the lash of the driver; the horrors of the Middle Passage, where men and women, the living and the dead, lie packed together like herrings in a barrel; it is bad enough, God knows; but I don't believe that it is to be named in the same day with the nightly, almost hourly, agony which is being endured at this very time in thousands of homes here in England—women and children listening for the sound of the father's footsteps, not with eager expectation, as mine or yours, if we are sober men, might listen, but with abject trembling; the father himself, who, in common with the masses of his countrymen, might be so happy and prosperous, dragged down by his hard taskmaster, hugging his chains, going on to *delirium tremens*, to suicide, or to mortal disease and premature death, carrying with him the fatal sentence for eternity—"The drunkard shall not inherit the kingdom of God." What an awful picture was that drawn for us on Monday by the correspondent of the *Daily News* at the Social Science meeting at Glasgow. He had gone on the Saturday evening to the police station to judge for himself of the moral condition of the city, and what did he find? There were a number of persons in custody, classified in separate cells—as the drunk, the mad drunk, and the dead drunk. Of these last some were actually dead; for in a room set apart for such cases there were three dead bodies—dead from drink—in the policeman's fearfully suggestive words, "the crop of the night." We are to consider then to-night, What is the Church's duty in regard to this intemperance? My lord, I am almost ashamed to stand here and ask the question. I look at the life of our Lord and Saviour Jesus Christ. I see Him coming down from heaven for the express purpose of giving freedom to the human race—"to break every yoke of bondage"—"to set the captives free"—to "destroy the works" of the great hard taskmaster the devil; I hear Him declaring His mission "to seek and save the lost;" and when He has died and gone up on high, I see Him giving that same mission and commission to the Church to represent Him on earth; and when I look around on this triumphant masterpiece of the devil, here in the nineteenth century in Christian England, when I remember that the Church has been amongst us for thirteen centuries, during which the evil has been growing up, it seems as though the whole thing were a foul blot and reproach, resting on every member and minister of the Church of past ages no less than the present; and when the question arises, what is its duty? it seems to me there can be but one answer—to come in sackcloth and ashes, confessing its neglect and faithlessness, and then to arise as one man, and in the strength of its great Lord and Head to go forth and do battle with the tyrant who has bound his chain around us. Let this

be granted, the only question then will be how and with what weapons the warfare is to be carried on. Now, my lord, if I understand the purpose of the Congress aright, it is not for members to indulge in vague generalities or theories of their own, it is rather that we should bring together records of work done for our Lord—compare them, and get and give the results of our mutual experiences. I venture then to give a short outline of what some of us, who have felt this reproach very keenly, have done in our parishes during the last thirteen years; and then what, armed with that experience, we venture to recommend to the Church at large. Our work has been twofold, reformatory and preventive. For the reformatory work, being entrusted with these spiritual weapons, we have not thrown them away to adopt carnal ones. We have not supposed that there was a short cut, to do by a human organisation what the Church of Christ had failed to do. We have gone among our people preaching repentance toward God, and faith in our Lord Jesus Christ. When the intemperate have come asking, "What shall we do?" we have said, "Put away the drink altogether, out off the right arm which has been your stone of stumbling," and, if necessary to encourage and strengthen them, we have set them the example ourselves. Only do not let me be misunderstood. In encouraging the total abstinence association, we have not attempted to lay it down as a law for all; others may think it right to do so, we have not; we have not said one word to disparage the man, who by the grace of God could take his glass of wine or beer in moderation. We have not pledged ourselves or others by any *lifelong vow*. To our mind this would only be exchanging one form of bondage for another; we have recognised the power of association, the force of mutual agreement, and we have renewed the promise from day to day as our blessed Lord should give us strength. As we have begun so we have continued. When once in their right minds we have relied upon the teaching and preaching of Jesus Christ, the great Emancipator, and, willingly, we have never left them till at His feet they have found their freedom. What have been the results? I am afraid to speak of them, lest I seem to use the language of exaggeration. I only wish those who doubt the efficacy of such means could see the homes of some of our emancipated slaves. I wish you could see the men, once degraded, down-trodden, now standing erect in their Christian manhood, the pillars of their own homes, the ornaments of their class. I wish you could see the women and children. My lord, I cannot go into my parish without passing some of these houses where the bright sunny smiles of the women, the intelligent look of the children, now receiving their right of Christian education, all speak of the marvellous change that has been wrought. But I would far rather that my rev. brethren would stand with me at the bedsides of the older members, who now from year to year are dying out from among us; men who have borne the test of continued trial, and who now go to meet their God, rejoicing in God their Saviour, full of trust and hope, looking for an eternity of joy. This for the reformatory work. But it was useless while drunkards were being manufactured at the other end. We have associated the young together on the same basis, not binding them under religious vows, not bringing a snare upon their conscience, but teaching and training them to take their part in the great warfare to which we are calling them; for this encouraging them to enter life with the aversion to strong drink which nature has given them; if their pathway would be strewn with the temptation of the public house, not to "enter into the way of temptation," to keep outside of the public house and all its snares. If I am asked again, "with what result?" I answer, with the conviction that those who are usually the pastor's chief difficulty, certainly in large towns, the lads and young men, are becoming the chief support of my ministry, and of the Lord's work in my parish. A few simple facts will illustrate this. In my own parish at the present time, the master of my boy's school, the superintendent of the principal Sunday school, the greater part of the teachers in the boys' Sunday school, have joined the ranks as abstainers. In our Young Men's Society we have twenty-five of them. From them, in the past two years, three have offered themselves for missionary work abroad, three have gone out as temperance Scripture readers; this present autumn we are sending out

four pupil-teachers, to sow seeds of temperance hereafter. When I add to that the fact that very many parents are bringing up their children in these habits, it will be seen what a strong counteracting force is being raised up to that which heretofore has kept us in bondage, and how eagerly a public opinion is being formed on the whole question, which cannot fail to exercise a very wide influence on the generations to come. But even this is but a small part of the work which is to be done. "What is the Church's Duty?" The Church has spoken in the Convocation. With these two deeply valuable reports of Convocation in our hands, we have looked to all the widespread causes of intemperance. We have seen that no single remedy such as total abstinence, confined as it must be to a portion of the population, would meet the emergency; there must be work for all to do; and I stand here to-night, in the name of the Church Temperance Society, organised in conjunction with the Committee of Convocation, and with the express sanction of the archbishops, to call upon every man, woman, and child, every one whose heart stirs him up, to come to the help of the Lord against this mighty enemy, to come and take their part in the great crusade. You do not see the necessity for total abstinence; you rather believe, perhaps, that your example of strict temperance may have more effect? Then go to work in another way. You do see the necessity for greatly reducing the number of drinking-hours, for keeping the Lord's Day free, for providing recreation rooms, for enlightening the minds of the people as to the terrible consequences of intemperance here and hereafter, and for providing funds for the whole work. Then the Society says, "In the name of our Lord and Master fight, and fight on those lines." Only remember, isolated effort is always weak; it is organised associated effort that is needed. You have an organisation such as at the present moment no other branch of the Church of Christ in any land has. There is the Bishop to put himself at the head, parochial clergymen to organise local forces, district visitors, helpers, those who have been themselves rescued—all ready by the power of prayer to bring down supernatural assistance into the conflict. Let all be put in motion, and I dare to say that the national conscience of England which put down West Indian slavery, which is now rousing itself to put down Central African slavery, will be touched and aroused to put down this. Not a year will pass but from diocese to diocese the trumpet will sound, summoning the Lord's followers to do battle against the mighty—not a generation, but England will have begun to write on the scroll of her national achievements, "*the drink slavery abolished*,"—attacked as, we thank God, it is on all sides, but never finally abolished till the Church of the living God, having faith in its Divine Head, had girded itself for the fight.

The RIGHT REV. the LORD BISHOP of MANCHESTER.

I do not know whether you are aware of what part of the country it was that your Bishop referred to when he said he had been an old friend and acquaintance of working men; but it was my part of the country. When I was called to the oversight of the great diocese of Manchester, Dr Durnford was one of the Archdeacons of that diocese, and rector of a large parish there. To show it was no figment when our Chairman spoke of his friendship for working men, I will relate a short story, first premising that I do not vouch for the literal truth of it, though it was commonly received as true at the time. Dr Durnford, I may tell you, can speak Lancashire as well as any spinner. After he was removed to Chichester, he came down to visit his old parish, and, going to see a blacksmith, an old acquaintance of his, he said to him, "Why, John, here you are with your old leather apron, just as in old times;" and John, looking at that garment which we Bishops are condemned by the tailors to wear, replied, "Ay, and so

are you, Mr Durnford, just as usual, but you've got a new apron on." And I do not believe the working men of Middleton found in the Bishop any difference from what he was to them—a kindly, open-hearted Christian gentleman—in the old days when he was their rector. I have to speak to you to-night on a rather difficult subject. I have been asked to address you on certain dangers which beset you as a class in common with all other classes on the intellectual and sensuous sides of your nature, in connection with the more or less impure and corrupting literature, and the more or less degraded and degrading art by which the moral tone and health of society is being very largely undermined. The evil flows from many sources. There is the press, from which issues much wholesome food, but also much poison. There is the studio of the painter, of the sculptor, and of the photographic artist; there is the theatre, from Her Majesty's Opera down to the lowest penny gaff—there is the music hall, and the casino, and the dancing saloon. All these are sources or elements of the evil to which I refer, and all (as one sees by advertisements of a significant kind) contribute material of different kinds to the danger of which I have to speak. I am thankful to say that I have been informed by your Mayor that penny gaffs and low dancing saloons are almost unknown in this great town. A clever French writer once said he thought the common division of man into body, soul, and spirit was incomplete, and that there was a something in us which he called *la bête*, and which may, in rough English, be translated "the beast," which ought to be taken into account in a complete analysis of our constitution. The eye and the ear feed this bestial part of our nature, and in men, and in women too, when fed to the full, it brings them into a state of slavery very terrible. The whole man is held in bondage as by a legion of devils, and even where the chain is lightest those who are slaves to their own heart's lusts are only too sadly conscious of their degradation. To account for this phenomenon there are theories—and theories are apt to be pushed too far. Thus I think that the theory of human depravity has been pushed too far, and that it has led to a certain amount of reaction. But in spite of this bestial element in our nature, of which we must all feel the power and the danger, I recognise most heartily and readily that there is in us—at any rate, in the innocence of childhood—an instinctive repulsion from moral evil; and however degraded men or women may have become, there is even to the last a chord in their nature which he who has a skilful hand can touch, and find it answer to his touch; and if ever we have to try to get such persons to reach after higher and nobler things we must bear constantly in mind this truth, that man and woman, that you and I, however much the image may have become broken and defaced, are yet made in the image of God. You will all remember those exquisite verses in the fifth chapter of St Matthew's Gospel, with which our Blessed Lord commences His Sermon on the Mount. They are called the eight beatitudes. One of them is—"Blessed are the pure in heart, for they shall see God." That text has generally given to it a far too narrow interpretation. Surely, it means not only that purity of heart is to entitle us into an entrance into the world to come, to "the beatific vision," as divines call it, but that no man with an impure heart can see God in any sense here and now. "The wisdom that is from above," says St James, "is first pure!" Purity is a primary condition of health in the soul; and I hold that impurity is a form, and a deadly form, of mental disease. Some years ago you had a great preacher here in Brighton. He now rests from his labours; but he left behind him a volume of addresses to you working men, which I heartily wish were in the hands of every working man in England. I see that you know whom I mean—Frederick William Robertson. No preacher of Christianity in this generation more faithfully interpreted the mind of the Spirit with regard to the aim and end of man's existence than Frederick William Robertson. Among other teachings of true practical wisdom, he held a very sound doctrine on this subject of impurity. He counselled men to

fight against it indirectly rather than directly ; not so much by trying, perhaps in vain, to keep out of the mind bad thoughts, and out of the heart corrupt desires, but by fixing the mind and the affections on what is elevating, lovely, and noble. I will quote a brief passage from his *Life and Letters* published by Mr Stopford Brooke. He says :—"The true art of moral culture is to balance extravagant tendencies by quickening those which are languid. Growth is a safer means of producing harmony in character than repression. You cannot descend into the regions of the lower nature and wrestle with success there. You must go above and fight them, as Perseus fought the dragon that would have destroyed Andromeda, on wings in the air. The lower is subdued not by repression, but by making it simply the instrument of the higher. No fasting, *e.g.*, will make the soul pure ; but a high and generous attachment will keep all baser feelings in check, and ennoble them. This was Paul's Gospel. Not repression, coercion, law—that only produces dreadful conflict—but 'walk in the spirit'—the higher life of loftier motives—'and then ye shall not fulfil the lusts of the flesh.' No court-martial or provost-marshal's cord will stop thieving in a regiment, or make a coward brave ; but an *esprit de corps* and honour have done it again and again." And so I would ask you to fight this evil by seeking out healthful spheres of activity and amusement. That was Robertson's rule. He says—"I read Shakespeare, Wordsworth, Tennyson, Coleridge, Philip Van Artevelde, for views of man to meditate upon, instead of theological caricatures of humanity. I go into the country to feel God ; dabble in chemistry to feel an awe of Him ; read the life of Christ to understand, love, adore Him ; and my experience is closing into this—'I turn with disgust from everything to Christ.' " As regards purity, the best of the heathen writers—Homer, *Æschylus*, Sophocles, Virgil—put much of the literature of this Christian age to utter shame. I know that some people say that the Bible is a coarse book, but they should remember that it deals with human nature as it exists. There are still women who tempt men as Potiphar's wife tempted Joseph, and if so the thing must be told. The same observation applies to other passages ; but I defy any man to read the Bible and say that it leaves on his mind an impression of impurity. The result is just the contrary. The outcome is, that in everything we must crucify the flesh with its affections and lusts. And I am bound to say that if you men are looking out for authors in almost any department of literature whose works you may read with profit as well as with amusement, there are many whose writings will not leave a single stain on your consciences, or suggest a single thought that might not be remembered even in the dying hour. I have read Sir Walter Scott's works, and those of Charles Dickens, whom, I remember, in Westminster Abbey, the Sunday after his funeral there, I ventured to call, borrowing the phrase from the *Times*, "a true apostle of the people," and the legacy they have left behind for the people is not, so far as I remember, tainted or soiled with one single passage that would in any way minister to impurity of thought or profligacy of life. And there are a hundred pursuits which men might follow, and by them be helped to keep themselves pure and unspotted from the world. Look at music with its almost angelic power ; look at botany, and I can tell you that in Oldham there is a working men's field-naturalists' society.

The PRESIDENT—So there is at Middleton.

The BISHOP OF MANCHESTER—I am glad to hear it ; for although the streams in Lancashire are often turbid, such pursuits help to keep out those bad thoughts that, but for healthier employment, would be constantly creeping into men's minds. In going about in the populous districts of Lancashire, there is nothing that gladdens my heart more than to see in some working man's garden that, as we cannot grow flowers in our smoky atmosphere, he has reared himself a little greenhouse or conservatory, and, though the man may spend some part of his

Sunday mornings there, yet he might spend them in places ten thousand times worse. When the Bethnal-Green Museum was opened, some persons made themselves merry with the efforts of the poor people of that district to give a welcome to the distinguished persons who came to open it ; and I thought I would go to Bethnal-Green and see what it was like. I went on a working men's day, and I saw a number of working men walking about those courts taking an intelligent interest in the treasures of art and objects of beauty spread before them ; and I am satisfied that if you look for them you will find abundance of objects of delight and beauty to satisfy every legitimate desire of your souls, which, if you only use, will keep at a distance those evil spirits of which I have been speaking. Working men have been called the "proletariat," a word which, perhaps, you may not have heard ; but it means that they are supposed to be a somewhat dangerous class ; and I remember that, when I was a young man, fears were widely entertained, and sometimes openly expressed, that if the working classes were educated they would break down the foundations of society. I hope those ideas are in these days exploded. I admit, however, that the proletariat are a dangerous class when they are discontented, and have a right to be discontented ; and when they are full of coarse, bad passions, which can only be kept down by fear of penal law. But at the same time, I will say, without one thought of reserve, that an honest, industrious, thrifty, and sober working class is the very marrow of the nation. It is, no doubt, important that the aristocracy of a country should be pure and full of high aspirations, but it is of ten thousand times more importance that the working classes should be pure and full of high aspirations. I want you to realise your value to the commonwealth. I refer you to that famous passage in Ecclesiasticus (chap. xxxviii.) where it says the carpenter, the smith, and the potter and the artificer, diligent in their work, maintain a city, and by them is the stability of a state secured. I had more to say, but time will not permit me. (Loud cries of "Go on.") It is not fair to those who are to follow me. (Renewed cries of "Go on.") Well, then, I was going to say that danger besets your class in common with other classes, from sceptical literature as well as from impure literature. I was talking to a painter who was working at my house, who turned out to be a Roman Catholic, and what, I believe, is called "a good Catholic," and he told me that he was a good deal laughed at for his religion, and that, within his experience, three-quarters of the working classes believed in Bradlaugh. Now I am not going to call hard names, or to say that Mr Bradlaugh is an atheist. I will merely repeat his own language. Mr Bradlaugh has stated that God is an unknowable being—(cries of "Oh !")—and that, therefore, men need not care about Him, but should conduct themselves in this life by those maxims of common sense, which they can discover for themselves ! When, however, we warn people against scepticism, there are some things to be borne in mind. No doubt there are difficulties in the interpretation of Holy Scripture, and there are parts of it that can only be interpreted in a provisional way, such as the history of the Creation of the World, the Fall of Man, the Flood, and the like. There are, probably, but few men as old as I am who have not in their lives held more than one view of the cosmogony of the first chapter of Genesis ; but I say that the great lines of duty are perfectly clear. No man who takes the Bible as his guide to life will be misled. "Truth is its own evidence," as Robertson says, "and man's soul was made to correspond with truth ;" agreeing with St Paul's assertion, "The Spirit beareth witness with our spirit that we are the children of God ;" and God hath made "all things double one against another." And inasmuch as we have heard strange things lately from one of our great professors of science, let me advise you before you accept all Dr Tyndall's conclusions to remember that there is a vast difference between hypothesis and experiment—and that he is extending his hypotheses "beyond the bounds of experi-

mental evidence" when he talks of the evolution of all things from atomic primordial globules. The Professor, however, has since told us that if he had been in a different mood when he penned that statement he might have given us a different theory; the meaning of which, I suppose, is, that in his brightest moods he recognises his responsibility as a moral being before the Almighty, Maker and Governor of the World. And I will ask you to remember one thing more. These investigations are exceedingly interesting, and, I confess, that although I have not the scientific faculty, I read with much delight books which speculate upon the wondrous evolutions of creation; but, after all, it concerns you and me ten thousand times more to look forward to what we are to become than to look back to see from what we may have risen. It is a much happier piece of news to me to be assured that there is a life to come in which I shall be evolved into something like an angel than that my ancestors have been evolved out of something like a gorilla or an oyster. I cannot bear that the thought should be entertained by working men, or by any class, that the Church or the clergy are opposed to the true progress and enlightenment of the people. The truth is, that had it not been for the efforts of the Church of England during the last thirty years the country would not be so well educated as it is. ("No, no.") I say "Yes, yes!" I say that seventy-six out of every hundred children in the elementary schools of the kingdom are being educated in schools belonging to the Church of England. I do not disparage the efforts of other bodies, but, I say, that what I have stated is a fact as regards the Church of England. The Duke of Newcastle's Commission established it by a most careful inquiry. I do not, however, take any credit for that, because she is the wealthiest and most numerous religious body in the kingdom, and she has done no more than she ought to have done; but no man can look at the net-work of schools with which she has covered the land, and say the Church or the clergy have been opponents to the elevation of the people. But, after all, every man must educate himself; and we should bear in mind St Paul's great charge to the Philippians, "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, lovely, and of good report, think on these things," and try to realise and appropriate them. If we return to the original thought with which I began my remarks, the influence of impure literature and impure art upon us, we shall find that it all springs from one source—an attempt to sensualise that noble and sanctifying relation that ought to be maintained between man and woman. There was once an age called the age of chivalry, and then every knight who donned his sword and spurs went forth bound to see that no woman should be wronged by him, and that every woman whom he met should be protected by him from harm at the hands of others. Nothing stirred the blood of Robertson so much as the thought that evil was contemplated against a woman, and once when he was passing a man in the street, who he knew was scheming ruin to an innocent girl, he could scarcely refrain from striking the fellow with his fist, and his blood (he said) ran like liquid fire through his veins. I ask you men, and especially you young men, to have noble and high thoughts of women. They are not meant to be the slaves of your lust, but the sharers of your purest and holiest joys. The great mission of the Church and of Christ's Gospel is to preach the advent of better times. These may or may not be what the author of the work entitled "*Enigmas of Life*" calls "realisable ideals," but even the dream and the hope of them makes the world ten thousand times brighter and ten thousand times purer. I will read you Robertson's vision of "better times," of which phrase he says—"We mean a time when merit shall find its level: when all falsehoods and hypocrisies shall be consigned to contempt, and all imbecility degraded and deposed: when worth shall receive its true meaning: when it shall be interpreted by what a man is, and not by what he has or by what his relations have been. You want the restitution of all things to reality.

Those are better times." . . . And then in his buoyant way he adds—"Looking at all this—the spread of moral earnestness, a deeper purpose, even light literature like *Punch*, found on the side of rectitude and morality, seeing in the upper classes and in the lower one strong feeling, one conviction, that we have been too long two nations, a determination to become one, to burst the barriers that have kept us apart so long; looking at the exhibition of high self-forgetfulness and sworn devotedness to duty, which from time to time are rising even out of the most luxurious and voluptuous ranks, we have a right to hope that that which is working amongst us is not death, but life. Our national character is showing itself again in its ancient form—that strong character, so calm, so cold, so reserved outwardly—rising once again in its silent strength. The heart of England is waking to its work; that mighty heart, which is so hard to rouse to strong emotion, but the pulses of which, when once roused, are like the ocean in its strength, sweeping all before it. This is not death; this not decay. The sun of England's glory has not set. There is a bright, long day before her still. There are better times coming." Working men of Brighton, I trust that this fair vision is not receding again. O friends! that you and I might, by labour, by prayer, by purity, and by a high and chivalrous regard for the honour of woman, do much to bring about these good times, and live to hear some New Year's bells (in the words of Tennyson)—

"Ring in the Christ that is to be!"

MR J. E. GORST.

If I had been asked to come forward and address the people of Brighton on any ordinary social topic I should have done so with great hesitation, because I know enough of working men to be aware that they have experiences which I have not, they have wants which I understand imperfectly, they have troubles with which I am altogether unacquainted, and it is not easy to address an audience on subjects on which you and they are not in entire sympathy. But in speaking to the people of Brighton on the Church of the people, I know I am in sympathy with my audience, and that on subjects connected with religion and the Church, I am dealing with matters which they well understand. May I add that I am speaking to a class of persons who are—I do not say ought to be—our equals in religion; and in all sincerity I believe that the people of this country, whatever the superficial eye of man may determine, is in reality a religious people. I admit that there is much to be regretted, much to be improved, God knows! But there is no class in the country which might more truly claim to be a religious class than the working class, if the pith of religion consists in kindness to our fellows, and in the sacrifice of our own comforts for the benefit of our neighbours. In fact the longer I live the more convinced I am that all classes at the bottom are very much alike. They may have different temptations, but you will find on the whole about the same amount of virtue and vice in one class as in another. I regret that vice should be found in your class and in our class; but when I consider how many fathers sacrifice their comfort and devote the sweat of their brow in order that their wives and children may be comfortable and happy, and how many women set noble examples of self-sacrifice for their husbands and children, and show a wonderful amount of charity and kindness unknown and unrecorded to those in distress, we may confidently believe there is "salt" amongst the poor of this country, and that they are as truly as any other a religious class. But I am to speak to you about *your rights*! The consideration of their rights is a subject on which Englishmen like to dilate. You have as much right to the Church as any one else in the country. (A

voice, "More.") The Church's ministrations and religion are not things in which any one can have property, or that one man can keep from another; but they are as free to all as air and sunshine. No man can deprive you of the benefits of Christianity, if you choose to avail yourselves of them. Every Englishman has as much right to the ministrations of the Church as Queen Victoria—and from the Bishops who sit here down to the youngest curate, the clergy are placed in their positions for the benefit of the poor as much as of the rich. (Cries of "No, no!") If you say "no" it is time you should be informed of your rights. In law you have a perfect right. The Church of England in law is the Church of the whole people; and if in any place it is not so in fact as well as in law, that is because the people have not asserted their rights. There have been times in England when those rights have slumbered, but when the people have been informed of what their rights were, they have asserted them. If you have forgotten that the Church is your Church, or if you have been misinformed and told that the Church is only the Church of the rich, the time is come for you to assert your rights. More than this, you have not only a right, but an *equal* right. The Church is the only institution in this country in which one man is really as good as another. (A voice, "No.") The Church is, I say it without fear of contradiction, the greatest leveller in the whole country. (Cries of "No, no," and confusion.)

THE PRESIDENT.—I am sure the worthy people of Brighton will hear patiently all those who address them to-night. I am certain a company like this does not require any one to teach them what their behaviour ought to be.

MR GORST.—I hope I am not wrong in what I am saying; but I have always been taught, and believe the Church of England is the one place in the country where every man finds himself on equal terms. Let me call attention to the ordinances of the Church. Your children are baptized in it. (A voice, "Yes, if you pay for it!") No; not a single farthing! If any clergyman were to exact a single penny as the price of Baptism he could be punished by the law of the land. But your children and those of the greatest nobles in the country have exactly the same service. The rich man may bring his child to the door of the church with all the grandeur that wealth can bestow, but when he enters the church porch, the clergyman performs the identical ceremony which he performs for the poorest man. And so in all the other rites of the Church. Take, for instance, that of marriage. The Queen of England was married in Westminster Abbey. There was pomp and grandeur and expense—there were silks and satins, lords and ladies; but the ceremony performed by the Church was exactly the same as when the poorest man in this hall was married to his wife. Again, every one must die, and every one must be buried. There may be a vast difference in the procession of the funeral through the streets. The rich man may be borne in a gorgeous hearse laden with plumes; and there may be horses and carriages covered with funeral trappings. The poor man may be carried on the shoulders of sorrowing friends, in a bare coffin covered with a worn and shabby pall, but at the grave, the pomp and glory and the state of the rich entitle him to no more than the same identical words of the "sure and certain hope" which are read at a pauper's grave. Something was said when Canon Miller was speaking of "no seats;" but, if the working men of England were to go in their thousands to church, and to claim the right which they have equally with the richest in the land, to worship in their parish church; they would, I believe, be welcomed by the other classes, and the Church would become—with the applause of the whole nation, what I trust to live to see it—the Church of the people! I may say in conclusion one word, with which I am sure nobody in this room will disagree. Whatever those rights, and that equality here which ought to exist, and which I say does exist by law in the Church, they are to us all a sign of that equality which will be hereafter. I know that life is not such a very desirable thing. (Cries of "Oh!" and confusion.) Many of you, I

should have thought, lead lives of sorrow, and trouble, and distress; and even those amongst us who appear to be strong and prosperous one day, may by sickness be reduced the next to a condition demanding our sincerest pity; but hereafter we shall be all alike. Before God there will be no differences of station, or of wealth, but every man will be judged according to what he hath done (in whatsoever position in life he has been placed), whether it be good or bad.

THE REV. DR WAINWRIGHT,

AFTER some introductory remarks of an amusing character, intended to conciliate the attention of the audience, and to allay the irritation which had just been expressed, proceeded as follows:—It is not my province to address you on the mutual relations of Church and Dissent. If it were, I would show you how strong are the reasons which should induce us to adopt large and liberal views in this matter. If I cannot, at one and the same moment, see even both sides of my own hand [holding up the palm of his hand to the audience]—if even in a matter so evident it is necessary to a sound judgment to add to the knowledge of what I see, the recollection of another side which I do not see,—how much more is this the case with subjects that are not merely dual, but polygonal; subjects many-sided—subjects not less complex in their nature than vast in their extent? Churchman as I am, I have the largest sympathy with not a few of those who are outside the pale of the Church of England. I am unwilling to believe that the race is yet extinct of those who, like “the illustrious fathers of Nonconformity”—Baxter, Doddridge, Bates, Howe, Philip and Matthew Henry (and the bead-roll might be greatly lengthened), gave their strongest support to the existence, as well as their heartiest assent to the principle, of a National Establishment of Religion. Dr. Owen—perhaps the very first name that the Nonconformists can boast—when preaching before the Long Parliament, told them in express terms—“Some think if you (the Parliament) were well settled, you ought not, as rulers of the nation, to put forth your power for the interest of Christianity. The good Lord keep your hearts from that apprehension! If it once comes to this, that you should say, you have nothing to do with religion as rulers of the nation, God will quickly manifest that He hath nothing to do with you as rulers of the nation. Certainly it is incumbent on you to take care that the faith which was once delivered to the saints, in all the necessary concerns of it, may be *protected, preserved, propagated*, to and among the people over which God hath set you.” The National Church is therefore prized, and justly prized—and not by Churchmen alone—as the great means for promoting national religion. And national religion is indispensable to national prosperity. I will go further, and say distinctly that in order to give permanence to national prosperity, you must take care that your national religion is true. If there is any one who thinks otherwise, I would ask him what it is that at once constitutes and conserves the true greatness of a country? Is it mineral wealth? Is it fertility of soil? Is it military conquest? Is it advancement in letters or in art? Have the mines of California or Potosi conferred greatness on the owners of these regions? Is there any country in Europe with a soil more spontaneously prolific than that of Spain or Italy? Or is there any other land sunk to a deeper depth of degradation and disgrace? Have the unrivalled triumphs of imperial Rome been adequate to avert her dissolution and decay? Greece was the birthplace of letters, the home of the arts: what is she now? No! if you would build up your country's greatness until it towers to the sky, you must lay its foundations broad and deep in those moral truths on which time has no power. Moral

greatness is the only force that can resist all disintegration. And the moral salt that counteracts corruption is to be found only in the purity and truth of Christ's religion. I lay this down as fundamental: "Righteousness alone exalteth a nation, while sin is a reproach to any people." Here, however, we are met by objections. How inane and obsolete it is to talk of the fear of God, if there is no God! If, as we have been lately told, "the mechanical shock of the atoms" is "the all-sufficient cause of things," and "the constitution of nature is in no way determined by the intelligent design;" if now the heavens no longer declare the glory of God, but only the glory of the astronomer; if now (to borrow but once more the language of this modern pseudo-science), "we have no need of the hypothesis of God," why talk about Him? Why pretend to believe in the truth—I do not say of Christianity, but—of any religion whatever? "If!" There is much virtue in that "if." That "if," with its long train of possible and impossible conjectures, is the sole foundation of the new "old-clothes philosophy." "It is conceivable," "it is possible," "I can imagine," and "indeed I can hardly doubt;" these are the formulæ employed on almost every page of his ingenious speculations by the distinguished naturalist who would have us believe not that "God created man," but that the monads developed him. Is it because I believe in the Bible that I reject these hypotheses? I reject them because they are unscientific. "What displeases me in Strauss," says Humboldt, "is the scientific levity which leads him to see no difficulty in the organic springing from the inorganic, nay, man himself from Chaldean mud." "Non fingo hypotheses," was the proud boast of Newton; but the scientism of our day, which has redressed (what it could not resuscitate) the memory of Epicurus, depends on those very hypotheses for its very existence. It has sought indeed for facts, but the facts are not to be found. It has even laboured to make them; but it has laboured in vain. Once indeed it thought it had succeeded. It prepared its albumen. It performed its chemico-electric operation. And then (it is quite true) it saw an acarus! But unfortunately this signal success, the mechanical creation of an acarus, was accompanied by two trifling drawbacks. The first was this: the acarus proved too much. It was not a monad, it was not even a mollusc, it belonged not to the radiate, but to the articulate, and those of the highest type. So that in the presence of this acarus the theory of organic development came to an end. And the second drawback was still more fatal. It was this: the acarus proved nothing at all. For it was on the *outside* of the bell-glass under which the operation had been performed! But I must hasten to conclude. Compelled as I am by the narrow limits of the time allotted me, to omit nine-tenths of what I would have said, and to condense the remainder, I yet must warn you most emphatically against allowing a mere tissue of conjectures (even in the name of science) to displace and supersede religion of fact. There are some people, as you know, the wit and wisdom of whose eloquence are

"Clearly to be seen,
Not in the words but in the gaps between."

And so it is with these theories. There is the gap between matter and motion; between the organic and the inorganic; between a grain of sand and a grain of corn, the lifeless atom and the living organism; between the life of a mollusc and the life of a man; between those moral qualities which are possessed even by the lowest men, and those animal qualities which are never transcended even by the highest apes. Each of these is a yawning gulf, immeasurable, impassable. There are no facts to fill them up. There are no arches to bridge them over. The pillars of the new philosophy are not facts, they are only doctrines—doctrines opposed to facts. "Spontaneous generation," that is the first of them. But it exists only in idea. Regarded as a fact, Dr Clapperton, who as an authority on this subject, is second to none, proclaims it to be "absolutely inconceivable." "Development of Species," that is the second. But then, species are *not* developed. The transitional links of this ideal development are nowhere to be found, and the Foraminifera have proved that they nowhere exist. Yet

there remains absolutely nothing more ; for the Nebular theory died a violent death, when, through Lord Rosse's telescope, it was discovered that the nebulae were not nebulous. Do not misapprehend me. I am not depreciating science. I am simply discriminating the false from the true. When the distinguished men on whose speculations I have been animadverting are content to confine themselves within the limits of what is known, then they have no disciple more humble, more thankful than myself. But on my part I too can tell of something that does not rest upon conjecture, and was not evolved from myth. "The foundation standeth sure." "I know in whom I have believed;" and I know, too, that Christ's holy religion has everything to hope, and nothing to fear, from the progress of knowledge. If any one thinks otherwise, I commend him to the confessions which, with a candour that does him the highest honour, Professor Tyndall has made in his recently-published address. Say what you please about the origin of matter ; but tell me something about force. The world is not more full of matter than it is of motion, and motion is the result of force,—physical forces, mechanical forces, chemical forces, vital forces : Who ordains, differentiates, wields them ? Where is that source of power in which these all renew their strength ? The power that clothes the forest with verdure, and studs the sky with stars, and prescribes boundaries of ocean, and feeds the fires of every central sun, and kindles the conceptions of Milton and Newton, of Herschel and Faraday, of Leibnitz, and La Place, of Handel and Beethoven, and sustains the devotion of Isaiah, and Paul, and John ? This Lord of *all* power and might, who, where, what, is He ? You must come to the Bible for an answer. The sunbeam has power to illumine, the darkness has power to refresh, the lightning has power to scathe ; but none of these, nor any other agent, not the pestilence on its dark pathway, nor the lion bounding from his lair, can tell you the secret of power. You may pass the question round a mute universe if you please ; all human oracles are dumb ; only when you return to the old-fashioned Bible do you find assigned a cause commensurate with the result,—

"Once, yea twice have I heard this ; that power belongeth unto God !"

THE REV. G. H. WILKINSON, M.A.

It is most delightful to sit hour after hour and listen to so much hearty, unrestrained laughter, to look around upon such a mass of one's fellow-men, to see them so happy, and to hear scarcely one discordant note from this great meeting, during the entire evening. It is cheering to find the Bishop of the Diocese so heartily welcomed as he has been to-night, and to hear one speaker after another, to whom God has given the power, explaining and putting out vital truths, clothed in language such as must arrest the attention and awaken the interest of all here assembled. It has been a great satisfaction to see how, with scarcely an exception, everything that has been pure and good and uplifting to humanity, has been cheered and applauded to-night ; and I feel that I require more than human power to speak to such a meeting as this, after such speeches as you have had, at so late a period of the evening. There are, I am sure, many in the room who have learned the power of prayer ; who know what it is to bring down to help them a more than human power, by lifting up their hearts to their Father in heaven. And so to-night I ask those of you who know the power of prayer to lift up their hearts for me. When you hear me wandering from my subject, pray for me. When you hear me say anything which is helpful, pray God to press it home on all who sit around you. I speak to-night of One to whom you have prayed when as children you knelt

at your mother's knee; of One who has been the hope and stay of my life, and whose love I trust to carry with me into that world which seems so far off, as men count it, but which is so near to the child of God, that oftentimes he hears the songs of the angels, and seems to see the happy spirits ready to welcome him. If I were asked what has given me comfort in trouble, and strength against temptation, I should sum it up in two words, "Our Father." When I am perplexed with the mysteries of creation and of life, and powerless to answer difficulties; when I come home tired, perplexed, disappointed, I look at my little child, and think how many things which are quite clear to me, are wonders and mysteries to the child. Then I console myself with the thought, that to God in heaven I am but a child:—

"An infant crying in the night,
An infant crying for the light."

My whole idea of the greatness of my God would be lowered if I understood everything, while that babe, growing up to be educated for this life, as I am being educated for the life which is to come, knows so little. And when I have to battle against that spirit of evil which comes to me in times of weariness, when the body is tired with a hard day's work, and the head feels like a sponge, and I cannot prevent the question rising, "Can that be a God of love who will not allow my work to prosper? who sends me to speak the word with which He has entrusted me, and leaves it all barren of results?"—I look at that boy growing up into life, and ask myself, Is there one single thing, however great, that I would not do for that boy—one thing which would be for his real good that I would withhold from him? I answer, "No;" and yet I make him learn his books, cause him to suffer, and deny him many things, because I desire him to be happy, and wish him to prosper in after-life. Then I turn again to the old Book, which I value, not merely because it was taught me in my childhood, but because I have found it the strength of my manhood, and there I find that the name by which God has revealed Himself is not that of a judge—though He will judge us—nor that of Creator—though He created us—but by that of "Our Father."—"When ye pray, say, Our Father." And the old Book tells me again that God is love, and tells me of the wondrous love of God manifest in the flesh, and how the God-man suffered more than any man ever suffered, and proved by His life, and death upon the cross, that He is a God of love. So that, comparing my own love to my boy, and my Heavenly Father's love for myself, I can find comfort in the words, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him." And so I ask Him, and I help my people to ask Him, and to find what it is to kneel down in their quiet room, or in my church, which is open from morning till night, and pouring out their soul in prayer, to say, "O my God, I am in trouble, I cannot pray, but Thou art my Father, give me what is good for me, and help me to bear this trial, for Jesus Christ's sake." And, if I might say it, it is this thought of the love of our Heavenly Father that stirs my spirit on looking upon such an assembly as this. I had an old friend, a mason, in a country parish where I once lived, and this man came to London, and I sent him to see many things which would interest him. Amongst other things I sent him to see a great gathering of all classes in the park. He had never before seen such a mighty mass of people, and on his return I asked him what he thought of it all. His reply was remarkable. He was only a poor north-countryman, but he said, "I thought to myself what a great work for our Master that mass of people could do, if they were all on the Lord's side." It may be that every man in this room is on the Lord's side; but what stirs my spirit is that, if we are all on the Lord's side, and if we are all children of God, why are we doing so little for Him? Why is our

light—why is your light—why are *all* our lights, so feebly manifested? It would break my heart if I thought that my boy, when he grew up, would stand by and hear his father insulted, and remain silent; and yet this is what men are constantly doing, who, when their Heavenly Father's name is blasphemed openly in their presence, utter no word of rebuke. How many men here daily see God dishonoured, and see the devil binding English men and women in the bondage of self-seeking, impurity, and intemperance, and yet do not rise up in the name of God to battle against the evil, and to say, "My Father is a good Father, and it is wrong to speak of Him in such words." Again, what father would not be grieved if, in the absence of his son in a foreign country, he had written him numerous letters, which he had put aside unopened? Yet this is precisely what those do who put their Bibles away on the dusty shelf, and never open them from one week to another. Let me ask how many leave our Lord's letters—the Bible—unread, or at least unstudied? What should you say of a boy who never, or but seldom, spoke to his father? And yet how many are there who never pray at all, or who, only say a prayer now and then, and so never show that they recognise God as a Father. O my friends, do not care what the world, the flesh, and the devil may do to hinder you. You do not know how much one man—one witness—for God can do. I once knew a boy who was sent to school. He was a weak and timid child, but before he went his mother called him to her side and charged him every night to kneel down by his bed and say his prayers. The first night, he found other boys sleeping in the same room. He knelt down as his mother had bidden him, and was greeted by the others with roars of laughter, and such words as "idiot" and "fool." Slippers and shoes were thrown at his head. He hardly knew what he was doing, but he persevered. It was a great trial to him, he felt entirely helpless and alone, but by God's grace he struggled through it. The next night a little fellow out of the next bed came and knelt beside him. He said, "Mother told me to do the same, but I was frightened." That night the two had the laughter and the slippers, but by the end of the week the whole room had come round; their better nature stirred within them, and every boy afterwards regularly knelt down and said his prayers. What must our Father think when He sees thousands who say that they are on the Lord's side, who hope to meet Him in heaven, yet who shrink from testifying before men that they believe in God? I am afraid that not above one in a hundred live up to their conviction. Such Christians should reason with themselves, instead of being silent because they are frightened. They should say, "God's Son died for me; God has washed out my sins in the blood of the Redeemer; God has promised to help me; God has said to me that I must fight the good fight of faith, when the battle rages, and the foes come up against God and against His Christ. If my Father says, 'go,' I will go, and if the banner is to be uplifted, I will raise it in His name, and fight for Him who died and rose again; I will not be a nonentity; I am true to wife and children, and I will be true also to God, I will not be ashamed to confess the God who made, and the Saviour who redeemed me." My friends, I thank you for listening to me, and I pray God that these thoughts may be fixed in every mind, and that henceforth the banner of the cross may be waved—not only by Bishops, priests, and deacons, but by every man, woman, and child who are called by the name of Christ.

THE RIGHT REV. the PRESIDENT.

AFTER that solemn address, and those words which must have touched every heart, let us conclude the meeting by singing the Old Hundredth Psalm.

THURSDAY EVENING, 8th OCTOBER,

IN THE CORN EXCHANGE.

The VENERABLE ARCHDEACON BICKERSTETH took the Chair at
Eight o'clock.

RECREATION: ITS PROPER USE AND LIMITATIONS.

PAPERS.

The REV. JOSEPH M'CORMICK, M.A.

OUR subject is of great interest and importance, and a Church Congress is the very place where it ought to be discussed, for religion has much to do with recreation; and if any persons are best able to show the principles which should regulate conduct at any recreation, those persons are the members of a Church whose teaching is based upon the Scriptures. It is an historical fact that the Church, both directly and indirectly—directly by her own legislation, indirectly by her influence upon states—has had to condemn amusements or to encourage them; to forbid her members to go to plays, gladiatorial combats and cruel sports, or to support wise politicians, in times of national degeneracy and effeminacy, in their efforts to revive healthy and manly exercises. And except when the pastimes of a people have been associated with idolatry, or when Puritan principles of the severest description have dominantly prevailed, no unjust, hard or fast lines have been drawn: the fault has perhaps rather been in allowing too much liberty.

If it be true that the character of a nation can be known by its amusements, it is equally true that by the same test the state of the Church can be discerned. For when superstition prevailed, when church discipline was lax, when piety was at a low ebb, when the joyousness and freedom of the Gospel were comparatively unknown, then amusements were coarse, vulgar, cruel, frivolous, and immoral in their surroundings and tendencies. The present is a very opportune moment for the discussion of our subject, and that for four reasons—

1. Because of public opinion. The gravity of social, political, and ecclesiastical affairs does not check the passion for various recreations, while the surroundings of education in the public schools and at the universities perpetually increase it. We look upon athletes nowadays as heroes. Thousands of voices shout in their praise. Their names are whispered after them in the streets. Their exploits are recorded in newspapers and sporting magazines, and even form the subject of articles in weekly or monthly periodicals. Their rooms are adorned with costly proofs of their skill and achievements. They are often more admired, praised, and envied than illustrious scholars. Their position in after-life

is sometimes affected by their success in athletic pursuits. It is evident, however, that just at present some reaction is taking place in public opinion. The world is beginning to cry out against what it believes to be the athlete's passion for vainglory, and the excessive laudation which it considers is lavished upon him. If the athlete in his recreation has become vainglorious—if he has received an excessive, unbecoming, and detrimental amount of laudation, by all means let public opinion use its endeavours to rectify abuses and to restore moderation; but it rests with the Church rather than with the world to inculcate the principles which must control men even in the time of recreation.

2. The attitude assumed by certain Christians is another reason. In their eyes it is wrong to go to a flower-show or a concert, to visit public places of amusement or to play games. There is too much of the convent and cloister about such views. It seems to me that this is rather a selfish and cowardly religion. It is not leaven to leaven a lump, for there is no lump to leaven. Their confession of Christ is not before men generally, but before Christians in particular—the virtue is by no means the same. And what is to become of the world if it never sees a holy life, nor hears the joyous tone of a heaven-born and free and unworldly spirit? "I pray not that Thou shouldest take them out of the world," said our Lord, "but that Thou shouldest keep them from the evil." "In the world, but not of the world," is a description of the true Christian. We are to use the world and not to abuse it, but it is impossible to use it if we shut ourselves out from it.

Surely it is a very dangerous proceeding to condemn innocent amusements. There are many young persons who have become perfectly wretched because they have dared to cross the boundary laid down for them by anxious but unwise guardians, and to enjoy some harmless pleasure. By this step they know they have been guilty of disobedience, and yet they have discovered in that which was forbidden no evil. And what is the result? If sensitively conscientious, they become morbid about the most harmless and wholesome forms of relaxation, and end in being governed by a system of scruples. Or, on the other hand, if they are not religiously inclined, they are likely, on discovering the harmlessness of certain amusements which they have been taught to consider sinful, to throw off all allegiance to a creed which has partially deceived them, and to cross the boundary between liberty and licence. More care should be taken to inculcate the principles of religion than to frame arbitrary and exclusive laws. By all means let it be shown that some recreations are not expedient, but at the same time let it be admitted that they are lawful.

3. A third reason is that recreation is a necessity. Necessary always, it is peculiarly so now because of the busy lives we lead. The pace at which we go is terrific. The idler, be he clergyman or layman, is nowhere in these days. Suitable recreation we must have, or our health will give way. I say suitable recreation, for each person must have that which will do him good. A walk or a ride may give to many a student insufficient refreshment. The busy merchant may count his study at home his place of recreation. A vigorous mind may at an evening concert obtain such repose as will fit it for another day's work. Recreation may be indoor or outdoor, sedentary or active, mental or bodily, or it may and ought to be both, but it must be that which is most beneficial to each individual.

4. The fourth reason is that an attempt is being made to have Sunday amusements. England does not want a Continental Sunday. By all means let us advocate weekday recreations; by all means let us have such spiritual recreations on the Lord's Day as will send us back to our sphere of work with joy and gladness of heart; but balls, games, and races, God forbid! Let us make the attempt in this direction as signal a failure in our day as our fathers repeatedly did when it had the highest sanction and authority. Let us ever present the spectacle to the world of a people not doing their own pleasure nor speaking their own words on the Lord's Day, but counting it a delight, and holy and honourable, that we may have the fulfilment of the promise, "I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father."

Having proved that recreation is a subject demanding attention at the present time, I proceed to make some general observations about its use and limitations.

1. Recreation must be undertaken with a set purpose.

That purpose is explained by the word itself. Recreation consists in amusements, indoor or outdoor, by which the faculties of our minds and the powers of our bodies are invigorated, re-created, for the performance of life's duties. It is not a trifling occupation to pass time. It has nothing to do with amusements merely for amusements' sake. As Christians we look upon recreation from the highest point of view, from its moral bearing, and count it only so far valuable as it will fit us more effectually to discharge the obligations of our high calling. It is with us a means, not an end: other people use it as an end rather than a means. This is the test or keynote for judging of or regulating any relaxation which we give ourselves. Living as we do for a definite object, we cannot, we dare not, allow any amusement to interfere with that object. The instant it seems to do so, we discard it. Old things have passed away; behold all things have become new—even the use and limitations of our recreation. And it is just because recreation is for a set and legitimate purpose that we can ask our heavenly Father's blessing upon us in it, and by it, as well as by directly religious work, seek His glory.

It ought to be a matter of thankfulness that we live in a time when amusements of a recreative tendency, taken as a whole, are so satisfactory. They are in pleasing contrast with the frivolous, coarse, cruel, and brutal sports and games, and profitless if not injurious pleasures, of a hundred years ago. What a beneficial change has taken place in the taste for refined, elevating, high-class music—in the tone, number, and variety of literary entertainments—in the simplicity and cheerfulness, the enlightenment and purity, of many a social circle! The athlete, with his self-imposed discipline, his temperate habits, his stern resolution to attain success, is a far finer fellow than the young man of the same class in George the Fourth's time. Girls take and derive suitable advantages from outdoor exercises. Many business men have to thank God for a renewed state of health due to the volunteer drill-ground and rifle-butts.

The Saturday half-holiday, to the artisans and workmen who make a suitable use of it, is no mean boon. Napoleon the First called us "a nation of shopkeepers," and learned to his sorrow that we were, at any rate, something more. But what was the opinion of a subject of Napoleon the

Third? He watched "the gravity with which Englishmen disported themselves," the vigorous exercises of our lads and young men, the energy and enthusiasm which they displayed, and he pronounced us to be by our very training "a nation of warriors."

It may be true that too much praise has been lavished on the athletic hero, but some praise he certainly deserves. He has found an outlet for the animal spirits and vigour of youth, coupled with the exercise of qualities which are no mean training for the toils and struggles of life. "I have always found," said a Fellow of one of the colleges at Cambridge, "that those who excel in outdoor recreations, when they enter their fixed sphere of labour, carry with them amazing energy and zeal."

But to give the athlete some measure of praise, does not mean to allow him a place of supremacy over scholastic and philanthropic heroes. That would be simply heathenish. The body with its powers must never supplant the mind with all its spiritual and heavenly faculties. The athlete who seeks only the applause of the world, and who lives for the gratification of those desires which are incident to a healthy frame, is more to be pitied than admired—more to be pitied than the poor cripple, who is tempted to envy him his bodily perfections, and who with difficulty stores his mind with holy and unworldly ideas, and from his couch of pain does the little he can to banish the discontents and alleviate the sorrows of his fellow-men.

2. Recreation must be suitable to age and office.

It has been well said, "The sports that so grace a schoolboy may be pursued with an eagerness which would be frivolous in a statesman, and which in a minister of God would probably receive some harder name." It is sad to see an infirm old man, almost tottering into the grave, trying, in some amusement which is unbecoming, to awake a passion which no longer exists. Nor is it less sad to watch those who have been called to the sacred office of the ministry plunging into scenes of pleasure, whose atmosphere is not wholesome, with disgraceful avidity, and with childish levity. There is no reason why recreation should be excluded from the saying of St Paul, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things."

3. Recreation must be innocent in itself and in its surroundings.

The Dean of Norwich observes, "As the air of the place we dwell in has a great effect upon our constitution, either bracing or relaxing it, and sometimes (if charged with infection) poisoning it, even so is it with the spirit or rational soul; it is open to very serious mischief from the atmosphere which it breathea."

There are amusements and places of amusement which are not innocent. It will be sufficient to take one illustration. I do not wish to sit in judgment upon any persons who are in the habit of going to the theatre, but I may be allowed to express the opinion that it is by no means a beneficial place for those to attend who desire to lead godly lives. What is the tendency of the theatre, not as it ought to be but as it is, at the present day? Does it uphold purity, honour, and virtue? A reviewer has lately examined the plays of the London theatres for a single night, and the conclusion at which he arrives is, that "nearly every play that is acted is built on some form or other of profligacy."

It is almost unnecessary to mention the ballet. It at least serves one good purpose ; for I suppose it is a well-known fact that pure and high-minded men, who have no objection to the theatre, are prevented from attending it by the coarseness and vulgarity of the ballet.

If other features, which need not be specified, be taken also into consideration, there seems to be no other conclusion than that the tendency of the theatre is injurious rather than beneficial. Such being the case, we who desire to lead holy lives would do well to avoid it.

But supposing that we can rise above its worldly tendency, and that its plays and general surroundings do not injuriously affect us, may we therefore go to it? Nay, we are to think of what those who know us to be Christians would say if we were seen only occasionally at such a place. Would not the ungodly suppose that we were even as they? And might not a weak brother follow an example to his ruin? And for an evening's pleasure shall a brother's soul be injured?

These are considerations which must not be ignored. They are in agreement with the apostolical exhortation, "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak."

4. Recreation must be moderately enjoyed. We must not live for amusement, as alas! too many appear to do. To see young men wasting all their time and energies on sports and games; to be present in households where the round of excitement and pleasure-hunting is so incessant that no room is left for serious thought and religious exercises; to witness the end of a course of worldly dissipation, where discontent takes the place of excitement, and the ordinary business and recreation of life are despised and detested; to mark in the dull eye, the pallid face, the nerveless hand, the languid step, the signs that amusement has become a burden, and the proof positive that labour in the gang of Mr Ruskin's navvies would be really a recreation;—this is most painful and distressing to all right-minded persons.

The advice of Jeremy Taylor ought never to be forgotten, "Let not your recreations be lavish spenders of your time; but chose such which are healthful, short, transient, recreative, and apt to refresh you: but at no hand dwell upon them, or make them your great employment; for he that spends his time in sports and calls it recreation, is like him whose garment is all made of fringes, and his meat nothing but sauces: they are heartless, chargeable, and useless."

I fear that many persons lightly esteem recreations because they reason them down to certain ideas of their own. But what have they done for us?

Let the general chivalry and hardihood of the nation answer.

It may be that neither sufficient time nor opportunity is given to some classes of the community for manly exercises, but we never possessed to a greater degree the daring, vigorous, noble characteristics of our ancestors, which wrung admiration from the legions of Julius Cæsar, distinguished the heroes of the Crusades, and adorned the mighty men of the days of Queen Elizabeth, under the leadership of Drake and Raleigh.

Let literature answer.

Three prime ministers as a recreation have instructed and amused us. The late Lord Derby and Mr Gladstone translated Homer, and Mr Disraeli wrote "Lothair."

Let geography answer.

The map of the world has been in many quarters rectified by our nobility and gentry, who found their recreation, not in the heated atmosphere of the theatre and casino, but in dangerous and adventurous journeys.

Let science answer.

Members of the Alpine Club have marked the slow footsteps of the glacier, and unravelled the mysteries of the regions of untrodden snow.

Let religion answer.

The sacred places of Palestine are better known, and Biblical teaching better understood, through the tours of the Prince of Wales and the Dean of Westminster, of Mr Porter and Rob Roy.

In the days of superstition, frivolous and improper amusements abounded: in these days of light and liberty, our recreation ought to be the exponent of our character. Our liberty of enjoyment must never degenerate into licence, nor our pursuit of pleasure be incompatible with a most holy life and conversation. Wherever we go we must be on our guard that the spirit of worldliness does not enter in at the door with the spirit of recreation. Whether it is in the home circle, in a country walk, on the cricket-field, or in a boat, it must be plainly seen by those around us that we never forget Him who, by His presence at the marriage feast, and at the table of the Pharisee, gave sanction and dignity to our earthly joys.

There are times when we must weep and not laugh, fast and not feast, but God would have us show that Christianity is neither moroseness nor morbidity—that if it can calm our troubled spirit in the season of sorrow, it can likewise moderate the joyousness of recreation as to keep us happy in His love. Let us first obtain the liberty of the gospel by faith in Christ Jesus, and then use the world as not abusing it, live as strangers and pilgrims upon earth, waiting and looking for, at all times and in all places, in tears and laughter, in sorrow and joy, the glorious and blessed kingdom of our Saviour Christ.

THE REV. HARRY JONES, M.A.

IN order to apprehend the subject of this paper, I will first remark that recreation is no by-play, but the chief, enormous, and incessant business of life. The world is maintained by manifold renewal. The trees of the forest, the grass of the field, the fowls of the air, and the cattle on the hills, are built up and repaired out of the earth which holds the material of their fabric in its fruitful lap. And man is not placed outside this circle of change. He consumes away in God's good pleasure, otherwise he would be hide-bound, unnatural, useless. Hunger, thirst, and weariness are no signs of evil, but messages of life, prompting him to eat, drink, and rest, that he may be recreated and repaired. When these messages cease he is what we call dead. I can thus only touch upon the fact that recreation in its true and large sense is the business of life. But this fact may help us to perceive the proper use and limit of recreation as meant by those who set this paper. We want life in the fullest power of brain and body, according to our age. And recreation in its popular sense, as

play, must work in the lines of its largest processes if it is to be really of use. There are not two laws or principles for the conduct of life. Man is born to inquiry, work, obedience, dominion. He is called to rise in power and self-command. But these aims are not reached easily. In one way or another, but not in an evil or depressing sense, he is born to *trouble*. None can grow up to fill any place aright without it. Toil and trouble forge man. These give him character, shape, hardness. And in his sustenance, for the purposes of healthy renewal, his complex nature demands more than he can get by mere meat and sleep. To supply this want he has recourse to what we popularly understand by recreation; some play of limb and thought so that he shall not pass directly from the meal and the bed to the main work of life, like a cab-horse from the stable to the shafts. This change, this play, is as indispensable to the wholesome revival of his powers as the material which repairs the fabric of his body and the "sleep which knits up the ravelled sleeve of care." True recreation or play, whatever shape it takes, is no mere concession to a frolic spirit at which the grave workers of the world wink, as a thing which may be tolerated in others, but should be discouraged in themselves. It is tainted with no disgrace or charge of weakness. It belongs to the conduct of life. The playground is part of the good school. All work and no play makes not only Jack, but Jack's pastors and masters dull. Play is not only a privilege, but a necessity of buoyant effective life. And to be really of use it must follow the great laws of recreation. It must restore something which is consumed. It is the right and duty of *workers*. I pass by the butterflies and jelly-fish of humanity, those who flutter in their little world, with less meaning than a moth, or who float through life, sucking in such nutriment as they can hold till they grow soft and round, but who deserve even no such honour as exhibition in a tray or an aquarium, since they are misformed specimens of their kind. I may not now, either, dwell on the procedure of those who pursue some phase of so-called recreation only to break the dulness of an idle existence. Such play, however strenuous and skilled, is no true recreation; whose proper use is, not to kill time, but to restore and refresh us that we may employ it well. It is the right of workers, not the work of idlers.

A word on some shapes of recreation. Its charm lies mainly in change. Sometimes the first form of this is repose. The pace at which life is now led often leaves a man so weary that when he lays down his work he simply craves quietude. It is not mere sleep that he wants, but utter absolute repose. This makes the charm of the first days in the country or at the seaside so grateful to the city slave. He lies on the grass or the shingle doing and wishing to do nothing whatever. These passive hours are, however, charged with receptivity. It is then that he begins to take in fresh influences of life, and if he be wise he will not hurry himself to feel an interest in anything. He will resist being prematurely dragged into active entertainment of himself. But these parentheses of quietude do not last long. Generally, indeed, when a strong man is tired he is by no means exhausted, he has reserves of energy which ply the machine of his body and mind, and yet free him from the strain of his chief work. He has driven hard, but when he descends from the box seat of his business, throwing down the reins, it is only to harness some hobby, and drive out of the ruts of his common life. The greatest workers have generally such

hobbies. It would be interesting to know the by-paths of some of our most eminent lawyers, divines, legislators, and leaders in commerce, science and art; how they occasionally escape from their grave business, not to gape and lounge, but to pick up the thread of some pursuit as unlike as possible to that which mostly engages them. One judge will exchange his wig for a sou'-wester, and give his yacht a good wetting in the offing. Another will step from the hot air and crowd of the law court to sit on Swiss ice, and paint the beauty and stillness of the glacier. The vigorous reformer, weary with smiting at long-lived abuses, will turn to the conservatism of the oldest and most useless china. The keenest trafficker in shares, who has long held the threads of complicated speculations in his hand, will lay them down to grasp the salmon rod, and work the pliant line instead of the wire. The writer whose knuckles are cramped with the pen, will draw his legs from under the desk, and, exhuming his old ice-axe, or knapsack dry with a winter's dust, make straight for the mountain peak directly the clock strikes the hour of autumnal release. A divine wearied with the importunities of ecclesiastical strife, or the anxiety of religious ministrations, will seek an altogether different pursuit, if it be only to hunt butterflies. I might give a dozen examples of this phase of recreation. Its chief shape is, perhaps, change; the following of some object which shall so engage and exercise a man's brain and muscle that the old strain of daily toil grows dim, and his worn part is left alone to recover itself. The hard-worked horses of his head are dismissed to their stables while he mounts his hobby and canters across the grass with his back to the dusty road. It is well for a man to have some such steed in reserve, and to ride it to some purpose.

I lay stress on the *purpose*; and for two reasons. First, because if we set about merely seeking rest we are likely to find none. Forgetfulness of this is frequently the secret of holiday failures. Rest is coy. The less we think about getting it the more likely is it to come. It almost always reaches us indirectly, incidentally. We may command it, but it will not approach. It is not to be got by the mere ordering. But if we change our pursuit, and laying down the familiar tools, take up something which interests us, we are carried out of our wearied selves and presently find that the process of recreation has begun. The other reason for the pursuit of some fresh object when a pause from toil arrives, is in the deliverance which it gives from that question of ill omen, "What on earth shall I do?" Mere idle feet are likely to walk into mischief. It is well to have some occupation, some standing pursuit of which you are fond. It may seem trifling. Your knowledge of botany, or chemistry, or geology, or other ologies may be very small. Never mind; gratefully throw your leg over your hobby, and dare to sally forth, though some wise men may be foolish enough to remark that your steed is no better than an ass. Donkeys are very useful animals, though they may not be fit to mount the Horse Guards, or draw the chariot of the sun. Only let your hobby be your own, and if you cannot sound the deep sea of knowledge, be content to dabble in the shallows of popular scientific recreation without shame. Your gardening or carpentering, or beetle-hunting, or what not, may move the smile of some conceited experts. Never mind. If a man feels the least tendency towards any pursuit which borders upon science, let him have it ready to be taken up when he gets a holiday. Then he is delivered

from the risk of a dangerous reply to the question, "What shall I do?" It is the want of a better mental culture which often leaves a man to provide sometimes for a holiday in drink. Nature craves a change, not merely a pause in our pursuits; entertainments, not a parenthesis in toil; and a man without other resources has only to turn up his little finger often enough in his own room, or in a public house, in order presently to find himself provided with fresh influences, however disastrous. A great hope of extended and liberal education lies not only in the provision of more skill to work, but in the pursuit of intelligent recreation when the work is done; and for this end more is wanted in school than the three R's. Infinitely wholesome is that master's influence who pads these dry bones with even a little science. The small leaven thus planted in a boy's mind may in after life furnish him with tastes and pursuits that turn him from degradation. We must not, however, make too much of what may be called scientific amusement. Many have no taste in that direction; and for these the recreative change is direct play. This, too, in the shape of games, provides an object which diverts us from the mere direct search for rest, and an answer to the dangerous question, what shall I do?

Perhaps there is no country with a larger appetite for outdoor games than England. These are exalted almost into a science. And it is not for him who has leisure to refine the art of play to be severe upon the rough pastimes of the hand labourer. Rather let him use some of his skill and money to promote fair games among such daily toilers as have energy enough to enjoy them. He is a true philanthropist who helps hearty recreation of this sort not only by providing places in which to play, but by joining in the healthy sports of his poorer hardworked fellows. It is sad for a village to have no common ground but that of the public house, and no better change from labour than beer and skittles. Properly ordered, games produce incalculable good. They are not merely pipes to blow off spare steam which might otherwise make mischief, but they may kindle and cherish much that is most precious in us. They teach self-control, confidence, organisation, inter-dependence, brotherhood. A boy moreover who learns to ride, row, swim, and the like, will have his school learning flavoured with heartiness, and grow up better able to play his part among men aright than the mere student, however intelligent and industrious. The ways of the world are not to be learnt from books, and the lesson within doors needs a better alternative than a mere constitutional or scholastic procession. The year's work of a schoolboy would produce a thin result without playgrounds and holidays. He learns more in them than Dr Blimber would like to admit. And if he has no scientific tendencies, a taste for outdoor games tends to provide him in after-life with aversion not only to sheer sensuality, but to that dawdling, domino-playing, patent-booted, sugar-and-water ease which seems to gratify some of the Continental youths; and which tends to enervate rather than to brace. There are phases of relaxation which do not recreate us. The proper use of recreation is to supplement work. It may exhibit an aspect wholly different to our work. Nay, one great charm of it lies in the change it provides from, and the contrast it presents to our daily business; but unless it leaves us ready and willing to begin work again, there has been something wrong in its use.

This may lead us to apprehend the limits of recreation. It may be made too much of. It may be so honoured with publicity as to make a

man who has run a mile in ten minutes think he has made a sufficient mark in life. When I was a boy we could jump a six-barred gate without disappointment at not seeing the leap announced in the next day's papers. Now, the million esteems Cambridge and Oxford as schools for athletes. But the University matches, while they are the most popularly known products of college life, are, I fancy, so far, the most wholesome among such as are chronicled; for one mischievous tendency of the publication of individual muscular prowess is the discouragement which it gives to that sense of unwholesome membership which, *e.g.*, accompanies good fielding at cricket or pulling in a crew. Some men are too fond of "starring" or "pot hunting" at sports. Excessive devotion to the pursuit of these prizes not only tends, at the time, to exalt recreation above its limits into a substitute for work, but is likely to exhaust the appetite of honourable ambition with which a man may be allowed to face the great battle of life. The true harvest of a sound and active body is not reaped in cups and newspaper notices. I fancy that a youth who places his chief glory in athletic fame—whether he gets it or not—is likely to turn to the dull work of life with distaste. In such a case the use of recreation obviously passes its proper limits. Take another example. A good novel is inestimable, as it carries us out of ourselves—to return to our work from a parenthesis of wholesome diversion. But into what a bulk of windy disease is that girl's mind blown, the main interest of whose life lies within the pages of a sensational tale! Her state of fictitious ecstasy leads to the opposite of recreation. This may also transgress its bounds, not by the excess with which it is procured, but by its very nature. This view of the subject is hopelessly beyond the scope of a twenty minutes' paper. But it is a pregnant one. Recreation, used aright, is servant to work and to the wholesome conduct of life. Can that really revive us which is inextricably associated with the betting office, and the contagion of the crew of sharpers who scent the idle pocket? It may, indeed, divert us from our work, but not refit us for our duty towards God and man. There is risk, too, in what some may call destructive recreation, in the sports, *e.g.*, of hunting, fishing, and shooting. I am sure that most who follow these do not really associate them with the mere direct taking of life. Other motives operate. There is the exhilarating contagious gallop, the brisk walk in the fields, or the saunter by the stream. Sportsmen, as a rule, are neither cruel nor callous.

But I think we must admit that there is something in the slaughter needed for a very heavy bag at those battues, where the animals to be shot have been educated to the accessibility of kittens on a hearth-rug, which limits the accompanying wholesome influences of a day in the coverts. When the game is very tame an accurate shot can do little but kill. As sure as the working of the handle of a pump brings water, so the crooking of his elbow and pull of his forefinger brings blood. I don't think, after all, that the real sportsman cares so very much for the glory of the corner where he keeps four or six barrels hot for half an hour, while the air is thick with feathers, and the ground coated with fur. Field sports must be dashed with some danger, or exercise of the body, or skill pitted against the instinct of the animal pursued, to be redeemed from the charge of a departure from the true limits of recreation. I pass by those "sports" which are more or less directly brutal. Cock-fighting, bear-baiting, and

the like, have gone out of prominent fashion. I wish I could say the same of pigeon shooting, which though different from these last, inasmuch as it requires direct skill in the performer, is cumbered with much betting, and exceptional helplessness on the part of the victims. Without being super-sensitive, I fancy that the promoters of some fashionable amusements would honestly confess themselves puzzled to clear them radically from the charge of excess, or would admit that, by their nature, they passed the limits of recreation. To leave details, and take a last glance at its proper use, in all we do, whether in work or play, there can be but one law, which it is our business to discover and pursue. Recreation, in its popular sense, to be of use, must follow the lines of life; which is divine. Properly used, it supports the highest purposes of man. We may use it, not without stint, but without shame or excuse. For the perception of its limits we must draw upon our sense of right, and the knowledge which we have of the fact that the smallest acts have infinite issues, and that we can indulge in no relaxation or stimulant that drains to-morrow, without some Nemesis, however minute. All work and restoration, though commonplace, is done well only in union with the great Worker and Restorer, our Father which is in heaven, who renews the slime of the snail with the same care that He uses in repairing the brain of a genius, and providing the complicated impulses of heaven and earth.

ADDRESSES.

MR THOMAS HUGHES.

In the unavoidable absence of MR HUGHES, the following was read by the REV. DIVIE ROBERTSON:—

THE first thing one has to remark about recreation, from the Churchman's point of view, is, that it is only intended for hard workers. One day's rest for six days' work has been God's rule from the first; and the work is just as much commanded as the rest. Recreation should be the repairing of powers exhausted by regular work. It has no meaning, or no true meaning, in a life in which there has been no hard work and no consequent exhaustion. Therefore, we may take this first rule as to recreation, that it must never be allowed to become the object of life, or to use the Scriptural word, a man's "calling." But in a society like ours in England, in which there is a large leisure class full of physical energy, but without any desire for a "calling," and setting an undue value on physical prowess of all kinds, this danger of turning recreation into a profession—the tendency to make pursuits which should be used only as recreation into the serious business of life—is always growing; and has indeed already reached a point where it has become threatening to the moral health of the community. This will appear very plainly if we look for a moment at the different kinds of recreations which are most commonly in use in England. One obvious classification of these occurs at once. The great division of "field sports" stands out by itself, differentiated from all other kinds of recreation. This difference consists in the fact that all field sports are connected with the sufferings of animals. They are also necessarily connected in England, and all old and densely-peopled countries, with an artificial system of preserving some classes of animals and destroying others. Now this is the cause of two serious social evils. On the one hand, many thousands of the

most intelligent and able-bodied young men of the working class are taken out of productive industry, and their whole lives devoted to the maintenance of an unnatural state of things, for the sake of the pleasure of their richer brethren. On the other hand, the more effectually they do their work—the greater the stock of game they rear and preserve for the recreation of the upper classes—the more is direct temptation to crime spread broadcast through the country. The number of commitments for offences against the game laws amounts yearly to many thousands. These two great classes of idlers, which field sports, as now pursued in England, do so much to foster—huntmen, whips, kennel-men, earth-stoppers, gamekeepers, watchers, &c., on the one hand, and poachers on the other—are the main facts which meet us on the threshold of our inquiry as to the uses of this class of recreation. And these essential characteristics of field sports in England cannot be overlooked here when we are considering the question of “recreation—its proper uses and limitations ;” and while making all allowances for the instinct of sport—which is just as strong in the young Englishman brought up in a crowded country, where following his instinct will probably land him in prison, as it is in the young Indian, who must follow it to get his living—one can scarcely stop short of the conclusion that nations, like men, get past the age when it is good for them to indulge or cultivate it, and that we as a nation have nearly reached that age. How far field sports may serve as a recreation for grown men, when they can be followed in a wild country, and the objects of the sport are in any true sense “*feræ naturæ*,” is a large question which cannot be dealt with in a short paper. Meantime, I do not think we in Church Congress can accept in this matter any lower standpoint than that taken by the great Teacher, who, I fear, has lost much of the influence in this generation which he exercised over that to which I belong :

“One lesson, Shepherd, let us two divide—
Taught by what nature shows and what conceals,
Never to blend our pleasure or our pride
With sorrow of the meanest thing that feels.”

The next great division of our subject will, of course, be athletic sports, to which England owes so much in many ways. It is needless to specify them, and, we may say of them all, that they serve admirably for the purpose of recreation within proper limits. But here, again, the tendency of Englishmen to run into extremes has done much to spoil the best of our athletic sports ; which become hurtful instead of healthy, whenever they are followed as the business of life. Take cricket as the most popular, and specially national, of them. A glance at any newspaper during six months of the year will show to what an absurd length we have gone in the direction of turning this recreation into a profession. Here, as in the case of field sports, we have a whole army of men who make their living by it, and a larger number in the upper classes, to whom it is the most serious business of life. There is scarcely a ground in the country which does not maintain two or three men in a very questionable kind of idleness. It is more or less the same with all popular sports, and very difficult to say how the evil is to be met. As a general rule, however, it may be said that “professionals” are the ruin of athletic sports considered as recreation. And, taking the case of cricket, I think it would be a good move in the right direction if the masters of our great schools would set their faces against the employment of them, and let the boys learn to pitch their own wickets, keep their grounds in order, and teach one another to play. And, in country parishes, where the village club should be one of the parson’s strongholds, he should set his face steadily against the “professional,” while encouraging all his boys and young men to join by precept and example. They will value their ground all the more if they keep it themselves, and see him and his curate and gardener giving an occasional odd hour to rolling and watering ; and the scanty fund which would be absorbed by one professional

bowler, will, in his absence, be sufficient to pay the day's wages of many a member who may be wanted in an occasional match with a neighbouring club. A recent experiment at Oxford brings up another side of this question. At the suggestion of Mr Ruskin, a number of young men in that University have taken to grading roads and landscape gardening. They are not the first body of students who have made this experiment in recreation. I visited Cornell University, in the State of New York, four years ago. The buildings stand on a high cliff, at the foot of a lake, in some three hundred acres of land, belonging to the University. There is a magnificent gorge in the grounds, down which a fine stream falls into the lake, making nine distinct leaps over rocks, varying from 30 to 150 feet, in its descent. When the first stone was laid there were no roads on the property, and the visitor had to risk his neck to get a good view of the falls. Now there are admirable roads wherever needed, bridges have been built at several points across the stream, and walks, fenced with good stout balustrades, carried along the sides of the gorge—the steps being, in many places, hewn out of the rock—so that a timid girl may visit the most difficult of the falls in perfect safety. Almost the whole of this work has been done, I was told, by the students, and much of the same kind is still going on. I must own that I envied the authorities at Cornell this invaluable material for education and recreation which their wild and beautiful precincts afford them. Of course no such works are possible in England, but the attempt to turn some of the superfluous physical energy of the University to better account seems to me one which deserves every encouragement for many reasons. In the first place, it is a healthy protest against the ridiculous and effeminate expense in dress, paraphernalia, and service, which has grown round even the best games. The more roughly a man comes dressed to this recreation the better. His only expense is a shovel and pickaxe, and, possibly, a barrow, and I don't think it likely that "professionals" will ever be employed to roll these to the scene of action. Then the objects which the men have in view, more or less (if I understand them), are worthy of all honour. They mean to make their country more beautiful and convenient to live in, and especially to do this in the neighbourhood of the dwellings of the poor, so that they may reap the benefit of the recreation of their richer neighbours. Again, their chosen recreation subjects them to the jeers and scorn of empty-headed folk of all classes—an admirable discipline in these times, and one which cannot be taken too early. And, lastly, they are reading an excellent lesson to the working man, who is getting ashamed and impatient of hard manual labour. For these reasons it is to be hoped that the University "navigators," or whatever they are called, will persevere, and that more will be done in the same direction. The establishment of workshops at Marlborough and other big schools in which the boys can learn carpentering and smith's work, is an excellent experiment of the same kind. No better recreation from the ordinary studies of English boys can be found. Every one of them will be the better all his life for knowing a handicraft. In after life nothing is more humiliating to a man than feeling himself unable to do the commonest piece of mechanical work, such as mending a sash, or a lock, or a hinge in his own house, and, if he had only learnt to do it in a workmanlike manner, there is no recreation which would do an overwrought professional man more good, or would be so easily attainable. It is only possible in the time given by the Congress to glance at a point or two in so large a subject. But one may say generally that every man who means to do his work honestly in life should find out the kind of recreation which fits him best for it, and should take just so much of that as will bring him into condition again to do it with all his might. But, in choosing his recreation, whoever would set before himself the only true standard, and copy to the best of his ability the life of his Master, is bound to have a care that it is of a kind which neither puts a stumbling-block in the path of a brother, nor causes unnecessary pain to any of God's creatures.

THE REV. J. ERSKINE CLARKE, M.A., Vicar of Battersea, Surrey.

THE proper use of recreation is to re-create anew fresh strength for the morrow's work—to revive the jaded spirit so that it may brace itself again for the duties of its station. I don't admit that recreation is possible for idlers. Their amusements are mere pastimes, and the word itself tells us that these are a different thing from recreation. They are only devices to pass time, and these we may well denounce. To resort to trifling occupations to "kill time" in a world where work that needs doing for God and man presses on one at every point, to talk of helping time to pass, when it is gliding from us far too fast already, is the delusion of one dead to the prime purpose of his being. But the recreation of the wearied faculties is the wisdom of one resolved to work the less that he may work the longer, for under the friction of constant toil the stoutest frame, the toughest brain must give way. If we bear in mind this simple distinction, which has already been noted by preceding speakers, we shall have in the words themselves one rule by which to lay down some limitations for lawful recreation. As I desire to be humbly practical in my few minutes, let me glance—(1) At the recreations of the professional and mercantile classes; and (2) At those of the small trading and hand-working portion of the community. As to the recreations of those who work hard in professions or in business, I think that many of them take a thoroughly sensible view of recreation. The facilities of travel in our day enable them to recreate themselves by the seaside, in Scotland, in Switzerland, in Norway, and even in more distant regions. And beside that annual holiday, which in London at any rate is a regular institution, there are many of these classes who recreate themselves by the Saturday afternoon ride or drive, by the pursuits of the garden and the field, while the younger men seek the same necessary tonic in cricket or football or athletic sports. And here I would say in passing that one limitation of lawful recreation surely is, that there be no cruelty in it to any even of the lower animals. There is temptation to thoughtless cruelty when people are seeking their own amusement. Once among the Philistines, "When their hearts were merry, they said, Call for Samson that he make us sport, and they called for Samson and he made them sport," by giving them occasion to laugh at his blindness and his awkward attempts to repel their cowardly assaults. And I think there is cruelty to lower animals in some ways in which fresh air and exercise are sought. The hare unequally matched against huntmen, horses, and dogs—the pigeons, it is said, often blinded of one eye to make them rise from the trap in a convenient direction for the gunner—are examples of the sort of so-called sport to which I refer, and which we must deplore. But recreation is not a matter only of outdoor exercise, and we thankfully feel how great increase there now is among the upper and middle classes of society of that truest and best form of recreation, a refined and elevated home-life, and how great advance there is in the cultivation of music, painting, natural history, and like pursuits which afford that change of occupation, wherein recreation mainly consists. We cannot quite so surely congratulate ourselves on an advance in the public provision made for the recreation of the well-to-do classes. Though there are some popular concerts and entertainments which are admirable, and on which no stricture need be passed, yet the drama, which has many elements of real recreation in it, is still environed by so grave objections as to debar most Christian people from using or commending it. The special evils that beset the ordinary theatre are its long and late hours (which turn it into a dissipation instead of a recreation of strength), its association with drinking and licentiousness, and the doubtful tone of many pieces put on the stage. We can look for no advance in the purifying of the drama (which, let us remember, if not a

source of healthful recreation, is a school of terrible mischief), so long as religious persons hold aloof from it; and, therefore, it was a sound judgment which led last year to the experimental performance of "Hamlet" at the Crystal Palace in the afternoon, and I believe that hundreds went to the play there who would have shrunk from the surroundings of an ordinary theatre. I am told that in Germany the theatre has never been so sternly reprobated by religious people as it is in England, and by consequence it has not fallen so low in tone. Especially for the younger folk even of the upper and middle classes, I think that it might be well if the drama were an available and innocent recreation for winter evenings, to be enjoyed by all without offence of conscience; and for the humbler folk, whose homes are crowded and cheerless, while their work is monotonous and exhausting, I venture to think that philanthropists might spend money in much worse ways than in maintaining a theatre, in which high-class dramatic performances of short duration, and severed so far as might be from the accursed allurements of drink, might be put within the reach of the poorest. Any one who knows how the theatres in large towns are crowded by the young of both sexes, how lax the morality is, and how vile the language that is permitted, would be thankful to see these night schools of vice turned into places of wholesome recreation. But though the purifying of the drama is, I fear, Utopian, we may try to promote some practical provision in our several neighbourhoods for the recreation of the small-trading and hand-working classes. The richer folk can easily reach sources and scenes of wholesome recreation, if they wish, but their poorer neighbours cannot. While their labour is more irksome, from its sameness, if not from its fatigue, they have seldom that culture which supplies resources at home, while their homes are too often crowded and close, and so it comes that a woful majority of them seek recreation in the glittering "publics" which stand at every corner, and which seem to increase in size and splendour in proportion as the houses of the neighbourhood are airless and squalid. I fear that there are thousands of our working folk whose one idea of recreation or enjoyment is like Miss Marrah's navy's idea of Heaven—"a public-house with a fiddle going." And yet these people are not slow to avail themselves of wholesome recreation when put within their reach. The public parks in London, the South Kensington and Bethnal Green museums, the Crystal Palace, crowded by thousands on holiday afternoons, are pleasant and hopeful sights. But it is for the long winter nights that some healthy recreation is specially needed. A recent American writer, speaking of New York, says of winter nights—"There is no season of the year in which vicious allurements are so active. People do not like going in the hot nights of summer among blazing gas-lights or breathing the fetid air of assemblages. The receipts of the grog shops in a December night are three times what they are in any night in July or August—December, January, and February are harvest months for the devil." I am myself persuaded, from long observation, that Saturday night is *the* night of the week in which the hard-working people yield themselves especially to what they reckon recreation. I have found by experience that by keeping them from the thralldom of drink and low companionship on Saturday night, you often save the blessed Sunday for them as well. I wish some of the "hard-headed laymen," of whom we heard yesterday, would devote themselves to this work of providing wholesome recreative "convocations" of working folk on Saturday nights in winter. In America there is one kind of recreation which unfortunately is hardly known amongst us—that is, public oratory. I saw it stated that Mr Gough, the temperance orator, had declined more than 400 invitations to lecture during the coming winter season. But even very simple readings are sufficient to attract an audience of working folk on a Saturday night, provided the room be bright and warm, the seats comfortable and with backs, not expecting long-legged labourers to sit on the narrow unbacked benches of the Infant School! and provided that tact be used in the choice of readings, that whether they be humour

or pathos they be short and wisely interchanged. The Penny-Readings movement is not one that should be suffered to collapse, though it has fallen into disrepute because some persons seeking to attract paying audiences have allowed the reading to degenerate into vulgar comic recitations, and have let the miserable songs, the corrupt spawn of the music halls, supersede pathetic or patriotic ballads. As regards the limitations of recreation, I may sum them up in the words of good Bishop Hall—"Harmless mirth is the best cordial against consumption of spirits. Wherefore jesting is not unlawful if it trespasseth not in quantity, quality, or season." I have read, I think, of Haydn, that when some friends were discussing the best source of recreation from weariness, and when one advised company, another the wine cup, and so on, Haydn said that he found truest refreshment in prayer. And, whatever secular expedients we adopt (and it is of the utmost importance that our young people especially should not be led to imagine that religion and recreation are incompatible), yet I hold that the truest means of recreation for our toiling men and women are "the means of grace," and that they ought to be able to seek these in our churches not only on Sunday but on weekday. Harvest festival services prove how ready the poor are to crowd their churches on a week night. The glorious gatherings under the dome of St Paul's, a sight to cheer all desponding churchmen, show that the people enjoy and enter into the services of the Church, and I submit that a free and welcome church, with shortened services night by night, with bright, heart-stirring singing, with clear reading of God's Word, and with plain, strong, sympathetic preaching, would be a source of truest recreation to many by renewing a right spirit within them, as they spend a half hour with their brethren in the House of the great All Father, and opening their heart to the sweet influences of His Spirit, were themselves "*renewed*" in the spirit of their minds."

DISCUSSION.

The REV. ARTHUR CAZENOVE, M.A., Vicar of St Mark's, Reigate.

IN the very few words in which I shall engage your attention this evening, I shall address myself to that part of the subject which has not, I think, received that full attention that it deserves. I mean not the recreation of the upper classes, but the recreation of the working classes of this country, and I do not hesitate to say that there is no country in Europe where the working classes are so badly provided with recreation as they are in England. In almost every country in Europe you go to you will find that the working classes have a large number of recreations which they have not in this country, and I believe that the question of the recreation of the working classes alone, in a great measure, is at the bottom of their religion, and also of their order and comfort. The real truth is, that our working class, as a body, have very few recreations besides those mentioned by Mr Harry Jones—namely, either the game of skittles, or the gin palace; and the consequence is that, night after night, men of the working classes leave their wives and their families as soon as they have had their tea, and go to the public-house or the gin palace, where they find a comfortable room well lit up, and, very likely, with a fiddle also to amuse them. Now, it seems to me that it is really a great national question, and that it is a disgrace to our community that this should go on. No doubt great efforts have been made during the last year in some places, in order to provide our working classes with some form of recreation. This has been done, as Mr Erskine Clarke has pointed out to us, by the provision of penny readings, accompanied by music, and we all of us know, when those readings

have been well conducted, and the music has been bright and cheerful, how well they have been attended. It has been also attempted by benevolent persons to provide working men's clubs, where they might get their meals, or, at all events, have a comfortable room, with newspapers, and games to amuse them during the evening. But these things really have not yet met the difficulty—they have only met the difficulty half way, because they provide, to a certain extent, for the recreation of the men; but they make no attempt whatever to provide for the recreation of the wives and daughters. Now, if you go into Germany, you will find on a summer's evening, and also in the winter evenings, in rooms like I have spoken of, the working men gathered together with their wives and families, sitting very comfortably in the summer evenings in the gardens, and in the winter evenings in the rooms, sipping their beer, and smoking their pipes, sometimes also engaged in a dance; but everything conducted with the most perfect propriety, and all enjoying themselves as thoroughly, heartily, and sensibly as we could wish. Now, it seems to me we want something of that sort in England: we want some place provided in all our large towns where the working classes may meet together—not the men detached from their families, and taken away from them, but bringing with them, when they can, their wives and their daughters, the brothers bringing their sisters; a place where they can meet together and enjoy the same sort of social converse, and the same sort of social recreation as we do. It is often said—"Oh, it's all very well for the upper classes to have recreations, but it will not do for the working classes to have the same sort of recreations." I dare say there are a great number of young ladies here, and young men also, who have often enjoyed themselves at balls. Now, if it were proposed to the people of England to have a large place like this in which the working classes might have a dance, they would shrug their shoulders, and think you were going to propose something very horrible. But we have these things going on in Germany, and in other countries on the Continent, conducted with perfect advantage to the whole working community. It seems to me that, in this country, we are all too selfish in this matter. I do not touch on the recreation of the upper classes—we are quite able to take care of ourselves, and, when we get a holiday, we know how to amuse ourselves each in a different way. But we ought, I think, to give the working classes the same sort of recreation in a measure, and I believe, if we do this, the result will be, in a very few years, we shall refine the habits and tastes of the working classes, and lead them away from those miserable haunts—the public-house and the gin palace, which they now frequent. It is very often said, "But the question is, how are you to do this?" We all know that one difficulty lies in our climate. Of course, on the Continent the climate is very much brighter and clearer than ours, and people can sit out of doors to a late hour in the evening without any risk. That we cannot do in England, except for a short time in the year, and, therefore, it seems to me the only way in which we must meet the difficulty is by the erection of large rooms where the working classes might meet together. To a certain extent this has been done by large meetings in schoolrooms, but that does not fully meet the difficulty. Now, the question is, how are we to do it? First of all, we must interest the working classes themselves in it. The working class as a body do not like to be patronised, and the very moment you begin to patronise them, at that moment they recoil from the whole thing. What you want to do, therefore, is this:—You want, in some way or other, to induce the working classes to associate amongst themselves, and combine amongst themselves for the promotion of their own recreation, and the moment you give them an interest in doing this, at that moment you will find that they will withdraw themselves from those grosser and more sensual forms of recreation in which they have been indulging, and take up those which we might all of us recommend to them. Something has been said to-night with regard to the theatre. I do not think Mr M'Cormick in his paper was quite fair to the drama, and I do not think it is fair

to argue against a thing simply from an abuse of it. The drama in every country, in every age, has been the great delight of the people, and we all know in one age it was the great educator of the people. I do not see why it should not be so again, and I think it might be so if we, the educated classes, put our shoulders to the wheel, and endeavour to give the people a good, wholesome, legitimate drama, carried out, as it might be, with good sense and judgment. I think Mr Clarke was right when he said that a man might spend his money worse than in erecting a good wholesome place of recreation in which the people could have plays acted, and have dancing if it was necessary, and other wholesome recreation; and I believe if you did this you would be acting in the highest religious spirit. It is all very well to go to a man who is working hard all day long in a miserable part of London, and say, "Why do you not come to church? Why do you not give up this or that?" You must provide that man with something, some wholesome recreation, in order to counteract the bad influences under which, day by day, he is labouring, and you must provide some recreation for the women as well as the men. I do not think there is any existence more miserable in many great parishes, especially in London, than that of the wives of our working men; they go on toiling at that miserable, wretched washing-tub day after day, and never, from year's end to year's end, get any form of recreation whatever. There is one other thing I will say before I conclude, which is this:—I think there is too much separation in this matter between different classes. Do not suppose for a moment that I am a Radical—quite the contrary, I am a very sound Conservative. But remember this, it is the very highest form of Conservatism that there should not be separation in this matter between the different classes; and I do not believe you will thoroughly educate the working classes to a high state of recreation in the sense we have heard of it to-night, unless the upper classes are prepared to get rid of that wretched barrier which divides one class from another, and to mix with them, and to teach them those tastes which we enjoy, and which are the highest modes of recreation which we ourselves can enter into.

REV. ERNEST J. A. FITZROY.

If I had been imbued with the spirit of prophecy, and could have anticipated the admirable remarks which have just been addressed to this meeting by Mr Cazenove, I should certainly not have sent in my card to the Archdeacon, but I was very unwilling that it should go forth to the world from this Congress that a great meeting of Churchmen in this part of the nineteenth century should condemn entirely religious men and religious women going to the theatre, for I am convinced of this, that desirable as are other means and other opportunities and places of amusement, it is absurd, not to say monstrous, in these days to suppose that the Church can prevent—nor do I think it is desirable that she should attempt the Quixotic enterprise—the people of this country from attending theatres. Many of you may have read, and I am sure the Chairman has read, the remarkable saying of the late Bishop of Lichfield, Dr Lonsdale, certainly a man of calm equable judgment, not given in any way to undue frivolity, that he never for the life of him could make out why after he had laboured hard in his profession,—and no man worked harder,—it was wrong for him to go to the Opera, which would have been to him a great source of amusement, whereas it was considered perfectly innocent for a girl in her teens, who might have been doing nothing, and, therefore, had not earned the right to amuse herself to go there. I think it is a positive duty laid upon us as Churchmen to do all in our power to reform the drama, which we could do best by going to the theatres ourselves, because managers of theatres, like other people, supply

what their customers want, and if they find that it is better to supply something that is pure and something that is good, owing to the number of people who frequent the theatres where such things are presented, depend upon it the supply will follow the demand. There can be no question that there has been some misapprehension here as to the objection entertained by good men to theatres, because their attention has not been drawn to the details of this subject, and just as I believe that many respectable Bonifaces have been very much abused owing to the miserable results which have ensued since the establishment of beer shops, so I am convinced that many of the evils attributed to theatres ought justly to cling and cling largely to those abominable places, music halls, which I verily believe are the ruin of thousands. The young men and women in our metropolis will go somewhere, and it is tenfold better that they should go to the theatres, even as they are, still more as they might be if we put our shoulders to the wheel, than be exposed to the temptations of these music halls. It seems to me that the principles expounded in Mr Harry Jones's admirable paper are those which members of this Congress and Churchmen throughout the country ought not only to express their admiration of (such admiration as I am sure we all felt as his phrases fell with such delight upon our ears owing to their admirable arrangement), but do all in their power to carry into practical operation by providing proper recreation after work has been done, especially for the women of the poorer classes, and depend upon it you cannot take any better step to clear the public-houses. Do not let us then frown upon people going to theatres, but declare boldly that they may go at proper times and occasions, and let us do all in our power to see that when they go they may see what may do them good.

THE REV. EDWARD THOMAS HOARE, M.A.

MUCH of what I had intended to say has been already anticipated by the previous speakers, therefore I shall only take up a very few minutes of your time. I wish to look upon this subject especially from a clergyman's point of view, and to make one or two suggestions to my clerical brethren, of whom, I have no doubt, there are a great many here. Although I think by far the greater number of this assembly consists of ladies, I wish to impress upon my clerical brothers the importance of taking an interest in the recreations of their people. Some clergymen stand aloof from this as if it was no part of their work, but I believe that is a mistake. If what we have heard about recreation is true; if it is really a part of the work of life, inasmuch as it fits us for the duties of our calling; if it is really the means of preparing us for the more grave and serious work which God has given us to do, then it must be a part of a clergyman's duty to take an interest in the recreations of His people. The difficulty is how to do this, especially for a clergyman who has a great deal of directly ministerial work; the difficulty is to decide how much time he ought to occupy in such minor matters as these, and how far he ought to devote any of his precious time to such matters as providing recreation for his people. But I think that where there is a will there is a way, and if we really feel and realise that it is an important matter, and that by taking an interest in the recreation of our people we shall show them that we desire their happiness—that we are not merely seeking to make them holy, but also make them happy, and that holiness is not inconsistent with the innocent enjoyment of the pleasures of this life; that when a man is a true Christian, as my master at Harrow, Dr Vaughan, used to say, he not only ought to eat and drink, but also play to the glory of God. I think if we feel and realise this, we shall feel it to be a sacred duty to take an interest in the pleasures and recreations of our flock. I wish to make two or three practical suggestions—(1) that a clergyman ought to

take care, if possible—and I think in almost every parish it is possible—to have a working man's reading-room. I believe it can be done, even in small country parishes, because I know of cases in which it has been done, and done successfully—a room, as has been already suggested, well lighted, well warmed, and made in every way conducive to the comfort and enjoyment of those who come to it. I remember reading an interesting account of such a reading-room in a magazine which many of you may probably know, and which, I am sorry to say, has now come to an end, called *The People's Magazine*, which was published by the Christian Knowledge Society—this contained an account of a reading-room furnished and fitted for the accommodation of the poorer people. The great difficulty with the clergyman was how he was to make this a substitute for the beer-shop. He found for a long time it did not answer. He found the people would not come to this reading-room in the same numbers that they went to the beershop, and the way in which he solved the difficulty (I do not say whether it was a good way or not, but I think it deserves consideration) was by providing them, not, as is generally done, with coffee, but with beer. I am not deciding whether that was a reasonable thing to do, but in his case, at any rate, it answered admirably, and I think it might be desirable. The working man likes his glass of beer, and I think that is one of those innocent pleasures which it is fitting for him to enjoy. I am not a teetotaler. Then I think that where there is such a reading-room the clergyman ought to visit it very often, and see that it is well supplied with papers and periodicals, which will conduce to the pleasure of the people; and the clergyman might do a great deal by giving his own papers and magazines, after he has read them, to this reading-room, and by providing them with books from his library. He might also conduce to their recreation by giving them simple lectures, and by reading to them instructive and interesting books. I have heard of some clergymen who, when they have been on a foreign tour on the Continent, on their return have given to their people an account of their tour, and such evenings have been very much enjoyed. Then I think that meetings where there is a combination of instruction and amusement are also very good things. I think, also, a clergyman ought to take an interest in the annual club feast which usually takes place in agricultural districts. Some clergymen stand aloof from it, and will not even preach a sermon on behalf of the club; but I think by showing that you do take an interest in the pleasures of your people, you may preserve them from much evil. I feel quite sure that if we really are desirous of promoting the innocent enjoyment of our people, we shall find a way to do so.

The REV. PREBENDARY WHITAKER CHURTON, M.A., Vicar of
Icklesham, Sussex.

If the Greek play of a heathen nation, as in the instance of Sophocles, was in some respects more pure than the modern theatre in a Christian country, yet is there not a power in Christianity to purify the present corrupt drama, and make it a moral power instead of a power for evil? If we have seen in our days duelling put down by improved public opinion, and oaths and swearing almost entirely eliminated from educated society, why need we despair hereafter of attaining even a purified national drama? But these, whether good or evil, are the recreation of towns. Let me plead for our villages, and village greens, so fast disappearing under the progress of enclosure, taking away (as it too often does) from the poor man his place of healthful recreation and outdoor amusement. There is in Selbourne, Hants (whence, with such good taste, our ex-Lord Chancellor took his title), an unenclosed spot, called "The Plestow"

—that is, the place of play or recreation. Let us hope that such spots may still be spared to our country villages, and that the “village green” may not become a thing unknown and of the past. Perhaps we might even now learn some lessons of recreation from the author of “*L’Allegro* :”—

“Let me wander, not unseen,
 ‘Neath hedge-row elms by village-green,
 When young and old come forth to play
 On a sunshine holiday.”

There seems a recognition of the games of young people in both portions of Scripture—in the Old and New Testament—such a recognition as sanctions the games and recreations of grown-up people, who equally need recreation. If the future happy and peaceful state of Jerusalem is thus described—“There shall yet old men and old women dwell (and be sitting) in the streets of Jerusalem; each with his staff in his hand for very age : and the streets of the city shall be full of boys and girls playing in the streets thereof”—such a description seems to indicate that the playing of children is the joy of the aged. It indicates, as a venerable and revered commentator of our day has remarked thereon, that “God is graciously pleased with and takes delight and complacency in the laughter and joyous play of these children, these merry creations of His hand.” And so also in the New Testament Christ has been pleased to honour the games of children, ennobling such games by a comparison respecting both Himself and John the Baptist. Those “children in the market places” looked in vain for the sympathy of their companions and playmates; if merry tunes were played to them, they refused to dance as in joy; if mournful tunes and lamentation were uttered by them, they would not join in their playful lamentations. May there not be hence learnt a lesson of sympathy, that we should with ready and hearty sympathy enter into the recreation of others? May not the rich and educated learn a lesson of sympathy and sympathizingness with the pastimes of the poor; and may not also those of the same class, in whatever rank and sphere of life, gather from hence the duty and delightfulness of entering heart and soul into the recreations of others? If thus even in our games and our play we “look not every man on our own things, but every man also on the things of others,” will not our recreations become sanctified by such loving and hearty sympathy, so that even in these things, avoiding self-pleasing, “that mind may be in us which was also in Christ Jesus.”

REV. R. G. L. BLENKINSOPP, B.D., Rector of Shadforth.

ON account of the advanced hour of the evening I will endeavour to condense my observations as much as possible, consistently with the great object I have in view in making them. But in the first place I must express my great satisfaction that the subject of recreation has been selected for discussion at this most influential and successful Congress—a subject of far more importance than it at first appears, and one intimately connected with the health and happiness of the masses in this populous country. So certain am I of this, that I have no doubt it must ere long engage the attention of our legislators, who cannot but see that all sanitary enactments will fail in producing the desired result so long as the labouring classes are cooped up in enormous villages without one single spot for healthy recreation. Previous speakers have expressed a fear that too much time is given, and too much praise allotted, to excellence in athletic sports among our upper classes in schools and universities. On this point I do not wish to express any opinion, further than to remark that inasmuch as every nation without exception has degenerated and become enfeebled in times of great pros-

perity and consequent luxury such as England enjoys at the present time, it is of the utmost importance that every effort should be made to cultivate and develop the muscular strength, vigorous constitution, and mental energy which are essential, under God, for the prosperity of every nation. But I stand here this night, not to discuss this branch of the subject, but rather to plead with this vast assembly the cause of our working people. I am very sure that for them far too little is done, and especially for the inhabitants of our large mining and manufacturing villages in the North of England. I gladly acknowledge that a very great step in advance has been made for many of our towns, splendid gifts of public parks having been granted by our nobility and gentry. But for the class whose claims I now bring before you very little indeed has been as yet taken in hand. We hear and read much of the increase of intemperance and gambling consequent on the recent rise in wages and shortened hours of labour among them, but are *they* alone, I would ask, to blame for this sad result? There are villages in our northern counties which contain three, four, or even five thousand inhabitants who have no place of recreation provided for them excepting reading-rooms in some of our villages; there are many in which there is no place of resort excepting the public-house. Can we wonder that under such circumstances they yield to temptation, if we do not present to them something better, and show them a "more excellent way?" To meet this want I would suggest that it should be imperative that for every mining and manufacturing village containing above 1000 inhabitants, a public ground of a certain size should be provided, increasing in extent for every additional 1000. That this ground be set apart for cricket and other athletic games for our young men, for a playground for our children, and be furnished with seats for the aged. Moreover, many of these villages have excellent bands of music, who have now no place in which they can play but the miserable roads of our county. If, however, there was a public ground, how delightful for these bands to resort there in summer and autumn evenings. What a change would such places of "recreation" make in the habits and tastes of our people! And, if in addition to these grounds for summer enjoyment, a public room could be provided in each populous village for winter, where tea, coffee, and other refreshments could be obtained at a moderate cost, and evenings spent in agreeable converse and innocent amusement, how much better still. I trust that the discussion at this Congress will draw the attention of our statesmen to this great want, and that some effort will speedily be made to remedy it. If Government can compel room to be provided in our schools for every child, why not enforce the provision of free ground for every citizen of our land, when such healthy "recreation" is conducive to the religious, intellectual, and moral welfare of those who, by their labour, contribute so greatly to the wealth of our country and the comfort of her people.

MR EUGENE STOCK.

I DESIRE to treat this subject from one special practical point of view. I had for some years a Bible-class of forty lads and youths, and I have had for some years a large Sunday-school under my superintendence, the teachers in which have most of them risen from the working class. I have frequently cases of conscience brought before me to this effect—"Is there any harm in this?" and "Is there any harm in that?" Now I always, to begin with, object to the form of the question. I always say at once, quoting the Apostle's words, "He that doubteth is damned if he eat, because he eateth not of faith, for whatsoever is not of faith is sin." You must first of all make the tree good, and then you will make the fruit good. Now, I say to these young men who come to me over and over again with these cases of conscience with regard to the question of recreation, "By what standard am I

to judge this question? Are you professing to be manfully fighting under Christ's banner against sin, the world, and the devil? If not, we must judge the question in one point of view. If you are, you come under a different standard altogether. If you are endeavouring to fight under Christ's banner, you must put two questions whenever these cases occur to you. The first question is, "Will this injure my spiritual life? If it will, let it be ever so harmless in theory, give it up. I, for my part, entirely admit that the drama in itself is an admirable thing, and ought to be purified if possible; but I am afraid it is not possible, and I can only say I deliberately gave up the theatre, of which I was exceedingly fond, seventeen years ago, because I found it was impossible to combine with going to the theatre the thorough spiritual work of a Sunday-school teacher. The other question is this, if you are not quite able—and these young people are very often not able—to decide whether or not a recreation will injure their spiritual life, then put this question, "Will it throw any stumbling-block in the way of a brother?" I do think there must be many in this room who know what an evil influence a little deviation from the highest Christian path in these matters on the part of those who can afford to give themselves more liberty has upon those who are not able, because they are weaker brothers, to enjoy such liberty. As the Apostle St Paul says, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Let us act upon principle, and not by arbitrary rules. We must give healthy recreations, such as will draw the people to them, and give them no time to think about others, and no wish to go to others which are doubtful and will do them harm. I believe there is in this room at this moment a young lady, the daughter of a country clergyman, who herself has acted as the secretary and treasurer of the village cricket club, in order to induce the young men to join it. There is one kind of recreation which has not been mentioned at all—that is, good light reading, and we ought not to let this meeting close without recognising the services which Mr Erskine Clarke, among others, has rendered to us in that respect. The great point is for all to feel that they have a Father in heaven whom they love, whom they do not desire to displease, and to look at the thing in this light: My Father desires that I should have recreation. He sends me out into His vineyard to work for Him, and then He, as it were, says, "Now go into the garden and enjoy yourself for a time." But a child that really loves an earthly father will not go and do those things which are displeasing in the eyes of that earthly father, but will strive in all things to please him. Let us put before our young people the principle of the love of God, and then I think we may apply to what we give up, as well as to what we give, the words of that familiar hymn:—

" Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all."

CAPTAIN NOBLE.

My sole object in addressing you this evening, of which I had not the slightest thought or intention when I entered this room, is to endorse the most practical recommendation made by Mr Hoare—namely, that beer should be sold in the village reading-rooms, if such be opened, as I hope they will be opened all over the country in our agricultural districts. Speaking as a magistrate of this county of sixteen years' experience, I declare my sincere belief, if these abominable beer-

shops were shut up, it would diminish the number of prisoners in our county jail one-third. I do believe there is no such active and successful enemy to the work of the parish priest in a village as these abominable little beershops, scattered like ulcers up and down the length and the breadth of the land; and it seems to me that the most practical way of competing with them is for the incumbent of the parish to go down to the Brewster Sessions in September and take out a licence to sell beer. No one knows better than myself, and other country gentlemen living in agricultural parishes, the curse that these places are. Men after their work must have something to do. They go to these places, they get fire and warmth, and they get companionship. Our agricultural labourers leave off at five o'clock now; in the summer some of them go and play cricket; but they cannot do that at present, and they go to the beershop instead. You may take any parish schoolroom, have it well lighted and well warmed, throw it open to them, and get some one to read the newspaper to them. That is one very popular recreation among many of our labourers who cannot read; but do let a man get his pint of beer. It will not hurt him—I mean if you confine him to a pint, and you sell him beer. Because what these men get at the beershops is *coccus indicus*—salt and water. When the Public Health Act is more effectually worked, we shall shut them up in that way; but pending that, I think the incumbents of agricultural parishes might compete very successfully with them. Until, however, that is done, we shall have a deplorable class of men, who from year's end to year's end never enter into a church, but who are to be found every night in the beer-shop.

THE CHAIRMAN.

BEFORE I ask you to join in the hymn, I would venture to say just one word, if you will allow me, upon this important subject. I think that the right note was struck by the first speaker, when he told us it was impossible for us to use the world without abusing it, if we shut ourselves out of it altogether. I entirely sympathise with that expression. The point, however, which I wish to impress specially upon the Congress this evening is, that the longer I live, and the more I see of the state of the world and society, the more convinced I am of the immense importance of a sound education for all classes of the community. When I say education, I wish particularly to guard myself against any notion of a fanatical education on the one hand, or a simply secular education on the other. But I believe that if we all unite together, standing shoulder to shoulder, to help to educate the people, not simply the poor, but the children of all classes in this country on Christian principles, which are the principles of the Church of England—then this important question of recreation will at once assume its proper place and position amongst the other questions which affect the well-being of this great country. If we unite in educating the people upon what we believe to be the right principles, the principles of our own National Church, then all classes, the poorer and the middle classes, as well as the upper classes, will come to understand what recreation means in the best sense of that word. Then they will learn to use the world so as not to abuse it; they will best provide for the happiness and comfort of themselves and of those who surround them, and at the same time, God helping them, they will be gradually preparing themselves for a happier world hereafter.

FRIDAY MORNING, 9th OCTOBER.

The RIGHT REV. the PRESIDENT took the Chair at Ten o'Clock.

THE SPIRITUAL LIFE: ITS HELPS AND HINDRANCES.

The PRESIDENT.

MY Christian friends, for I think we must drop the old title of ladies and gentlemen this day, I have to report to you, in the first place, that I have received an answer to the message which was sent to the General Convention of the American Church at New York. The answer comes from the Bishop of Indiana, the presiding Bishop, and it is this:—"General Convention reciprocates the greeting of Church Congress, and prays for the unity of the whole Church in the faith of our Lord Jesus." We shall all agree that we could hardly have received a message more agreeable to our own feelings, more particularly at this moment when we are about to enter upon what I will not call the discussion, but the consideration of a subject which so nearly touches the personal religion of every one of us. The subject to-day is the spiritual life: its helps and its hindrances. My Christian friends, many wise, many religious, many, I am thankful to say, charitable utterances have been made to you during this Congress, and, I trust, they have not failed to leave some impression upon your hearts; but it is very needful that that impression should be deepened, that our faith should be quickened and strengthened, that we should have a more living apprehension of the one and only Saviour Jesus Christ, dying, rising again, ascending into heaven, and ever interceding for us, that our love, too, may be more and more increased, and our way to heaven smoothed by good and holy counsel from and by the help of the Holy Spirit, who alone can make all human counsel effectual. I do therefore entreat—it is scarcely needful—that upon such a solemn occasion there should not be one sound of applause heard within these walls; God forbid that there should be any sound of a different character. We have had too much of that in this Congress; we have suffered from it; our Church has suffered, our reputation has suffered; I fear our own personal religion will have suffered in the persons of those who have given utterance to expressions so uncharitable and so little provoked. But let us hope that the Holy Spirit may shed a happy and holy calm upon this which I must consider our parting meeting; and, I believe, that so far as human power may prevail, no one will be more effectual in aiding that blessed end than he who will introduce the subject, the Very Rev. the Dean of Norwich.

PAPERS.

The VERY REV. the DEAN OF NORWICH.

IT is not my view of what is required of me on the present occasion that I should preach a sermon on this subject. In preaching a sermon, a man stands upon his commission as a minister of Christ, in virtue of which he is authorised to address words of religious counsel to all his audience, even

to those whose attainments in the spiritual life may far exceed his own. But as reader of a paper at a Church Congress, he stands precisely on the same level as the lay speakers—that is, he appears merely as a member, not as a minister, of the Church, and the only ground on which he can claim to speak in the expository and hortatory tone characteristic of a sermon is, that he has made a further advance in the spiritual life than his hearers—a ground which it would, perhaps, be somewhat presumptuous in any one to take, but which, at all events, I most emphatically decline.

The first observation which occurs to me on the general subject is, that the area of thought traversed by it is, as it ought to be, large, and that any attempt to occupy more than a single corner of it in twenty minutes must almost of necessity prove a failure. I can speak only of one help to the spiritual life, in the absence of which persons minded to live it often, I believe, fall into mistakes and confusions of thought, which discourage and dishearten them, and thus operate practically as hindrances. And this help is the studying more than we do what I may call the psychology of the spiritual life—the internal economy and mechanism of human nature, when brought under the control of Divine Grace. There need be no fear of presumption, I think, or of speculation on “great matters, which are too high for” us, in bringing the powers of our minds to bear on such a subject. It lies well within the range of our own experience. The mental economy of man we do not need a Revelation to disclose to us; it is something of which we may be cognisant by merely looking within, especially when our introspection is aided by the light of God’s Spirit; and it seems to be in accordance with what we know of God’s dealings with us that such truths as can be discovered by our natural powers are not largely dwelt upon in His inspired Word. What truth, for example, has a more important bearing on the moral (and, therefore, on the spiritual) life of a man than the force, either for good or for evil, of habit? And yet, if you except the notable passage about the Ethiopian and the leopard, this truth can be hardly said to make its appearance at all in the pages of Holy Scripture. Similarly, it can be no matter of surprise if certain truths of great practical value, connected with our own nature, and so coming daily and hourly within the range of our own experience, have been left to be elicited from bare and scattered hints of Scripture by the careful study of spiritual men. This is one of the things which God has given to the Church to do for itself. Papers of this kind are meant, I apprehend, rather to be suggestive than exhaustive, and it must suffice on the present occasion to indicate, without any particular method of arrangement, one or two questions with which spiritual psychology might profitably deal.

1. The spiritual life,—what is it we are talking about when we speak of it? Certainly it must be the life of man’s spirit, as bodily life is the life of his body, and intellectual life is the life of his intelligence. But what is his spirit? Is it merely a synonym for the soul, or immaterial part of man? or are the spirit and the soul, though the words are often used interchangeably in popular phraseology, really different organs in the internal economy of human nature, the one being, in fact, the conscience, the will, and the pure reason, and being the seat of moral judgments and of the deductions of pure mathematics; the other embracing the affections,

affinities, and antipathies, together with what Coleridge (after the German metaphysicians) called the understanding, and shading off into the domain of the body in the border district of sentiment and imagination? This is the fundamental question which confronts us and demands a solution, the moment we enter upon a scientific study of the spiritual life. It has received a very full and exhaustive consideration from the Rev. J. B. Heard, of Harrogate, in his most valuable and interesting treatise on the "Tripartite Nature of Man," the first English theological work of any pretensions which has dealt with the subject in a methodical and systematic manner. Without pledging myself to all Mr Heard's conclusions, and without sharing his theological views on subjects extraneous or only incidental to the argument of his book, I must say that it has opened to my mind a new and wide field of edifying thought, and has thrown a flood of light upon several once perplexing questions, which I venture to think of much deeper interest, as well as of more practical import, than those around which the storm of religious controversy now rages and frets. A single example must suffice. The question between creationism and traducianism, as to whether the soul, like the body, comes to each of us through the instrumentality of our parents—(an hypothesis which accounts for the transmission of the sin, which is in us, from father to son), or whether, on the other hand, the soul is in each member of the human race an immediate creation of God, without the intervention of any instrumentality (an hypothesis which gives to the higher element of our nature that befitting dignity with which Holy Scripture and the instincts of sanctified reason lead us to invest it)—this question is determined by Mr Heard in a simple and, as it appears to me, most satisfactory manner. The spirit is, according to him, in each individual the immediate creation of God, who is therefore called, with special emphasis, "The Father of spirits." And the spirit is colourless; it never derives a complexion in any one of us from those who have gone before. Not so that moral and mental temperament, those moral and mental sympathies and antipathies, which go to constitute the soul. These, oftener than not, bear the mark of being derived. They run in the blood. They are the characteristics, if not of our immediate progenitors, yet of some collateral forerunner. Sometimes they are for a generation latent, and then seem to bud out again with new vigour, and connect us very visibly with the particular stock of which we come. Then again, the reason assigned by Mr Heard for the distinction between soul and spirit not making its appearance in Holy Scripture before the Epistles of the New Testament, and for the non-recognition of it in our Lord's own teaching, is full of interest, whether we accept it or not. He thinks that before the full revelation of the doctrine of the Holy Spirit by means of His descent at Pentecost, that special organ of our human nature, in which lies man's faculty of communion with God, and which the Holy Ghost touches and sanctifies, could not be, and was not, fully and distinctly revealed. This was one of the many things which our Lord had to say to His disciples, but which in their spiritual nonage they could not bear.

2. But I must hasten on to some of the other questions, with which spiritual psychology would have to deal. I suppose that all persons who have had any real experience of pastoral work know how transitory and evanescent religious emotions are, how unsatisfactory and how little to be

relied on as a test of character. And yet it will not be denied that the enlistment of the affections in religion is a matter of primary importance ; that in truth there is no religion at all where the affections of the heart are not won and engaged. Be it remembered that all the fruits of the Spirit, which the Apostle enumerates in his Epistle to the Galatians, are tempers or affections ; not one of them is a good work, not one of them attendance upon an ordinance. What, then, is the difference between a religious emotion (or feeling) on the one hand, and a religious affection on the other ? In these days of mission services, when one of the avowed objects of the missionary is to produce a religious excitement in the parish, which troubling of the waters, it is hoped and believed, may be in several cases an impregnation of them with healing virtue, it is all-important to us to be able to discriminate between mere emotion and affection, between the sound and the spurious, the wheat and the chaff. Of course this might be done, and is done, empirically ; a practised man may judge with more or less accuracy merely from his experience of human character what is genuine and what not. But would not a scientific knowledge of the difference be of service and prevent blunders, both in our own case and that of others ? Might the difference be this, or the like of this ? (I only throw it out as a suggestion, and provocative of thought, not at all as a formed opinion.) There is undoubtedly some connexion between affection and emotion. Shall we say that affection passes into emotion, in the natural order of things, at a crisis, and only at a crisis ? Take an instance from the domestic affections. A man loves his wife and child with very genuine but with very unemotional affection, so long as nothing threatens to disturb his possession of them. Days of sunshine and prosperity pass over him, the happiness of which is made in a great measure by his affection for them and their reciprocation of it ; and, meanwhile, though the affection shows itself by numerous trivial actions and efforts to please, it is not talked of, it is not thought about, the parties actuated by it are themselves unconscious of its strength. But let a period be put to, or threatened against this domestic happiness—let death impend over, or strike wife or child. There comes with the crisis strong emotion, a waking up to a consciousness altogether new, of the value of what has been possessed hitherto, but seems never hitherto to have been fully appreciated ; and the mind, perfectly calm and composed in uneventful times, becomes violently agitated by the crisis. Now, is something similar the case in respect of the objects of the religious affections ? Is emotion only to be expected when a crisis in the spiritual life impends, or has been recently passed ? Is emotion not to be looked for in the normal state of the spiritual life ? Is it reserved as a stimulant for such periods as its commencement or recommencement ? And may this spiritual life, therefore, really go on without any glow of spiritual emotion—nay, amid great chill and discomfort ? Many tales of Christian experience (which are probably founded on fact, even if they have been touched and embellished in the record of them) would lead us to this conclusion. Among them is the story of a sick man in great mental distress on account of his supposed want of faith, because he could not find in himself the peace and joy of faith. A clergyman visited him, who observed that several of the most comfortable promises and invitations of Holy Scrip-

ture, written on scraps of paper, were pinned to the bed-curtains, so as to be always before the eyes of the patient. The clergyman, finding that what he said gave no relief to the sufferer, who still persisted that from the hardness of his heart he must be lost irretrievably, proceeded to unpin and take down the texts, for which he remarked there could be no use in the case of a reprobate. The patient, however, starting up into a sitting posture, implored him by all that was sacred not to take away the last plank from under him, nor rob him of his only hope. The retort was obvious. If the promises of God are indeed your last plank and your only hope, the principle of faith must be alive in your heart, though feeling be at its lowest ebb.—But if there can be genuine religious affection without religious emotion, is the converse true? Can there be emotion without affection? I suppose few will deny that there can. The stony-ground hearer “receiveth the word anon”—that is, with indeliberation, with no searching after truth, with no counting of the cost; and it is added “with joy,” which joy surely must be a mere emotion, spurious, and fugacious, not to be confounded with the joy which the Apostle Paul enumerates as a fruit of the Spirit. This is an easy and certain deduction which might be made by any thoughtful student of the Bible, who simply compares one part of it with another. But how to distinguish scientifically between the joy which is a fleeting emotion, and the joy which is a fruit of the Spirit? May we do so by recourse to Mr Heard’s distinction between the soul and the spirit—the soul being the seat of the emotions and sympathies, the spirit that of the will and moral sense? An emotion which reaches the soul may perchance go no deeper—may never descend to those springs of the character, the complex of which is called the spirit. The joy, which is a fruit of the Spirit, must be a “rejoicing in spirit” (an affection expressly attributed to our Blessed Lord), and not merely in the soul, which, as Mr Heard shows, is the outward and superficial part of the moral and mental economy.

3. Finally, might not the pathology of our moral and spiritual nature be studied scientifically with much advantage, side by side with its physiology? Ought it not to be so studied by those whose work it is (with the appliances of God’s Word and Spirit) to set the moral and spiritual nature of their fellow-men right, and who, therefore, should have an exact understanding where it is wrong? What is sin?—I do not mean in its outward manifestation (for there God’s Word defines it for us, telling us, in its usual simple and luminous language, that it “is the transgression of the law”), but sin considered as a power and principle in the mind of man? Is it selfishness—not, of course, in that narrow and limited appropriation of the term in which it is popularly used, and according to which a person who in any plan of enjoyment postpones himself to his neighbour is called unselfish—but in that larger and more Christian view of man’s relations, according to which one who simply withdraws from God and fastens upon the creature the entire strength of his affections is really making self the centre instead of God, and seeking and living for self alone? This is the view taken by Julius Muller; and it may be thought that his treatise on the doctrine of sin exhausts the subject, and leaves little or nothing to be said by those who come after. But this valuable work is only accessible to English readers through the medium of a translation, which even if it does the best that can be done for the original (a

question of which I am not a competent judge), is in many parts so obscure* that it needs to be recast in an English mould of thought and expression ; and he who, discarding the idea of formal translation, would simply take the results of Muller's investigations, and, after passing them through the alembic of his own mind, restate them in his own language, with the idiomatic force and luminousness of a Whately, would, I venture to think, make an immensely valuable contribution to English theology. But the sand is running fast out of my glass ; and I have no time to do more than say, in brief summary, that what I have attempted to advocate is some such scientific study of man's moral economy as should ground itself upon Bishop Butler's "Sermons on Human Nature ;" but should embrace within its scope what lay outside the design of that great philosopher, those relations of man which Christianity has revealed—should view him as a spiritual no less than a moral being, placed through the Atonement of Christ under the immediate guidance of the Spirit of God ; and, viewing him thus, should trace out the various parts and relations of his inward economy, and also the way in which sin has affected each part and disturbed each relation. Such a study would be, I think, a help, as the want of it is a hindrance, to the spiritual life.

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SPIRITUAL life, so far as its origin is concerned, admits neither of helps nor hindrances. It is the result of a divine operation, and we can only refer it to the sovereignty, and will, and grace, and power of its divine Author, who quickeneth whom He will. We stand in the presence of this life, as of all other life, and wonder at a mystery which we cannot solve, and recognise a cause which we know only by its effects. "You hath He quickened, who were dead in trespasses and sins."

And spiritual life, so far as its practical power is concerned, must not be mistaken and misapplied. We take it to be common life which grace has communicated to all who are in Christ Jesus. It is life for the many and not only for the few, for the busy and not only for the idle. It is human life, not angelic, and not heroic, but the practical plain life of sinners saved, and of saints separated for the service of the living God in all the circumstances and during the whole period of their fellowship with Jesus.

It is also earthly life, in the body, amongst the enemies, and before the difficulties of our existence here in a preparatory and probationary state, in which "we show forth the praises of Him that hath called us out of darkness into His marvellous light."

This spiritual life, existent in every member of the body of which Jesus.

* The paper is printed as it was read ; but since the reading of it, the writer has been assured that there is a later translation of Muller's "Doctrine of Sin" (published by Messrs Clark of Edinburgh) than that which he possesses, and which is all that can be desired.

is head, operating in every real Christian, be he weak or strong, developed or undeveloped, is the subject for our thought to-day.

The hindrances and helps are taken to co-exist with this soul life. They apply to such as are "alive unto God;" they mould and modify the living structure, but do not create and do not crush the life.

The life we speak of is a divine life imparted, and not a carnal life improved. It is a resurrection life in Christ, on Christ, from Christ, for Christ. It is a life of inner impulses rather than of external restraints; a life which permeates the whole living structure of the new creation, so that every faculty of the soul is conscious of the living principle, and controlled by the Heaven-given grace.

1. In this life one great hindrance is too much meddling from man.

A man is encouraged to commit the keeping of his soul, in some higher or lower degree, to some fellow-creature. He is directed in minute particulars concerning the daily routine of his religious life. He follows certain prescribed rules as to self-examination, prayer, study, work; and all this is arranged in the real desire to help and not to hinder. But the tendency of too much nursing is to weaken the character, to give a stilted gait in the Christian course, to make the plants of grace less hardy, and the children of the household of faith less vigorous in the individuality of their character, and the muscular development of the manhood which is in Christ. Then men are apt to stop at the form, and let the animating principle escape. They come to lean upon an arm of flesh, and the Christian instructor is made a something which comes between and prevents that nearer, fuller, freer communion between the soul and Jesus, out of which all the vigour, and all the comfort, and all the continuity of the life must come. There must be the fullest liberty if there is to be the full-grown life. And just as a man may cripple the growth and lessen the fruitfulness of a tree which he nails up too closely to the wall, so by a system of too much restraint, and direction, and discipline which man devises, the practical effect may be found to be, that development of graces and fruits in life and work and holiness is hindered and not helped.

2. Another hindrance in spiritual life will be found in stimulants which exhaust, and sentiment which disturbs the soul. Let any Christian man plunge into any system of excitement and excess of mere emotional religion, and he will become a weaker and not a stronger man. "The fruit of righteousness is sown in peace, of them that make peace." There is a holy calm in which the principles of grace best set and solidify. The spores of holy thought act most effectually for the growth of all that is holy and happy and healthful, when they have so undisturbed possession of their proper elements of truth and wisdom in Christ, as to extract at leisure all the exceeding fullness of the blessing which He gives. The stillest streams water the fairest meadows; and the bird that flutters least is longest on the wing. Excitement exhausts and stimulants weaken, and this hindrance must be taken into account. So also must sentimentality. A religion which is always dealing with frames and feelings—which contains the elements of alternate self-torture and self-trust—will not be one of comfort, or of consistency, or of advance in the higher regions of Christian walk or work. God's grace is given not to make a man turn in upon himself, but to stand forth in holy homage

before his Maker, and to walk up and down in loving service amongst his fellow-men. Every fresh discovery of truth ought to be at once made known. Every new opportunity of usefulness should be on the spot improved. And Christian life becomes realised when it shows its own reality by thorough labour and activity in the service of God and man. Let no man trust himself too much, or too often, or too long, with himself alone. There he will find things which only alarm, and disappoint, and distress—chilling, cramping, crushing the finer emotions of the soul. Out of the gloom of self let him come much into the sunshine of Christ, and looking off from feelings let him look up to Jesus, and so find peace.

3. A third hindrance will be found in the atmosphere of a controversial spirit. The Christian man, in his jealousy for truth, and out of very loyalty towards the Master, may be required to take up weapons of war. For all such necessary service, the needful grace may be expected. But a man should pass through controversy as he rushes through the tunnel in which the vitiated air abides. It is hard to avoid bitterness, and that lowers the tone of Christian healthfulness. It is difficult to keep discussion to its legitimate question of opinions, without some furtive glance at the persons who are supposed to entertain them. So the law of kindness is violated; and wounds, and bruises, given and received, will only leave combatants to be weaker and more weary men. Christ's Church is an organised body; and "if one member suffer, all the members suffer with it;" and the common life involves the common growth, and this is the great guiding principle of healthy life. "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body *unto the edifying of itself in love*" (Eph. iv. 16).

4. I reserve for our last consideration what really is the chief hindrance, and that is the burden and blight of known and allowed sin. The whole Christian Church needs to be roused and searched on this matter of personal holiness. A pure faith will never make amends for a polluted practice. Ecclesiastical order will never be taken as a set-off against spiritual disorder and misrule. Existent sin is a blood poison under which the vigour of the soul must droop. It is the dead fly in the apothecary's ointment. The accursed thing in the warrior's tent, the pressing abscess which paralyses the hidden muscle, the dead matter which chafes the living fibre into disease, disorganisation, and decay. No man can live in sin and also be a healthy member of Christ's holy body; and spirituality, consecration, careful and prayerful desire and determination to "lay aside every weight, and the sin that does so easily beset us," must be a primary and prominent feature in the life and character of all who would "live godly in Christ Jesus."

Thus far concerning hindrances. Our thoughts are now to turn to the helps of Christian life.

(a.) One is a full and entire persuasion that we have been forgiven. Every man must have a halting and hesitating gait, till his soul has fully mastered this initial fact, that he is "accepted in the Beloved." This makes the foundation solid and distinct on which life rests. "This is the record that God hath given unto us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son hath not life." The effect of a conscious salvation is, that the soul rises at

once into a higher atmosphere. Above the region of doubt, and mist, and narrow views of God and the great salvation, he passes into the felt presence and close loving communion with Jesus, and knows that Christ has an interest in him, as he has in Christ. The question of ownership is settled, and the believer can say, "My beloved is mine, and I am His."

(b.) Another is, a distinct acquaintance, not only as a theological dogma, but as an experimental fact, with the person, and presence, and power of the Holy Ghost. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh," is one great principle and secret in the life of God in the soul of man. If any man is resisting, grieving, ignoring the Holy Ghost, he is like a man in the desert who has forsaken the fountain of living waters—like the virgins who had vessels but no oil.

(c.) A third help is an insight into the coming kingdom and glory of the Lord Jesus. Filled with this blessed hope, a believer knows that his life and labour will not be in vain in the Lord. It acts, as the prestige of a conqueror does, on the soldiers who know he will lead them on to victory. The life rises into that of hope and loving devotion. It is felt to be an honour, as well as a duty, to say, "To me to live is Christ."

(d.) It is a help, also, to have some distinct and defined work to do for the Lord Jesus, and for the good of His Church and people. Nothing is like labour for bringing out the muscle of healthy character and life. The very activities of love give the heart a stronger throb, and the face a ruddier glow.

(e.) It is a help to have mind and memory well stored with the precious truths of God's most holy Word. "Let the word of Christ dwell in you richly in all wisdom" is an apostolic counsel which has force and meaning still; and in the hunger period of the soul, it is the soul's special nourishment which alone will fully supply its need.

(f.) It is a help to have the habit of the life to be much in humble, fervent, and believing prayer. There is a wearing anxiety which comes upon any one who deals with man, and with Satan, and with the concerns of earth, and has not fully known and enjoyed the pleasures of dealing much with God. We all know how much rest has to do with the prolongation of physical and mental life. You soon wear away the life if you take the refreshing rest away. Now, it is sweet, soothing rest, when a man can get away from the heat and bustle and whirl of the world, and come up into the quiet cool retreat of upper communion with God. The men who can "endure" are they who "see Him who is invisible." The men who can enjoy are they who fully understand the truth of the Scriptural advice, "Casting all your care upon Him, for He careth for you."

But while these thoughts are passing as to what may be the hindrances or helps of life, let us all be very careful in our investigation whether we are ourselves alive. Spiritual life is individual life, by which each lives to God; but it is also corporate life, in which all live together for Christ. So whatever is found to separate us from Jesus, or to sunder us from any who love and know Him, is a thing against which the wise servant of Christ will set himself, heart and head and hand, to resist, to discourage, to put away.

"Awake, O north wind, and come thou south; blow upon my garden, that the spices thereof may flow out" (Cant. iv. 16).

The Church needs to be beckoned and buoyed upwards into this higher,

this holier, this heavenly life, and this which has been the subject for a Congress discussion must be made the purpose of a continuous aim and effort to all who are alive toward God. If we are in earnest in this matter we shall be watchful concerning the hindrances; and when we begin to be engaged in it, we shall become prayerful concerning the helps.

We may be indifferent concerning both; but in such a case we shall but prove that some noxious element has entered into our religious life; and the work of a day like ours, and the service of a master like Jesus, will be done by others who have muscle and momentum in their labour, and not by the flaccid forceless vitality which seems more akin to death than life.

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"Ye are bought with a price, therefore glorify God."

THE unwavering resolve to honour His Father was the motive power of the human life of our Divine Master. "I seek not mine own glory; Father, glorify Thy name." Those who strive most earnestly to imitate our blessed Lord in this respect are most conscious how far they fall below the ideal of that perfect life. Yet it is scarcely an exaggeration to say that if, morning by morning, we determine, in His strength, to live for the glory of God, every help that is required for the spiritual life will be gradually supplied, and every hindrance removed, by the indwelling power of the Holy Ghost. If we begin our prayers with the heaven-taught supplication, "Hallowed be Thy name, Thy kingdom come, Thy will be done," the soul's daily bread will be provided with no grudging hand; the trespasses will be forgiven; we shall be delivered from evil; for the kingdom into which we have been baptized is the kingdom of the Blessed Trinity, and the Father is Almighty, the Son Almighty, the Holy Ghost Almighty; and this Triune God has said, "Them that honour me I will honour."

To begin with the helps and hindrances which arise from our relations to our fellow-men—

I. It is obvious that if the echoes of the *Gloria* are sounding in our ears, we cannot help submitting ourselves to the will of the Almighty, so far as it is clearly revealed. This involves liberal almsgiving, dedication of our children to His service, hard work, ventures of faith, a clear witnessing by word and deed for Him who is the Lord of our life. It is impossible, for instance, for the Christian soldier to be idle, when the tramping of the foe is heard at the gates. No loyal subject can help protesting, either by open speech or grave silence, when his King is dishonoured by the immodest words—the wicked scandal—the jest drawn from Holy Scripture. The servant of the Most High God, however often he may fail, dares not *deliberately* adopt a lower standard than that which God's Word has sanctioned—dares not shield himself from reproach by holding back any part of the truth which his Lord has entrusted to his stewardship. So, while the world remains unchanged, it is not possible

for us to say honestly, "Father, glorify Thy name," without being involved in much that is distasteful to flesh and blood; and it is by these acts of self-sacrifice, thus forced upon us, that our spiritual nerves are braced. It is by these struggles, from which, by the new law of our life, we cannot escape, that we gain the "wrestling thews" by which the second great adversary is resisted, and the world is thrown beneath our feet.

II. It is a commonplace to speak of the havoc which is wrought in the soul by worldliness: how, like a canker, it eats out the strength of our manhood, till the eye is dimmed, and the voice robbed of its clearness, and the prophet whose heart was once kindled with God's own fire, sinks down into the miserable degradation of the man whose only ambition is to catch the popular ear by the novelty of some startling thought, or the rhetoric of a well-chosen period. The whole question as to the world's use and abuse is full of difficulty. Outward separation is often impossible. There are many cases where eccentric efforts at singularity only weaken the cause which they are intended to further. Still, when every allowance has been made, and every limitation carefully enforced, the old truth stands out unchanging and unchangeable: "No man can serve two masters." If we aspire to the friendship of the Lord Jesus Christ, we cannot long love the world by which He is crucified. However fond we may naturally be of sympathy and popularity, our whole spirit must at last be stirred within us, as we mark the utter dishonour which is heaped upon His holy name, the shameless effrontery with which the rights of the King of kings alone are ignored, while the claims of every human relationship are acknowledged.

III. We are warned on every side of the dangers to which our spiritual life is exposed from the undisciplined activity, the impatience of delay, the idolatry of results, by which nineteenth-century Christianity is characterised. The warning is not unneeded. We, in our vanity, invite every passer-by to come up into our chariot and mark our zeal for the Lord; but the holy angels, methinks, from their quiet watch-towers, oftentimes see little else in all our energy but the furious driving of the carnal son of Nimshi. We have not time to be still and know God. Even in the quiet hour, our hearts have been so deafened by the strife of tongues, that we can hear but little of the heavenly music which is wafted to our ears from the shore of the crystal sea. The result is found in superficial thought, ignorant self-conceit, feverish excitement, nervous irritability, premature decay, alike of spiritual and physical life. How shall this hindrance be removed? Not, surely, by holding back from the labour to which God has called us. This were to ignore the terms of the great charter on which the possession of earth was conveyed to fallen humanity—"In the sweat of thy brow thou shalt eat thy bread." The remedy is found in the principle which we are considering. "Why art thou restless, my soul? Thou art working, remember, not for thy own satisfaction, but for the honour of thy God. This very morning thou hast yielded thyself to be a reasonable, holy, and lively sacrifice unto Him. Why, then, art thou so disquieted within me? God assuredly can protect His people. God can guard His own Eternal Truth. Duties alone are thine, results are God's. Fret not thyself." Thus the demon of unrest is banished. In quietness and confidence the soul is established. "Even so, Father, for so it has seemed good in Thy sight. Thy will, not mine, be done. Help me to honour Thee by sowing the good seed. Let ages yet unborn be gladdened by the

golden harvest. Show Thy servants Thy *work*, and their children Thy *glory*."

Thus we are led to consider the helps and hindrances of the spiritual life, regarded in its more interior aspect:—the hindrances which are more evidently cast in our way by the Prince of Evil; the helps which we can trace to the direct operation of the Holy Spirit.

I. If we resolve to glorify God, we shall honour His Holy Word. No child that respects a human parent can leave its father's letter unread, or satisfy itself with a mere cursory glance at its contents. Yet I venture to say that one of the greatest dangers of the present day arises from the lack of devotional study of the Bible. This is life eternal—to know Thee the only true God, and Jesus Christ, whom Thou hast sent. How little, in any real sense, do we know the Lord Jesus Christ, crucified, risen, ascended, interceding! How few even of earnest Christians have gained the breadth of view, the depth of filial confidence, which is the result of meditation upon the Divine Fatherhood! How feebly have we apprehended the privileges of these latter days:—the tongues of fire, the Baptism of the Holy Ghost, the wondrous import of those words of our blessed Lord, "It is expedient for you that I go away;" "greater works than these shall ye do"—greater than healing the sick, and cleansing the lepers, and raising the dead; "greater works than these shall ye do—because I go to the Father." We thank God for our multiplied services, our Christian biographies, our manuals of devotion; but if any of these be made a substitute for the strong meat of God's Word—read, marked, learnt, and inwardly digested,—the frequent services will degenerate into a round of miserable formalities; the records of God's saints will develop that nerveless sentimentalism which sings, "O Paradise! O Paradise! I greatly long for thee!" while it is living the selfish, unloving life which is severed from Paradise by an impassable gulf; the holiest prayers will only perfect in us that fearful unreality which, while it drinks to the full of this world's vanity, can use the words and echo the meditations of God's tried and suffering saints—words which were forged in the fire of their soul's agony—written in the very life-blood of their spiritual being. I speak that which I know, and testify that which I have seen.

II. To develop self is the object to which all Satan's subtleties are directed, for he knows full well that by self-seeking every current of Divine grace will be hindered from flowing into the soul. Therefore, he sends us to God's house, not to worship the Lord our Maker, but to please ourselves by a beautiful service or an eloquent sermon. He bids us give up our prayers, and even turn our back on the holy table, because, forsooth, they have brought us no conscious gratification! He teaches us to survey the fruits of our spiritual energy, our intellectual power, our strong will, our unseen yet potent influence—"Is not this great Babylon which I have builded?"—till our reason departs from us, and the noblest of God's spiritual kings is degraded to pasture himself on the food of this lower earth, driven out from men, powerless in the world which despises his vanity, and is wearied by his egotism. As the darkness flees before the light of the breaking dawn, so the love of self can never dwell for long in the heart which strives to pray—Father, glorify Thy name.

III. What shall I more say?—for time would fail me to tell of the supernatural force which flows down into the soul thus freed from self-seeking and self-contemplation. The man who determines to glorify God learns new lessons year by year, from every school of thought, because he looks not at the human instrument, but at the God from whom every good and perfect gift proceeds. He dares not disparage one means of grace in order that another may be exalted, because he honours God, by whom both alike are employed. He serves God with a *quiet* mind because it is written that the blood of Jesus Christ cleanses from all sin. He grows in grace, because he brings everything to his God in prayer, and thus each detail of his life raises him to the high and lofty One who inhabits eternity. He prays with confidence, because he is pleading in the name of the Lord Jesus Christ. He triumphs over Satan, because he meets him in the indwelling strength of God the Holy Ghost, and repels his every assault with the word of faith, "It is written." In days of utter darkness and desolation, he holds fast by God, and praises Him for His unfailing word. Powerless to feel, he resolves to believe. From every failure he arises humble, yet confident; weak in himself, but strong in the Lord—to sing once more the song of triumph: "Thanks be to God, who giveth us the *victory* through Jesus Christ our Lord."

One question of vital importance must not be omitted. We are speaking to-day of the spiritual life—its helps and hindrances. Have I any spiritual life? Am I alive, in any real sense, through Jesus Christ my Lord? The Holy Ghost is the giver of life. If any man have not the spirit of Christ, he is none of His. Humble penitence, faith in the Lord Jesus, heart-surrender, love for our fellow-men—these are the signs of His blessed presence. Brethren, let us examine ourselves. Is there no one in this vast assembly who, if he pass to-night into the presence of the Judge, shall be found to have indeed a name to live—who is galvanised from time to time into the mimicry of spiritual being by the noble ritual, the hearty prayer-meeting, the stirring address, the mystic force of popular sympathy—while, in the sight of God, he is dead? "From all blindness of heart, from all the deceits of the world, the flesh, and the devil; by Thine agony and bloody sweat, Thy cross and Passion, Good Lord, deliver us!"

ADDRESSES.

MR STEVENSON A. BLACKWOOD.

It is under a very deep sense of responsibility that I come forward to address you upon this subject, the interest in which is manifested by these large gatherings, and which, however deeply interesting to us, is of far deeper interest to our God—to Him who so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life—God the Father; to Him Who said that He came that we might have life and might have it more abundantly—God the Son; to Him Who is the Lord and Giver of Life—God the Holy Ghost. I

venture to hope that while seeking to speak in His name and to His glory alone I shall have the silent prayers of many, I would say of all, here present. I want to speak of spiritual life,—its helps and hindrances,—in its individual rather than its corporate aspect, because that which is true of the part is also true of the whole, and if the spiritual life is strong and healthy in the individual members of Christ's Church, we shall then find the Church answering in that measure to the divine description, standing upon her feet as "an exceeding great army, looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." I want also to speak of this spiritual life as that which is the actual possession of every soul that trusts in the Lord Jesus Christ—not as something which is conferred by ordinances, however Scriptural in their institution or character—not as something attained by works of righteousness which we may strive to do, but which is the gift of God, and a free gift, that eternal life which is the gift of God in—not something apart from and received through, but in—Jesus Christ our Lord. I believe that if this life in God's people is to grow and to be strengthened, there are at least three things which must be at the very outset clearly understood by us. The first is, that we have this life as an actual possession now—a present and eternal life. For this end the Apostle John has written us an Epistle—"These things have I written to you that believe on the name of the Son of God, that *ye may know that ye have eternal life*." Again, we must understand that in Christ Jesus we have everything needful for this life; and for this object the Apostle Peter tells us that God "hath given us *all* things that pertain unto life and godliness." Thirdly, we must know and understand that the growth of this spiritual life is not the development or improvement of the old or carnal nature, not the mending up of the old man, but the expansion of the Christ of God in us—the new life, the eternal life, the spiritual life, the new man, Christ Jesus, not as a babe to be nursed or put into a manger, in a corner of the heart, but to fill every place in it, to permeate and pervade the whole being, and to substitute His mighty energy for all the activities of the old carnal, sinful nature. Oh, beloved friends, how we need this deep, healthy, strong, spiritual life! The Christian who has it not is almost as a cumberer of the ground, as a cloud without water, that hinders the shining of the Sun of Righteousness, and never refreshes the parched world. A Christian who has not a strong spiritual life is one who chills the hearts and weakens the hands of his brethren, and is the greatest stumbling-block in the way of the unsaved, far greater than the open ungodliness of the day; for men judge of Christ by the life of Christians, and if they see not in them living epistles they are only confirmed in their unbelief in the Christ of God. But, thanks be to God, all this need is foreseen and provided for. Jesus Christ, He who said "I am the life"—Jesus present with us now, "the life of men," is my life and your life if you are trusting in Him, and in all the perfection of His humanity and all the omnipotence of His deity He may be claimed, enjoyed, and used by every trusting soul. "Thanks be to God for His unspeakable gift." I must recognise the old nature then as dead if the new nature is to be developed and grow and expand. I must put it where God puts it, reckon it as dead, corrupt, incapable of improvement, only fit for that place where the beautiful symbol of baptism puts it—the very death and grave of Christ. There I must leave it, for it is the greatest hindrance to the spiritual life. Whatever we may think of the world and the devil, the other component parts of that terrible trinity of evil against which we contend, the greatest enemy is the old, sinful, carnal nature; and if we live after that flesh we shall, or perhaps more properly, we are about to die, we are at the point of death. It is as the old self is reckoned dead, crucified and buried, and is therefore mortified; it is as by faith I live upon, and abide in the Saviour who dwells in me by His Holy Spirit; as I yield myself up to Him to be energised by Him, to be vitalised by Him, as the life-blood of my soul, and to be

ruled by Him as the Head that directs every movement and action—it is as I thus yield myself, reckoning myself dead unto sin, that the spiritual life will grow indeed. As regards helps and hindrances, I believe that like things physical, so things spiritual become either the one or the other to us according to our use or abuse of them. I need the air for my breath, but if I merely inhale it I am suffocated ; so I must not only inhale spiritual life, but exhale it in praise and prayer to God, and in testimony to men if I am to be strong. I need food ; but if I live to eat instead of eating to live and work, I shall be surfeited and not strengthened. I need exercise in order to be healthy ; but as, if it be carried to excess my frame is weakened, so good works pushed too far to the exclusion of meditation and prayer will only weaken the spiritual life. I need rest, but rest beyond that which is necessary to fit me for work will enervate and weaken all my life. I need clothing, but clothing in excess encumbers, and is but an evidence of weak vitality ; too tightly bound it becomes like grave clothes, the sad remembrancers of the state from which we have emerged, and only hinders our spiritual action. At best, forms and ceremonies, though needful like clothing, are not to be gloried in ; for like clothing they are but an evidence of our fall ; angelic beings need none. Let us treat them as accessories, needful for a time, at least in this cold clime of earth, but, as the carnal ordinances of the Jewish dispensation were laid aside for a spiritual dispensation, to be in like manner laid aside when we exchange earth for heaven, and, absent from the body, are present with the Lord. Above all, let us “love one another with a pure heart fervently.” Spiritual life cannot be strong in Christ’s body, the Church, while the members are warring one with another. Let us look upon our brethren in every denomination into which that Church is now, alas, split up, as those with whom we shall dwell in heaven, and whom we must love on earth. Thank God, in spite of all differences, which at present, perhaps, we cannot avoid, as to Church government and other things of minor importance, there is a deepening of real brotherly love, of true unity in the spirit. There are signs to make us very hopeful. It seems almost as if, at midnight, the cry were sounding, “Behold, the Bridegroom cometh, go ye out to meet Him,” for certainly both among real Christians, and those who are but mere professors, there is an arising, a trimming of the lamps. I believe that as the prophet was led, first, where the water was only ankle deep, then where it reached to the knees, then to the loins, and then still deeper to where it could not be passed over, so God is leading us into the depths of enjoyment of spiritual life in Christ, which will carry us along in its mighty flood—refreshing ourselves with its living streams ; and “everything shall live whither the river cometh.”

The REV. W. D. MACLAGAN, M.A., Rector of Newington.

IN speaking on a subject so solemn as this, it is of the deepest importance that we should realise the accurate meaning of the terms we use. By “the spiritual life” I understand the working of God’s Holy Spirit within ourselves, the life of God in the soul of man. If this be so, the helps and hindrances to the spiritual life will be whatever can help or whatever will hinder the full operation of that Holy Spirit within us, as He works out in us “the good pleasure of His goodness and the work of faith with power.” In order to understand this thoroughly, it is important for us to realise clearly the personality of that Holy Spirit of Whom we are speaking, and there is great need for us to be more accurate and clear both in our thoughts and speech in this matter ; for do we not too often think and speak of Him as a

mere supernatural power coming down upon us from on high, and not a living person with all the attributes of personality exercised in the matter of our own spiritual lives? It is essential for us to keep in mind that the gift of Pentecost was not the gift of fiery tongues or miraculous endowments, but the gift of a living person, and that these outward signs were only the evidences of His presence. On that day the Holy Spirit of God began an incorporate life upon earth—not, indeed, in one human body as our blessed Lord during His earthly life, but in a body of which men are the living members, the Church which is Christ's body, because He is its Head—the Church which is the temple of the Holy Ghost, because in it He dwells. So St Augustine does not hesitate to speak of the Day of Pentecost as the *dies natalis* or birthday of the Holy Ghost, the ushering in of that Divine Person to a life upon earth; and from that day to this just as our blessed Lord went in and out among His people, and especially among His Apostles, so the Holy Spirit of God has been going in and out among us, and especially among the ministers of Christ's Church. What a help, then, it will be to realise throughout all the changeable circumstances of our daily lives this personal fellowship with the Holy Spirit. In times of temptation, to think of Him as a living Being standing by our side, watching the struggle that is going on within our hearts, and longing to keep us back from the power of that temptation which is ready to overwhelm us! What a comfort to us in times of perplexity to think of Him as standing by our side ready to guide us by His infinite wisdom, and to whisper in our hearts "This is the way—walk ye in it." What a help to us in our hours of prayer to realise that, as we kneel before the throne of grace, that Holy Spirit stands beside us teaching us how to pray, and what to pray for; or again, as we read God's Holy Word, beside us still shedding His own blessed light on the pages that we read, and revealing to us the mind and will of God; or again, in the blessed Sacrament of Christ's Body and Blood testifying to us of Christ and His dying love as we do this in remembrance of Him. Above all is the comfort given to us, my brethren, upon whom God has laid the full responsibility of ministering in His Church, to know that in the midst of our perplexities and difficulties, and under the burden of our cares, the Holy Spirit is ever with us to guide, and strengthen, and comfort us; and that He is specially with us when we declare the message of salvation, to open the lips of those who speak, and the hearts of those who hear. It has struck me often as an impressive thing to see beside the preacher in many foreign churches the crucifix full in his view, so that if any desire of applause or thought of vanity should tempt him to forget his divine calling, that image may recall him to a remembrance of his own nothingness and littleness in the presence of Him who loved us and gave Himself for us. But far more than any image is this presence of God the Holy Ghost standing there beside us, ready to check the rising of any thought of vanity, and recall us to a remembrance of our entire dependence upon Him. It is surely by thus realising continually the personal presence of the Holy Ghost that we shall best deepen and strengthen our own spiritual life. But what are the fruits which this presence of the Holy Ghost ought to bring forth in our hearts and lives? These fruits will, no doubt, be varied according to our circumstances. As St Francis de Sales has beautifully said, even in the spiritual world the tree beareth fruit after its kind; but yet there is one grand fruit which constitutes the essence of all spiritual life—the essence of all holiness—which must be found in every heart where that spiritual life is living and working—I mean the personal surrender of ourselves to God. It is to this that we were pledged in our Baptism, when we were handed over by God's love to the guardianship of that same blessed Spirit. It is to this we pledge ourselves each time we come to Holy Communion when we offer and present ourselves, our souls and bodies, a sacrifice upon the altar of God. And just in proportion as this is

realised to our minds, that our great work is to surrender ourselves continually to God, shall the purpose of our spiritual life be fulfilled; first, indeed, the surrender of ourselves to Jesus Christ as the one only Saviour of sinful souls, the source of all our peace and strength, for this is the very starting-point of all conscious spiritual life; but again, the surrender of ourselves to God the Father as the end of our being, the satisfaction of the longings of our never-dying souls; and all this through a daily surrender of ourselves to God the Holy Ghost, our Companion, our Guide, and Friend, who leads us not only to the Cross but to the Crown; Who not only testifies of Jesus as the Saviour of sin-laden souls, but speaks of those things which eye hath not seen nor ear heard, and which have not entered into the heart of man, and so makes us cry out and thirst for God, the living God. There are two defects, as it seems to me, too common in our spiritual life in connection with the personality of the Holy Ghost. *First*, There is too little prayer addressed to that Holy Spirit. I do not forget the remarkable silence of our Liturgy, and of the Liturgies of the Universal Church, on this matter; yet I cannot forget, too, that such prayer is directly sanctioned at least in the Litany, and still more remarkably in the fact that the one authorised hymn of our Liturgy is a hymn addressed to God the Holy Ghost. It may be—but here I would speak with the utmost diffidence and reverence—that the Holy Spirit of God in guiding His Church in this matter of our devotions, true to His office of glorifying Christ, willed that the prayers of His people in the house of God should be chiefly addressed to Him who is head over all things to the Church, which is His body; that we should chiefly address our prayers to Him at whose name every knee shall bow. Yet this need not restrict us at least in our private prayers, and few things would more help us to realise the personal presence of the Holy Spirit than a frequent offering up of our prayers direct to Him. But there is another and still more sad and common defect in the spiritual life; I mean the absence of any real personal love towards God the Holy Ghost. Is it not too much so in our own hearts? I remember some years ago, when speaking at a Church Congress on a subject kindred to this, that I used the expression “the dear Holy Ghost;” and I observed that in the reports of what I said at that time the word was carefully omitted, as if I had inadvertently made a mistake, which I should not desire to have perpetuated. Yet if we apply such a term to Jesus Christ our Saviour, may we not speak with like affection of God the Holy Ghost? and would not a personal love to that Personal Being for all His eternal love to us be an amazing source of strength to us in our spiritual lives? And if He be our Guide and Friend from our Baptism onward, journeying with us along the weary road of life, bearing with us in His long-suffering love amidst all our wanderings and sins, and ever laying His loving hand upon us to bring us nearer to God, is He not worthy of the love of every soul in whom He is working? and should we not seek to awaken and deepen in our hearts this personal love to God the Holy Ghost? *Lastly*, Our blessed Lord has told us that this recognition of the Holy Spirit is the distinguishing mark of the Church, as compared with the world. He is the Spirit of truth, whom the world cannot receive because it seeth Him not; but we know Him, because He dwelleth with us, and shall be in us. He dwelleth with us in all that sweet companionship of which I have been speaking—dwelleth in us by the power of this blessed life which He bestows upon us. And surely the realisation of this truth is one of the signs of those latter days in which God’s Word warrants us to look for a greater outpouring of the gifts of God the Holy Ghost. Already there seem to be all around us the first droppings of a blessed shower. Surely amidst the revival of spiritual life which is going on amongst us, we may well hear the sound as of a prophet’s voice calling us to gird ourselves for conflict and victory—“Get thee up, eat and drink, for there is a sound of abundance of rain.”

THE REV. E. GARBETT.

OUR estimate of the helps and hindrances of the spiritual life must necessarily depend on certain precedent truths relative to the nature and communication of the life itself. What appear to be helps on one conception of the spiritual life may be hindrances on another ; just as a truer knowledge of the nature of life and of disease admits to the fever-stricken patient the pure air of heaven, which the ignorant empiricism of earlier times carefully excluded ; or just as, in the same way, the purely outward and material conceptions which ancient heathenism formed of holiness led to methods of cultivating the spiritual life inconsistent both with the direct teaching and the indirect spirit of the Christian Gospel. No guiding lines of thought can, therefore, be irrelevant to the precise subject of the day. Certain of these guiding principles have been emphatically laid down this morning, and if I venture to specify those which are on my mind, it is only that I may point to a practical conclusion which appears to me necessarily to follow from them. We are agreed that the spiritual life is the life of the spiritual part of man communicated and sustained by the Holy Spirit of God. The clearest possible distinction must, therefore, be maintained between the human personal spirit and the Divine personal Spirit who works upon him, and also between the natural exercise of the human spirit's gifts and the supernatural gift of the Holy Ghost. Spiritual life is not a habitude of the inward man—not a moral and mental condition which can be self-produced ; not an attitude in which the soul can place itself towards unseen things. But it is a creation—a life supernaturally communicated, of which God is Author, Object, and End. No member of the Church Catholic can deny this, for he is bound by the solemn declaration of the undivided Church—"I believe in the Holy Ghost, the Lord and Giver of Life." 2. This life, which is communicated by the Holy Spirit, and therefore only by the Holy Spirit, is not His own life. It is not the life of the Deity, inherent from all eternity in God the Holy Ghost, as it is in God the Father and in God the Son. But it is the life of the Lord Jesus Christ. Nothing less than this can be involved in the illustration of the body and its members. The life that throbs in the members is the same identical life that feels and thinks in the Head. Is not this the meaning of our Lord's words—"Because I live ye shall live also?" Perhaps yet more positively the Apostle asserts it, when he says that "the life also of Jesus may be made manifest in us." Our Church teaches this when, in her Twenty-seventh Homily, she declares that the Holy Ghost is the "very bond of our conjunction with Christ." But a conclusion follows from this, which appears to me to be of the highest practical importance. It is, that where the presence of the Spirit is in the soul, there the presence of Christ is. It is surely impossible to separate the life of Christ from Christ Himself, especially in the face of St Paul's words—"I live, yet not I, but Christ liveth in me." The two presences, therefore, must be invariably concurrent and strictly proportional. It is not that the presence of the Spirit brings life, and then that, as a subsequent step, the presence of Christ brings blessing : nor that the presence of the Spirit is the privilege of individuals, and then the presence of Christ the privilege of the Church collective. I do not forget the glory of the spiritual house, nor mean to deny that the life of Christ is more wonderfully manifested in the Church collective than in the individual ; just as the life of spring time, beautiful in a single budding leaf, is more wonderfully displayed as it flushes with living green every tree and plant and hedgerow, till all creation laughs and sings for joy : I only mean to assert my inability to find a solitary word in Scripture to justify the belief, that the life of Christ in His Church is different in kind to the life of Christ in an individual. It is not that souls live, because they are members of the Church ; but that they are members of the Church, because they live. The Church is a congregation of faithful men, and if there were no congregation there would be no Church. And if the life communicated by the Spirit to the individual soul be the life of Christ, and if Christ be where His life is, then there can be no corporate life in the

Church different to or separate from the life of the individual saints of it. 3. But if the spiritual life be the life of Christ, if Christ be present where His life is, and if the presence of Christ be practically dependent on the operation of God the Spirit, I next ask in what mode does the Spirit work in us? It is conceivable that He might work suddenly and abruptly—a blind impulse, like the gust of wind that rushes suddenly down the mountain ravines of Moab, and gives no warning of its approach, coming without apparent cause, and ceasing as capriciously as it came: or it is conceivable—I mean conceivable in the abstract, for, with our knowledge of His nature and attributes, it is to my mind inconceivable—abstractedly conceivable, that the Lord of Life may attach His energy to certain outward signs or acts, so that where the signs are present and the acts done, there, by virtue of His positive will, and of that alone, His life-communicating grace will be also; or it is conceivable that He may act on the human intelligence intelligently, and through motives adapted to it. In this case He would follow in His supernatural work the same constitutional order as obtains in the natural working of the moral nature. Here are three conceivable modes of working, and the helps and hindrances of the spiritual life will evidently depend upon which of them is true. Our Lord Himself has answered the question. There can be no mistake. “The Spirit of truth shall testify of Me;” “He shall guide you into all truth;” He shall receive of Mine and shall show it unto you;” or, to summarise all in one declaration, “He shall reprove the world of sin, of righteousness, and of judgment.” God does no violence to the constitution Himself has framed. The Spirit convinces the understanding of truth; the impulse is communicated by the same Almighty Agent from the understanding to the affections, from the affections to the will, and from the will to the mental and bodily powers. The effectual presentation of truth is the first link of the chain. What truth is this?—is it natural or revealed? Again, the reply is positive—“The sword of the Spirit is the Word of God;” “We are born again of incorruptible seed of the Word of God, which liveth and abideth for ever; and this is the Word which by the Gospel is preached unto you.” So our blessed Master placed the sowing of the seed first, and prayed to His Father, “Sanctify them by Thy Truth, Thy Word is Truth.” I do not discuss whether the term “Word” means “the Word of God written,” as I believe it does: it is enough for me that it means some truth in some way communicated from God, and which the Spirit vivifies into the active germ of the divine life. It has been asserted by men of large Revival experience, that no conversion takes place which may not be referred, in some way or other, to the Word. It may be preached, it may be read, it may be heard in the casual intercourse of life, or dropped from the stammering utterance of a child’s lips; but in some mode or other, it is the word that proceedeth out of the mouth of God, and which accomplishes that which He pleases. But it further follows hence, that the work of the Spirit of God in the communication of spiritual life is personal and individual, for there is no other mode in which truth can be presented to the understanding; that is, the Divine Spirit acts directly and immediately upon the human spirit, one individual agent in contact with another individual subject. And if it be true that all spiritual life comes from the agency of the Spirit of God, then this immediate agency of God the Spirit upon the spirit of man must be as true of the maintenance and increase of the divine life as of its first communication. There is nothing in this that interferes in the slightest degree with the use of outward means and instruments, with the two holy sacraments of Christ’s own appointing, or with other rites and ordinances which the Church, in the exercise of her just prerogatives, may provide for the edification of her members. There may be a common force at work operating at the same time upon thousands of souls, as when the wind which stirs the leaf in my hand stirs equally, at the same time, all the multitudinous leaves of the great forest. There may be a common supply of which thousands may partake, as when from the Lord’s creating hands there came bread to feed five thousand men, or as, in ancient times, when the typical stream from Horeb’s rock quenched the thirst of the countless thousands of Israel. But each individual leaf is moved for itself; each man on the

grassy slopes received and ate and was satisfied for himself : each Hebrew, on the scorched plains of the Desert Zin, drank of the living stream, and blessed the Giver. The grace which vivifies truth in the soul may be connected with outward means and ordinances, or it may not. Justin Martyr received spiritual life by the sight of Christian patience under persecution. Cyprian was converted by the teaching of Cæcilius, St Augustine by the preaching of the great Ambrose. The illustrious Bernard by a text that flashed upon his memory during a journey. But, be the mode what it may, with outward instrument or without it, the work is personal and individual. The mysterious "ego" stretches throughout all the hopes and fears of man. For himself each man is born, feels, thinks, acts, sins ; each for himself either believes or disbelieves, rejects or accepts ; each for himself will die, will rise again, will be judged. From the dawn of infant life in the cradle down to the moment when, amid the changeless verities of the eternal world, even the eye of faith can no longer distinctly trace him, the separate individual soul stands distinct, bearing a world of joy or sorrow within himself, as much as if beneath the great Eye of God he stood absolutely and literally alone. Hence it follows, that the helps and hindrances of the spiritual life must be found mainly and essentially within the man himself. Great importance may attach to outward conditions and circumstances, but even these derive their value from their effect upon the man. It is here, on himself, that the sensitive eye of conscience needs with holy jealousy to be fixed. Here let each one look. Every link of the brief argument which leads to this conclusion has [its appropriate lesson. If the sole agent of spiritual life be God the Holy Ghost, then whatever assists the soul to rest simply and singly upon Him must help the spiritual life ; whatever distracts the soul's attention elsewhere, or becomes in any degree an object of reliance, as if the soul, even with His Almighty help, were not able to cultivate devotion and heavenliness of affection without it, this must hinder and impede the spiritual life. If the life which the Spirit communicates be the life of the Lord Jesus Christ, then whatever draws the saint nearer to Him, till in the glory of His person and the perfection of His offices He becomes actually all in all, must help the spiritual life ; whatever hides Him from view, and throws Him into the background, dishonours His person or derogates from His mediatorial priesthood, must hinder spiritual life. If the instrument through which the Spirit works be the revealed Word of God, whatever makes us more familiar with that Word, and enables us with the deeper affection to love, and with the simpler submission to obey it, not shrinking from its lessons even when they are sharp and quick as a two-edged sword, must promote spiritual life ; whatever interferes with its prayerful study, and leads us to mould our modes of thinking and feeling after any other standard, that, however great, and precious, and venerable it may be in itself, that, put out of its proper place and sitting in the seat of God, must hinder spiritual life. If the Spirit works individually, then whatever disposes the inward being, and places it into sympathy with the Lord of Life ; whatever breaks down the barriers of prejudice and self-will, and opens the furrows of the broken and contrite soul to His blessed influences, helps the spiritual life ; whatever relaxes it with indolent self-indulgence, inflates it with self-confidence, secularises it with over-much either of earthly pleasure or earthly ease ; whatever demoralises it with strife and bitterness ; whatever keeps it irritated with excitement, so that there is no quiet repose and little calm intercourse either with itself or with its God, that hinders spiritual life. These lessons are like voices issuing from the inner experience of the awakened conscience ; and their accents swell into the language of the ancient hymn of the Church :—

"Come, Holy Ghost, our souls inspire,
And kindle with celestial fire.
Thou the anointing Spirit art,
Who doth Thy sevenfold gifts impart,
Thy blessed unction from above
Is comfort, life, and fire of love."

DISCUSSION.

THE RIGHT REV. the BISHOP OF MELBOURNE.

OUT of the five minutes allotted to me, may I be allowed first of all to express (and in doing so I am sure I speak in accordance with the feelings of this assembly) my thankfulness to your lordship for the wise and loving admonition given to us at the opening of our meeting? It is difficult to add anything to the variety of excellent addresses which have been already delivered to us; but I would observe that the spiritual life, of which we are now speaking, is not the life of the spirit, but rather the life of the new man created in us by the power of the Holy Spirit, by whom we are baptized into the body of the Lord Jesus Christ—that new man of which our blessed Lord spake when He said, “Except a man be born again, he cannot see the kingdom of God.” Thus the spiritual life commences by our union with Christ; and it must be maintained and strengthened by our continued union with Him through the working of His Spirit in us, and through our own exercise of faith in Him; according to His saying, “Abide in Me, and I in you. He that abideth in Me, and I in him, the same bringeth forth much fruit.” Christ abides in us by His Spirit, and we abide in Him by faith. Our great object, therefore, should be to maintain and strengthen our union with Christ. The seat of the spiritual life, like that of the bodily, is inward; but, like the bodily, it manifests itself by its outward operation. The outward manifestation of the spiritual life is the conformity which it produces to the image and example of our Lord. I do not think the Scriptures teach us that a perfect conformity is possible, but we are to aim at it; and we shall, I conceive, most nearly attain to it by the habitual contemplation of the character of Christ as exhibited to us in the Holy Scriptures, and by constant prayer for the help of the Holy Spirit. I cannot now dwell upon these essential helps of the spiritual life; but I would just notice the importance of ejaculatory prayer. An apostle enjoins us to “pray without ceasing,” and so we should continually, in passing through life, be lifting up our hearts to God in prayer, as the occasion may suggest. With regard to faith, whereby our union with Christ is maintained, I would observe, that it must act out itself in the life. It must produce the fruits of the Spirit enumerated in the Epistle to the Galatians. Among these, together with love, joy, and peace, are long-suffering, gentleness, and meekness. Love is the peculiar characteristic of the Christian; the love of God in Christ, and the love of man flowing from the love of God. Long-suffering, gentleness, and meekness, are essential evidences of Christian love; and, I would remark, that with respect to these this Congress is on the one hand a test of, and on the other hand a help to, the spiritual life. It is a test as to the speakers, inasmuch as it shows whether in what they say they aim to exhibit the mind of Christ, and avoid everything which may unnecessarily wound the feelings of any of their audience. And it is a test as to the hearers; for it also shows whether, when anything addressed to them is opposed to their opinions, or painful to their feelings, they can bear it with meekness and silence. Moreover, it is a help to the spiritual life, because it calls into exercise, and so promotes the growth of these graces; and I cannot but testify with much thankfulness to the great improvement in this respect which I myself have perceived between the Congress which I attended in Manchester in 1863, and the Congress which I have had the privilege of attending here in 1874.

THE REV. R. W. RANDALL, M.A., Vicar of All Saints', Clifton.

WE may have gathered from the speakers who have been already addressing us that the spiritual life consists in the life of God in the soul imparted from our blessed Lord Jesus Christ by the power of the Holy Ghost, and to be found in its fulness in the Church of Christ, into the one body of which we are baptized by the one Spirit. There are great hindrances and great helps to that life, which have been already mentioned. As a learner with the learners, I would suggest in the simplest way to help those who are learners together with myself, one other point of help towards the growth and increase of that life. Do not, I entreat you, put it aside as too simple; it is this, the thought of the mighty love of God for the soul, the thought of the love of the Father, the love of the Son, and the tender love of the Holy Ghost. A layman once said to me, "I wish that the clergy knew how little we laymen understand of what is looked upon as the first principle of the Christian religion—the deep love of God for His children in the Church. They take it for granted that we know that God loves us one by one, but there are hundreds, alas! who are pining for the want of that simple knowledge." On the other hand, one of the greatest of all Christian teachers sent by our blessed Lord Himself, and irradiated by the glory of the Spirit, teaches us that it was his own constant prayer on his bended knees before the Father of the Christian family, that they might be able, one and all, to comprehend what is the breadth, and length, and depth, and height of the love of Christ, which passeth knowledge. Now let me ask you as a point of practice to try and bring out for yourselves what has been the power of the love of this Personal God to you His personal creatures—in such simple methods as these, in the use of the teaching of God in the Psalms of David, in all the experience of the love of God to the individual there touched upon; in daily thanksgiving for the love of God to yourselves, as each day runs over your head, and it may be, in the use of a greater spirit of thanksgiving on the great festivals of the Church, as they bring home to your hearts the mighty acts of the love of God shown to yourselves as individuals. Depend upon it that the spiritual life will grow, for the sense of the love of God attracts the soul more than all else. St Bernard has said, "God is the creator of love, and the only measure for the love of God is to love Him without measure." And in our hours of penitence nothing will so melt and move the soul as this one simple thought—What has God been to me, and what have I been to God? And in the continuation of that penitence nothing will so nerve you as the same thought; for David, who was pierced to the soul by the thought of the person against whose love he had sinned, said, "Against Thee only have I sinned." And, worked upon by his penitence, he said also, even after the forgiveness which had been borne to him by the prophet of God, "My sin is still ever before me." So, in the troubles of this spiritual life, the thought of what this love has been will spur you on to meet all future dangers, and to embrace all new opportunities, and in that which I suppose sometimes occurs even to a soul that has been nearest to God as its most keen and piercing thought—Shall I hold on to the end? *there* is nothing which can so strengthen the spiritual life as the thought of the past wondrous love, and the everlasting mercies of Him who is the life of the soul, and can alone make the soul live to Him.

THE REV. CANON RYLE.

MY Christian friends, those of you who have been present in this Congress hall during the last few days can hardly fail to have observed that upon many points we do not agree. I am not here either to exaggerate those differences or to extenuate them; but I do call upon you, at the last important meeting which we shall hold, to join me in thanking and praising God that upon one point, at all events, we do agree. We all agree as to the immense importance of increasing and promoting spiritual life among Christians. We agree in regarding the Church, without spiritual life, as nothing better than a lighthouse without a lantern, or a steam-engine without a fire; and we agree, I believe and hope, in regarding the spiritual life as consisting, above all, in the work of the Holy Ghost in the inward man—in the outward exhibition of what our Catechism calls the inward and the spiritual grace, in deeper repentance towards God, livelier faith in our Lord and Saviour Jesus Christ, and a more thorough holiness of life and conversation. In the desire to promote this spiritual life, thank God, we all agree. We have fallen upon days when there is great stir in spiritual matters, compared to what there was half a century ago. I thank God for it, for anything is better than the sleep and the silence of the tomb. But there are one or two points which deserve special attention at the present day. If we want to hinder spiritual life, depend upon it we cannot hinder it more than by neglect of the home duties to which the Word of God summons all Christians. If our idea of religion consists in going out of our own homes and attending to outward matters, while things at home are neglected, we have much to learn. Home is the place that tests character. The family is the place where the real grace of God is first and foremost meant to shine. If we look not to our tempers and our tongues—if we feel not one for another, if we have no consideration for the aged, the sick, the weak, or the infirm, if we do not want to make every one around us more happy, we have yet much to learn. Let us take care that in spiritual life we never forget home-ties. For another thing, if we want to help forward spiritual life, let us never forget that there is nothing like work. A mere contemplative religion, I confess, I do not think much of. A religion consisting of sentimentality, of running here and there, and not doing active work—that is but a poor religion. A shrewd and wise Fellow of Lincoln College, Oxford, who lived a hundred years ago—I mean John Wesley—laid it down as a principle for all whom he knew and loved, that the first thing was to do something. Work, he said—real, true work—was as needful for the soul as exercise for the body. Let me conclude all I have to say by urging upon all here present that nothing is so likely to bring us together in the Church of England as downright, thorough work for the conversion of souls. The principal thought in our various schools of religion should be the desire to promote conversion to God. We must not be content with bringing people to church or bringing their children to baptism; we must desire to bring them to know their sins and repent of their sins, to put off the old man and to put on the new. The more we do that the more likely we are in the Church of England to become of one heart and of one mind, and to work together, as we ought to do, with a will. A friend of mine who had much to do with the employment of lay agents, now gone to his rest, told me long ago that when he had two or three lay agents brought to him, one of whom was, perhaps, a virulent Calvinist, and the other, perhaps, an equally virulent Arminian, he found there was nothing brought them together like setting them to work. Then the Arminian found that though he might use the means he could not command spiritual life. Then the Calvinist found out that though God acts as a sovereign He blesses the use of means. The more we work the more likely God is to give us His blessing. If a man will

only do the will of our Father which is in heaven—do the work of our Lord and Saviour Jesus Christ, he will soon be taught more and more of God. God gives light to them that use it, and helps those who do something actively in Christ's cause.

CAPTAIN MALET, R.A.

My friends, I will ask you just to hear me for a few moments while I give a layman's view of the subject before us, "Spiritual life: its helps and hindrances." First of all, the hindrances to a spiritual life are a hundred-fold, but I will only take four of them. First, the feeling of isolation. Secondly, the want of sympathy. Thirdly, the force of bad example; and, lastly, cowardice. By cowardice, I mean that which leads men to fear the taunts and jeers of godless men with whom they may be associated, although the same men would not hesitate to lead a forlorn hope in the field of battle. How to resist these disturbing influences of our daily life is the question before us, and, I believe, that one of the principal helps which we can have from on high is, by forming a rule of life not for individuals, but for a collection of individuals who bind themselves together in—call it what you like, a Church society, or the old English term, "a Church guild," or any other name—for the name is immaterial, and this society will be found to create a bond of sympathy between all its members, and to be a rallying point for Christianity. Many of you, I dare say, are acquainted with the story so graphically told by Mr Kinglake in his *Memoirs of the Crimea*. When our cavalry were suffering a reverse, an officer rode to the front, turned his back to the storm of bullets and shells that was raging around him, and, raising his sword on high—you will pardon a soldier's expression when I use a soldier's term—he formed an alignment, and shouted with a voice that commanded attention—"Face me!" What was the result? Why, this small body of men faced the point they were directed to, and that rallying point was the means of their safety. Such a society as I advocate will be found the rallying point for Christians in their ordinary daily life, and the rule of life to be laid down should be—the simpler the better—founded upon our baptismal vows as ratified by us at our Confirmation. These rules need not be such as to interfere with our daily pursuits, our duties as soldiers, as sailors, or doctors, or whatever profession of life we may be engaged in, provided that they tend to the greater glory of God, to the welfare of His Church, and to the promotion of Christian charity, so that men may say again, as was said of old, "See how these Christians love one another."

THE REV. OCTAVIUS WINSLOW, D.D., Incumbent of Emmanuel Church, Hove, Brighton.

How can I employ the five minutes assigned me in the discussion of this vital subject, more appropriately or usefully, than in urging upon you the necessity of a renewed and deeper baptism of the Holy Ghost? Nothing is more progressive, nothing more capable of advancing to the highest degree of perfection than the life of God in the soul of man. Its growth is illimitable. Its only arrest, in its present sphere, arises from unbelief—restraining prayer—and in limiting the power of God and the "love of the Spirit." Thus free and unfettered, it will advance from strength to

strength, until it finally ascends to the Divine source from whence it came. The Dispensation under which it is our privilege to live, is emphatically the Dispensation of the Spirit. The Day of Pentecost, when the Holy Ghost descended like a mighty rushing wind, filling all the place where the Church was assembled, was the inauguration of this new and spiritual Dispensation; and the descent of the Spirit on that day was designed to be the type, pledge, and earnest of subsequent Pentecostal days; of other and yet larger baptisms of the Spirit; until the Church of God should be complete, and her Head and Bridegroom should appear in person to claim His Bride for Himself. I urge you then, individually as Christians, to implore a renewed and deeper baptism of the Spirit. Your mind is, perhaps, conflicting with spiritual doubts and fears: your devotion languishes; your daily Christian life is but a shaded reflection of the life of the Saviour whom you love. What is your remedy? Seek this deeper baptism of the Holy Ghost, and your spiritual life will be intensely quickened into new vitality and a higher walk! Ministers of Christ, my fathers and brethren, what increased and irresistible power would this fresh baptism of the Spirit impart to our ministry! We should be—in the language of the prophet—as a “*new sharp threshing instrument having teeth.*” With “*tongues of fire*” we should preach Christ’s Gospel, proclaiming God’s wrath to sinners, and His pardoning love to all who fly to the asylum of the cross. As members of God’s Church I ask, what will prove the great Conservative principle of the Church and of the truth in these days of blasphemy and of error, of false doctrine and superstitious worship, but the deeper baptism of the Holy Spirit? Let the Church of God place herself under the focal power of the Spirit: let her faith be stronger in the intercession of the great Head of the Church at the right hand of the Father, who, on His ascension up on high, received gifts for men, even the gift of the Holy Spirit, and the Church will be flooded with His power! Bringing our tithes and our offerings into the storehouse of God—our faith, and prayer, and personal consecration—let us prove God if He will not now throw back the windows of heaven, and pour us out such a blessing as there will not be room to receive it. Thus re-baptized, the Church will go forth boldly to confront and mightily to roll back the error and ungodliness which is coming in upon us like a torrent; the Spirit lifting up a standard against its threatening to undermine the citadel of her faith, the simplicity of her worship, her Christian and Protestant constitution. Thus armed, she will be enabled to defy all that is opposed to her progress in truth and godliness, and throw off the menace and attacks of her foes as easily and gracefully as the lion shakes the dewdrop from his mane. “Come from the four winds, O breath of the Lord, and breathe upon us that we may live!”

THE REV. MALCOLM MACCOLL, M.A.

THIS is the fourth Congress which I have had the privilege of attending, and I remember upon all those occasions that on the day upon which the subject now under discussion came on a sort of atmosphere of holy awe seemed to have spread over the whole assembly. I wish, my lord, that the admonition which you impressed upon us at the commencement of our proceedings this morning, might indeed be made imperative in all discussions in future Church Congresses. For I feel convinced that not only is a great deal of precious time lost, but a great deal of angry feeling unnecessarily excited by those sounds of discord which rise in the course of the discussion, and which are very often unnecessary for this reason: that if those who make those sounds of discord would only have a little patience until the end of

the sentence was uttered, they would very frequently find that there was no occasion for discord at all. I mention these things, because really these differences which are so unnecessary are among the great hindrances of the spiritual life, and they keep apart brothers who ought to be united. I remember yesterday, for example, during the admirable address to which we all listened, and, I am sure, were all benefited by, from Mr Cadman, when he spoke of our Lord emphatically as the one great Mediator, there was a shout of applause in the assembly as if it were possible that in any Congress of Christian men there could be, by the slightest shadow of possibility, a Christian who could deny that great truth. That and other sounds which I have heard in the Congress, reminded me of the story of the two men who fought about the colour of a shield, until the shield fell upon the ground, and then they found that they were both right in what they affirmed, and both wrong in what they denied. And in like manner it often happens in controversy that men are right in what they affirm, and merely go wrong because they deny some truth which is a necessary correlative of that affirmation. Now, take that to which I have just referred—the mediation of our Lord. Who would dream of denying that from Him as Mediator all the faith, all the work, all the merits of man derive their value, and that without that mediation they are absolutely and utterly worthless? But when you admit that great central truth, then you may admit without the least danger that there can be a thousand or ten thousand other mediators in another sense. You do not deny the truth of the one great mediation any more than you deny that the Nile flows from some central lake or fountain out of sight, because its waters irrigate and fertilise the land of Egypt far away from its source among the mountains of Africa. One of the great hindrances of spiritual life, in my experience in London society, is that we are, in the present day, a great deal too mealy-mouthed in dealing with certain forms of error. I remember that not long ago, at a certain debate on the question of the book called “Literature and Dogma,” I asserted that that book was founded upon atheism, and more than one clergyman rebuked me severely for that assertion. I reaffirmed it, however, because it appears to me that one of the great hindrances to the spiritual life is the fact that we clergy, in dealing with these questions, are afraid to call things by their right names. There is a great danger in the present day of accepting a Christianity without Christ and a Bible without God. I do not want to say anything offensive to anybody, but these are facts which have come home to my own mind, and I say that books written in a taking style to commend the Bible on grounds of literary excellence, and because—such is the astounding paradox of “Literature and Dogma”—it ignores the existence of a Personal God, are among the chief hindrances of the spiritual life in our day.

THE REV. CLEMENT F. COBB, M.A.

It is the work of Almighty God to convert hindrances into helps. It is sometimes the misfortune of us fallible men to pervert helps into hindrances. In burning words we have been reminded this morning that there may be a Jehu in the chariot speaking of his “zeal for the Lord;” and angels above may weep to see that his zeal is for self. In speaking on this point, I would confine myself to one particular, and that is, the exercise of our duty as ordained and appointed ministers of the Gospel of the Lord Jesus Christ. That great and eminent prelate, Daniel Wilson, said, shortly before his death, that he had never dared to preach on the text “I preach not myself, but Christ Jesus the Lord;” and I do trust I may be pardoned if, at the close of this Conference, having been favoured with an opportunity of

saying a word, I put it to my brethren as well as to myself whether we should not pray more, strive more, cast ourselves more upon the power of the Holy Ghost, that we may more and more preach Christ, and Christ only, and less and less preach self. This last may be done in various ways. As you have already been told by the reader to whom I have alluded, there is a kind of rhetoric and oratory which may have the effect rather of leading souls to admiration of an earthly master than leading them to go to Christ, and to depend upon the Holy Ghost. Any such exercise of the Christian ministry as shall divert souls from direct resort to the Lord Christ Himself, must pervert helps into hindrances, and in proceeding to another form of such exercise I am aware that I am approaching a subject upon which there is a difference of sentiment and feeling in this room; but I desire to approach it in a spirit of humility and love, and I hope that my remarks will be received in the same spirit. I do own that I have felt a certain measure of jealousy lest in zealous efforts for souls there may exist in some directions a danger of leading souls to rest in some things or persons short of Christ, when I have noted the anxiety which has been shown on some occasions in this Congress to maintain a certain term which has been excluded from our Prayer Book, and for which one single passage of Holy Scripture was advanced yesterday as a sufficient foundation. I would earnestly and humbly ask my brethren who maintain that view, if they would avoid the danger to which I have alluded, to consider whether in the first twelve chapters of the Epistle to the Hebrews, the whole argument of the Apostle Paul be not this—that the Mosaic ritual had been superseded and abrogated because it had been fulfilled—that many altars had now subsided because Christ had died upon one altar on Calvary—that many mortal priests had been succeeded by one High Priest who ever lives to intercede in heaven. I ask them to consider whether there is sufficient ground for putting, in the face of the bearing of those twelve chapters, the interpretation which has been put upon a single word in a confessedly difficult passage, and founding thereupon the doctrine of a Christian priesthood and of a Christian altar?

THE PRESIDENT.

My Christian friends, I hope and trust that we may depart benefited by much, I might almost say, by all, that we have heard; but I must confess also that I do not think the turn the latter speeches have taken is likely to deepen or strengthen that good impression, and, therefore, with your permission, let us all join in singing the words of one who was a most eminent preacher of our Church, and an eminent member of the Church of England, the finest hymn, perhaps, that exists in our or in any other language—I mean “Rock of Ages.”

FRIDAY MORNING, 9th OCTOBER.

IN THE CORN EXCHANGE.

The RIGHT REVEREND the BISHOP OF ELY took the Chair at
Ten o'clock.

THE SPIRITUAL LIFE: ITS HELPS AND HINDRANCES.

SIMULTANEOUSLY with the meeting in the Dome, a supplementary one was held in the Corn Exchange, the Right Rev. the Bishop of Ely in the chair. The same papers were read, and the invited Speakers repeated their Addresses. The following additional speeches were also made:—

DISCUSSION.

The REV. T. T. CARTER, M.A., Rector of Clewer.

WHEN I was honoured with the expression of a wish to address a few words on this deep subject to such an assembly, I dwelt in my own mind upon the two heads suggested in the paper, and thought within myself of some of the chief points which naturally fall under them. I would venture, then, to suggest some remarks first as to the helps, and next as to the hindrances, of our spiritual life, specially under our present circumstances. I would not, however, go into these points without first expressing the conviction that there are inscrutable movements of God in the formation of the spiritual life which startle us at times, as being produced where there are the least possible helps and the greatest possible hindrances. As to special helps, I would suggest the following. I attach great value to the discipline of trial patiently accepted. I can form no idea of the growth of the spiritual life except under the shadow of the cross, and I do not mean by this to limit the action of the discipline of God to great sufferings or special incidents of trial, but would include, also, the wear and tear of daily life, the incidents of discipline which penetrate into the fondest homes, and the most sacred recesses, where one might suppose one was free from the pressure of the cross; but we are not. Patient discipline accepted when the soul is passing under the hand of God in all daily incidents of trial is the first point I would suggest. I attach, again, great value to objective truth, or objects of faith definitely and vividly presented to the mind—I mean that I understand the spiritual life to be nothing less than God reflected on the soul, and it is as the mysteries of the Divine nature, the attributes of God, the manifestations of God in the flesh, and all the revelations of truth, spiritual and moral, come before the soul, and the soul passes under their view, gazes on them, feeds on them, the impressions pass into the receptive nature, fix their image, form their proportions, their hues, their inner shapes, and build up the spiritual life as the counterpart of the heavenly, just as the lake in its calmness reflects the mountain, the clouds, and the heavens above it. The spiritual life is not ourselves so much as a better self partly infused, partly impressed upon faculties made through the Holy Ghost receptive of this higher mysterious life. I attach, again, great value to the sacramental life. It is perfectly impossible for us to estimate the extent to which the life of Jesus, specially present

in the Holy Eucharist, received by the faithful, and entering into him, soul and body, lays as the foundation the very substance of His own presence, and builds up upon that the superstructure of His mind, His acts, His affections, His powers, even to oneness, with Himself, and through Him, union with the Everlasting Godhead, as the primary influence of the sacramental life in baptism is due to the wonderful presence of His Spirit. I use the term not merely in a sense confined to sacraments of grace, but in the wider view, in which the ancient fathers spoke of a sacramental influence, through symbols and signs, in which God, the holy angels, and beings of higher worlds, seem present, and are, we know not how, closely at work in various forms and aspects, and coming to us with a deep inner sense of the powers of a higher world acting on this present world. Again, I attach great importance to a life of rule, to the idea of bringing daily details and all incidents of action under the control of duty, so as to give a regularity, a steadiness, I would even say a punctuality and an exactness, to varied forms of devotion, and even to the common tasks of our ordinary life. I have not dwelt upon special means, but I would claim as having their proper place in acting upon the spiritual life, developing and forming it, such exercises as retreats, the use of confession, spiritual guidance, and this not as limiting the working of God to this special line of spiritual influences, but giving full value to other uses which may better be adapted to other minds, and through which it may please God to work. On the other side of the question, I conceive that there is a great hindrance to the spiritual life in the subjectivity of modern thought—in the tendency of a practical theology which centres upon one's self, on the relations of truth to our own experience, to feelings, to emotions, so as to bring, as it were, the vast compass of the mysteries of higher worlds and the relations of God within what a man feels or observes in himself, thus confining his view of the powers that act upon him to what passes in his own being, instead of casting himself upon the powers revealed to him, as he gazes, from higher worlds, and living out of himself and receiving influences and powers far above what his own conceptions could imagine as the possible intention of God for building up and perfecting his life; in fact, limiting his standard to his own experience, instead of enlarging it according to the stature of the measure of Christ, of which the fullest influences must be left to eternity to express to the soul's consciousness. I conceive another hindrance to be the allowing a controversial spirit to enter into the soul as its mode of viewing questions of dogma and mystery. I do not in the least mean that an age of controversy is unfavourable to spiritual life. On the contrary, I believe that it is favourable to it—that it stimulates the faculties, that it stirs within men's minds a sense of the momentous importance of the questions which agitate the world, and more than this—that it forces a devout man to find a refuge out of the turmoil of controversy in some quiet haven where he can live to God alone, and, being forced into it, he is, in fact, indebted to the turmoil around him for the peace and the rest which he has been compelled to seek as a haven of refuge in a troubled sea. Let me prove what I say by the striking fact that what I conceive to be the most devoutly written book of large compass in later theology, "Hooker's Ecclesiastical Polity," was produced in an age of controversy far beyond what we have any conception of in our present troubled state. Again, the richest produce of devotional writings known in the later Church of England are those of Jeremy Taylor, who, in a still fiercer time of controversy, led such a peaceful and gentle life. Further, it is impossible not to feel the tendency to dissipation of thought, to restlessness, to distraction, through the multiplicity of objects, of writings, of movements, and action in the present day, and the hindrances which thence arise. They, too, however, ought to act as a warning, forcing us the more diligently to keep our souls in patience, and learn how much the spiritual life depends on the great truth, that "in quietness and in confidence is our strength."

THE REV. GEORGE VENABLES, Vicar of Great Yarmouth,

IF I understand the subject correctly, we are not here so much to consider the depth or the theories of the spiritual life as the modes by which that spiritual life may be maintained and assisted, not only amongst ourselves, but amongst the whole community of Christians. The Christianity of Jesus Christ is adapted for all mankind. It is not only for those who, like yourselves, perhaps, are in easy circumstances, in which you can follow out a devotional life, but Christ left on earth as our great inheritance here a practical religion which can be followed alike by the fisherman upon the stormy deep, or the driver of the locomotive train, as readily as by the clergyman or nobleman who may be riding in his chariot. If that is the case, I think it becomes us to consider not that alone which shall help you or me in the spiritual life, but which shall assist the whole community. I was delighted, therefore, to hear just now one reference to a subject which has occupied a great deal of my attention, and which I think will, if it is well thought out, lead to a very great and blessed result. I think we should bear in mind the great fact of man being a solemn trinity in himself, a mysterious trinity consisting of spirit, and soul, and body, and the only reason one has not made more practical use of this has been because so slight references are made to it in Holy Scripture. St Paul, however, wrote earnestly praying that God would sanctify Christians wholly—"I pray God that your whole spirit and soul and body may be preserved blameless to the coming of the day of God." I think if we study that subject more we shall very soon find that we are ever to bear in mind that this body is but a tabernacle in which a high spiritual existence dwells, which, infinitely more than the body, is the object of our discipline from day to day. What, then, are some of the helps that may be suggested for the assistance of spiritual growth within us? The grand principle, first of all, looking to the community of the world at large, is that which our blessed Lord so largely manifested on all occasions—the great power of sympathetic love. When we approach the infidel or sceptic, we are not to look coldly upon them as though they were doomed to reprobation, but rather with that sympathy with which Jesus looked upon the young man, and loved him. We should enter into all their difficulties, and try and see what it is that stands between them and the reception of the Gospel, and, by the power of the sympathy which Christ so manifested, help them to produce that spiritual life in their souls. I remember eleven years ago, at the Manchester Congress, strongly advocating not only the use of our daily services, but venturing to suggest that they might be accompanied often by short expositions upon one of the Lessons, and I ventured to say, what I still think, that, under certain well-defined limitations, even a short extempore prayer should be sometimes permitted. I thank God we have lived to see some portion, at all events, of those things carried into effect, and my own experience is, that they are accompanied with encouraging results. It has been my practice every day to give a short exposition at the end of the First Lesson at Daily Prayer, not exceeding three minutes, and I have seen the congregations grow from three or four or five people to sixty, eighty, or one hundred. Well, then, is it not a remarkable and suggestive fact, that whenever anything like a Mission is held, or a revival takes place amongst those who unhappily are not members of the Church of England, it is invariably followed by a daily prayer-meeting? What a testimony this is to the grand, sober, chastened habit of the Church of England, which provides for her children every day the old prayer meeting, where they may gather together, and where, just before or at the close of which, a few minutes might be most profitably spent in silent prayer and meditation. I have introduced the singing of a hymn at all our daily services, which has delighted

many earnest Christians, and I have received their thanks for its introduction. You are now, perhaps, ready to ask—"What has this to do with the fisherman on the troubled waters of the deep?" Well, the fisherman comes on shore sometimes, and if you who are in the habit of enjoying the daily service will show the sympathetic power of which I have spoken, I can tell you that the hard-handed sailor will rejoice to accompany you to the house of God, and with you to seek God's blessing. It is something also for that man to know that when he is on the mighty deep you at home are earnestly praying for his soul. But that is not all. There is one grand point which I think ought never to be forgotten. After all, I believe that the great spiritual help is that which the mariner and the locomotive-driver, and all men on the face of the earth possess—the discipline of daily duty. I love the Church and its services, but I say emphatically that I believe in nothing is the spiritual life more assisted than by the performance of the great duty taught in our Catechism—the doing our duty in that state of life to which God may be pleased to call us:—

"The trivial round, the common task,
May furnish all we ought to ask;
Room to deny ourselves; a road
To lead us daily nearer God."

I believe that, after all, that is the grand principle we should recognise. God would not have sent men to toil in this world for their living, as they do, if the great concerns of eternity were not mingled with the very performance of their duties; and if it were not that the very performance of them, rightly regarded, carried out as Christians, spiritually treated, were the great means of spiritual growth. Therefore, I conclude my speech by reminding you of two grand passages of Holy Scripture which I think would, if really remembered, equally apply to all mankind, whatever our condition, whatever our duty—"Whether we live we live unto the Lord, or whether we die we die unto the Lord; whether, therefore, we live or die, we are the Lord's." There is the grand secret of spiritual growth in a nutshell in those few words of St Paul; and then there is the passage, "Walk"—not merely talk about it, but—"Walk in the Spirit, and ye shall not fulfil the desires of the flesh."

THE REV. JAMES FARRAR, M.A., Perpetual Curate of St John
in the Wilderness, near Halifax.

THERE is a story told in the West Riding of Yorkshire of the famous Grimshaw, vicar of Haworth, that on one occasion he invited a brother clergyman to preach in his parish. It was in the summer season, and the congregation was so large that the service was held in the open air, and the clergyman there announced his text, "Ye are all the children of God by faith in Christ Jesus;" upon which Grimshaw said, "No, not one-half of them." He understood something of the nature of the spiritual life. He knew what our Saviour said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. . . . Ye must be born again." It is a spiritual change that must take place in the hearts of all, or else they are not in the kingdom of God. It is the Holy Spirit's work, and therefore it is by the gracious help of the Holy Spirit that

the spiritual life is maintained. He is the Author and Giver of life. He, the blessed Spirit, takes of the things of Christ and shows them unto us. There is a preliminary work of the Spirit—to convince of sin. This is what the blessed Third Person of the Trinity does—He humbles sinners, and whoever they may be, unless they come in humility to the Father, they will not have or maintain spiritual life. There is first the stepping down to renounce our own merits, to renounce our own righteousness. This must be done by all, from the sovereign to the peasant; and this preliminary step is followed by that most important of all steps, even the trusting in Jesus Christ as the living Head, High Priest, and Saviour. All that intervenes, whether it is superstitious practice or what not, must be swept away; and therefore as regards the hindrances, let me say that the adoration of the Virgin Mary is one. We honour the Virgin Mary with all honour as the mother of our Lord; and as regards the saints, we desire by God's grace to follow them so far as they followed Christ, but in any way as mediators they are hindrances, and therefore they are to be swept away. Our confidence is to be put in Jesus Christ, a loving and confident trust in Him by prayer and faith. The spiritual life is nourished and fostered in the constant use of the means of grace, to the glory of God.

The Rev. F. H. Cox, late Dean of Hobart Town, Tasmania.

It must be, I am sure, a matter of very great thankfulness to feel that no subject which has occupied this Congress has commanded a wider and deeper attention from the great multitudes of Christian people here assembled than this one of the spiritual life—its helps and its hindrances; and in these days, when philosophers search out physical life to its sources, and when, perhaps, some would persuade us to take our stand on no higher level than the rest of the material creation of God, it is to my mind, a matter of deep thankfulness that the sources and powers of the spiritual life are regarded as great realities by so many people. I have learnt very much, which I trust ever to remember, from the remarks of the various speakers and writers. I do not know that I should have thought of adding any word of my own, if the thought had not crossed my mind, that possibly some present, while listening with deep attention to that which has been said, may have regarded themselves as merely learners of a great and divine science, and may have forgotten that in this science a true learner is able also, by God's help, to be a teacher almost at once. I am speaking, for instance, to many who are parents—to others who, though not parents, are still teachers of the young, or have influence over them. I ask parents especially to consider whether it is not in their power, if not to form, at least to watch the formation of the germs of spiritual life in their children. They must be guardians of their children's physical life. They nurse, and clothe, and tend them. They can also form and help the intellectual life of their children; but let them not forget that to them is granted the divine and blessed opportunity of cherishing and nursing the growth of spiritual life in those children—of educating them in holy ways, of guarding their conscience, of correcting the child's faults, of lifting up the young spirit to some conception of the mysteries of its being. Oh, how blessed is the opportunity! I will just point to one biography that has impressed me very much—the biography of one lately removed from the Church on earth, and now reckoned amongst the saints and martyrs of our Lord—I mean the life of the missionary and apostle, John Coleridge Patteson. How was he enabled to do the marvellous work

he did? He was trained—the spiritual life in him was trained and formed by a holy father and mother. He traces it himself. He tells how his faults of deceitfulness, of idleness, and others were corrected under that holy discipline; and what was the result he was privileged to witness? He became himself a teacher of those who were begotten of God from amid the darkness of heathenism. You may read in his life how the Melanesians gathered around that wonderful man; how one after another they dropped into his room to speak to him and say—"What are these strange feelings in me? How is it I begin to know something of my faults? What makes me long for something higher and better?" And you know how that loving father and Bishop answered—"My child, my brother, this is the Holy Spirit of God." Here was the formation of the spiritual life in these his children. In him it had been watched and had grown, and it was given to him to help its growth in others.

THE REV. F. PIGOU, M.A.

THE interest exerted in the subject brought before us this morning is surely one of the healthy "signs of the times." It is a pledge of this, of which I am becoming more and more convinced, that deep down in the heart of every man, beneath the surface of deceptive appearance, the crust of worldliness, the varnish of what is formal and conventional, there is a demand, a craving for greater vitality, greater spirituality amongst us. The air is thick with controversies. Little new is added to our stock of theology. We know all we need to know of what God would have us be and do. We want more heart-work, more living witnesses for Christ; more epistles known and read of all men. We want more life in our public services, more life in our preaching, more life in our praise. If there be any work which more than another brings us face to face with the intense realities of the spiritual life, its facts, needs, helps, hindrances, it is that of a special "Mission." In this special work I have seen and learned more of the spiritual life than I have ever learned from books or elaborate essays. You see before you a soul awakened to an overwhelming conviction of sin, of its lost and ruined state out of Christ. You hear from living lips the confession of long estrangement from the fold, of a life hitherto wasted and fruitless. You see, you watch such an one emerging from out this darkness, as moon at night-time steals from behind the cloud, into a light brighter than midday sun, into a consciousness of forgiveness, reconciliation, and peace. To such all is new. You see how powerful is the world in its varied aspects; how it weighs down, wars against, keeps in check the actings of the spiritual life as set in motion by the Holy Spirit; how some one besetting sin is the great hindrance to a closer walk with God; how the heart and will unsundered fully accounts for the want of power with which to resist the influences for evil around us, so that we float down the stream as dead fish float with the current, we do not swim with the living fish against the stream. We see a life revived, the timid strengthened, the believing refreshed. Why is all this? Whence comes it? It is because the Holy Ghost is honoured; and, whenever He, the Lord and Giver of Life, is honoured, His work is surely done. He quickens, He revives, He teaches, He enlightens. Oh! may it be one outcome of this Congress, that we may all be led more and more to honour the Holy Ghost. May He in answer to faithful prayer be more abundantly poured forth; and thus convert all means of grace into real helps, and all appointed ordinances into channels of grace to the deepening of the spiritual life. As the warm current of the Gulf Stream attempts colder

waters, so may the fresh and warm current of the Spirit's power flow into all that is cold and dead within or amongst us, and be within us a help to meet and overcome the hindrances which beset the spiritual life, until we reach the holier land where no help is needed, for there are no hindrances to be overcome.

THE REV. DR DIXON.

STANDING upon one of the gentle elevations in the midland counties of England, commanding a very wide prospect, seeing perhaps twenty or thirty spires of churches rising to heaven, the thought has often come to me with deep impressiveness—Is it possible that within a certain radius of any of those churches there can be one soul dead to God, dead to Christ, dead to eternity? And yet, my friends, it is possible, not only with regard to our country churches, but our city churches also, that within not a very wide radius of those churches there may be the reign of spiritual death; and I know not a more impressive thought to a speaker on this platform than this—that he has been looking this day upon those who ought to be living spiritual temples of God Himself, in whom there is no spiritual life at all—in whom there is nothing but darkness and death. Yet when this spiritual life is awakened, as we have seen it awakened in a large parish, how hard it is to guide the spiritual life into proper and deep channels. How great is the danger lest it should develop itself in a morbid way! Especially would I say this to parents who have the guidance of their families, as well as to my brethren in the ministry—there is great danger in our Missions, with all their blessed advantages, of arousing certain emotions without guiding them into proper moulds; and whilst knowing that the spiritual life is the highest of all lives, and that our life on earth must be the faulty, defective, and imperfect without the highest of all life, communion with the living and invisible God, we must ever remember that that life is the most delicate, the most fragile and subtle, and that he who dares to touch it is like the man who dares to touch the most delicate musical instrument. Not until he is a most accomplished musician must he ever attempt a voluntary upon that instrument. For this reason, I think all our Missions should be conducted by men of the most ennobling thought. Then this spiritual life must be united. Without union it cannot have real spirituality. This union is imparted to it by two means—viz., the motive, the glory of God so admirably touched upon in one of the papers to-day; and, secondly, by Christ the power of God unto salvation. We have thus a unity of motive in living for the glory of God; and then we have the power of God *δύναμις Θεοῦ*—Christ Jesus establishing Himself in the throne of our hearts, filling up our lives and whole being, so that it is not we who live, but Christ who liveth in us. Thus the object of our life is the glory of our Father, and the means is the indwelling of our Lord and Saviour Jesus Christ; and the means of supporting that life is Holy Communion, prayer, solitude, fellowship thus with our blessed Lord; and we obtain thereby union with Him now and evermore.

THE REV. C. F. S. MONEY, M.A., Vicar of St John's, Deptford.

How striking is the contrast between a Christian fully instructed in the truth, in the possession of many great privileges, surrounded by circumstances which seem calculated to foster and strengthen the spiritual life; and a poor man with imperfect knowledge, few opportunities of obtaining more, many harassing difficulties and engrossing cares. Yet, have we not seen the one in spite of everything apparently

calculated to assist him in his Christian course going back and becoming lukewarm, whilst the other is pressing on like some vessel in the storm, breasting the wave, converting apparent hindrances into helps, and tasting even now the sweetness of the peace which passeth understanding, and enjoying a foretaste of the rest which remaineth for the people of God. It is indeed a striking and at first perplexing contrast. But is it not a common one? Do we not meet with those who seem well acquainted with the truth, who are regular at the house of God and even at the Lord's table, who have leisure for meditation and prayer, who have the opportunity and the means of serving God and doing good, and yet there is no progress, there is no love, there is no victory over besetting sin. On the other hand, we enter it may be a wretched hovel—the inmate is poor, there are few helps to piety, few Christian friends, little leisure, much to oppress the mind, and yet there is there the light and the power of true religion. There is the love of a grateful heart, and the victory of a steadfast will. Hindrances become helps; difficulties, the opportunities for victory. Do you ask for the explanation? I give it in the words of the living God, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." "This is the victory that overcometh the world even our faith." The impediments to spiritual life vary with men's characters and circumstances, and with the age in which he lives. We live in a busy, bustling age, and it is very hard to find sufficient time for retirement and meditation in the pressure of many duties; and in the multitude of calls upon our time and strength there is a danger of forgetting the absolute necessity of retirement and meditation. We know to our unspeakable comfort there were times when our Lord and His disciples felt this too. Till a great change takes place in the soul, that change of which our Lord spoke when He said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven," man is occupied in building up barriers, and creating impediments in his path to heaven. Till this change takes place, he seems to be swimming with the stream; he has few difficulties and few things that lead to self-examination, but when he turns all is changed. Now the characteristics of his nature come out—now he finds temptations where he discovered none before—now he longs to get away from all these trials, and exclaims, "Oh that I had wings like a dove, for then would I fly away and be at rest." But no! this is not to be permitted. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." There is one thing, however, needed to make all helps available, and that is, self-knowledge and a teachable spirit; the self-satisfied man who goes a certain round of duties and religious observances, will derive no benefit from the direction to perform them more constantly, to go more frequently to God's house and to the Lord's table; the spirit in which he does these things already is wrong, and needs to be changed, the more, therefore, he acts in this spirit, the more difficult does his spiritual progress become. Are there not wealthy persons accustomed to a certain round of religious duties, and even zealous in the performance of them, who, if some faithful minister was to tell them that money was their snare, would ring the bell and desire the servant to show the visitor out? Now the great evil of all this is, that the lives of professing Christians too often contradict the teaching of Christ's ministers. There are those, and the self-satisfied are such, who need to look within; but there are those, on the other hand, who dwell too much on what is within; who need to look away to Christ, and to learn of Him. This is the one thing needful, and all the duties of life should be performed, and all the temptations encountered, and all the religious services engaged in, with this one object: but for this we need grace, and that must be sought in dependence on God's promise. The unchristian in practice is an infidel in theory; that which proves faith to be God's precious gift, is the influence it brings. "All things are possible to him that believeth." Let that be the motto, and soon the experience of the believer will confirm the truth of God's Word; but for this we

need the Holy Spirit ; by Him the spiritual life is first breathed into the soul, through Him it is nourished ; through His indwelling we have the earnest of our inheritance. Upon them our carefulness not to grieve, our watchfulness not to quench the Holy Spirit, our spiritual life and progress depend ; without the Holy Ghost, no prayer, no praise, no service, no ordinance is of any avail. It is His office to bring rebellious sinners to their King ; it is His loving work to give the hope, which is the sheet-anchor of a tempest-tost soul ; through storm and sunshine, through sorrow and joy, the Christian is thus enabled, and thus only, to hold on and advance, until the day-break and the shadows for ever flee away.

THE RIGHT REV. BISHOP TUFNELL.

I HAVE been asked to say a few words at the close of this meeting ; and may I not say for you as well as for myself that in having been privileged to attend this Congress we have incurred a very deep responsibility ? May I not say for you and for myself that it is the desire and prayer of our hearts that, by the outpouring of God's Holy Spirit upon that which we have seen and heard and felt, the spiritual life may so have been deepened in our hearts that when we return to our homes we may be, however unworthy, humble instruments in the hands of God in quickening and deepening the spiritual life in the hearts of others. All of us, whether clergy or laity, are servants of a common Master : our vocation and our gifts vary in degree, but we receiving, one five, another two, and another one talent, are each, according to his several ability, charged by our Master to occupy till He come. The deepening of this spiritual life in the hearts of our people, of the clergy, the nobility, and the commonalty of this land, will lead to the fulfilling of our long-cherished hopes—the subdivision of our dioceses, the multiplication of our parishes, the restoration not only in our towns, but in our villages, of daily prayer, and at least weekly communion. It is this which will lead to some decent provision being made for the resident Levite in each parish and district. Let the heart be impregnated with the love of the Triune Jehovah, and the tithes and free-will offerings which have been so long withheld will be poured out into the storehouse of our God, that we may prove Him therewith, if He will not open upon us the windows of heaven, and pour out a blessing upon us that there shall not be room to receive it. Lastly, it is the deepening of this spiritual life in our hearts that will lead to the healing of our internal divisions, and tend to the furtherance of the unity of Christendom at large. May we all leave this room with a sense of our responsibility to God and to our fellowmen !

FRIDAY AFTERNOON, 9th OCTOBER.

The RIGHT REVEREND the PRESIDENT took the Chair at
Half-past Two o'clock.

THE INFLUENCE OF SOCIAL AND SANITARY CONDITIONS
ON RELIGION.

PAPERS.

DR ACLAND, F.R.S.

WHEN I was favoured with a request to address the Church Congress on "The Influence of Social and Sanitary Conditions on Religion," coupled with the instruction that no paper can be permitted to occupy a space of more than twenty minutes, it may be readily supposed that my first impulse was to shrink from so difficult, if not so impossible a task. Yet the benefit of free discussion on this question seemed so great, and the necessity for the discussion so urgent, that I dared not refuse an honour so graciously conferred on me.

I was glad, also, of an opportunity of testifying that the Science of Medicine, while claiming for its votaries the utmost possible freedom of thought, does not desire to discourage, still less to attack, the religious sentiments which have hitherto animated the human race. It seeks rather patiently to investigate, and truly to know, the relative places and connections of all departments of human function and human thought.

From the wide subject before you, three points only will be selected for consideration.

The broad basis of Sanitary Science ;

The national application of Sanitary Science ; and—

The share which Ministers of Religion can take therein.

Whatever hypothesis Social or Sanitary Science may advance as to the relations and conditions of man as part of the universe, science can never alter the principles, be they called human or be they divine, on which Christian practice is founded, the principles of universal Justice and Love. These principles demand in their very nature that by every means and in every direction science should, without ceasing, seek further to alleviate the mental and physical suffering which, by inexorable law, oppresses all conscious life on the earth, and has, as far as we know, oppressed it from unmeasured and perhaps immeasurable time.

Science has this in common with Religion, that it seeks more to know than to explain. It is ever learning what are the laws which constitute what we call "Nature" in this vast system of conservation, of change, and of dissolution. It admits that almost every individual, ani-

mate or inanimate, exists by the destruction or alteration of some other individual entities ; and as regards Man, Science is engaged, among other tasks, in the effort to discover how to guide those vast physical forces which surround him, and how to help him to observe rules by which his physical and his moral welfare may be most fully secured.

But after all, man feels still, as ever, his feebleness. Who now, more than in the infancy of our race, can watch the fury of the elements as they dash on an iron-bound coast ; look abroad on the immensity of space, as men looked out of old in the days of superstition and ignorance on the starry night ; weigh the significance of the instincts and habits, the sagacity, affections, and passions of the brute creation, and then say that modern knowledge, astounding though it be, has yet solved the mystery of our state, or has shown man's independence of the general order of the world about him ? Will he not say now, as ever, both that the physical and sanitary conditions which surround us must, *eternâ lege*, whether we can read them or no, have a definite relation to our moral nature—and also that, in some sense understood or not understood, “not a sparrow falls to the ground but is known to our heavenly Father,” —falls in obedience to laws fixed from the beginning ; all form, all matter changing—law alone abiding for ever.

To consider, therefore, Social and Sanitary conditions in relation to Religion is practically to affirm that we believe in the unity of the laws and arrangements under which man, conscious and responsible man, lives on earth. All who hold this belief can but wonder that men of power, contemplating the phenomena of human existence, should ever dissociate material from mental science—should seek to depreciate the marvel, and despise the requirements, of our bodily frames, which, after all said, are the Temples, foul or fair, of the Spirit dwelling within them. They long for the time when teachers and taught alike shall look, though darkly, on Nature all as one, and when ignorance of material laws will seem as culpable and as disastrous as ignorance of moral truth.

Such, and kindred thoughts, seem to me to lie at the foundation of the Thesis you have proposed for your discussion to-day. Of that thesis the “social” portion must be set aside, to give our few minutes to questions immediately bearing on the relations of health and religion.

It is right, perhaps, just to notice the fact, that the meaning of the word Religion is often now disputed. Yet nothing need here be said which should jar with any interpretation men may think fit to assign to the word. It is now sufficient to insist that the close interdependence of the physical and mental constitution of man has become, as time has lengthened over the human race, more clear. Some great minds, indeed, have seemed to rise superior to most material wants, to their habitations, to heat and cold, to the kind of daily food ; but for all ordinary men, any conditions which are injurious to health are more or less unfavourable to culture, to the family life, to pure and refined morality, and to practical religion.

Habitual intemperance, habitual uncleanness, unchastity, unhealthy dwellings, inadequate food, luxury—all that depresses, all that pampers the body, all that enfeebles the harmonious action of the mental faculties, has to be opposed equally by the Physician and by the Moralist. If it is become a truism to say that vicious, self-indulgent men, however they

became what they are, are less capable of physical and intellectual exertion, and of moral or religious excellence, than they would have been had they lived in virtuous habits of self-restraint, or in refined habits without enervating ease; so also it is not less a truism that preventible material conditions lead to states of the nervous system which promote intemperance and other vices, from which persons living in the open air and in active exercise, though otherwise apparently in a state of want, are nearly exempt.

Without further argument, then, this may be assumed, that Ministers of Religion, as such, and for their special functions, are interested in the physical health of their flocks. The question, it is presumed, to be considered by this Congress is rather how far ministers can with prudence share directly in the measures which have to be publicly taken for the public health; or how far the division of labour necessarily incident to "civilisation" requires that the clergy in general should be less rather than more occupied with the temporal condition of the people, leaving all measures for the prevention, as well as the cure, of disease strictly to the profession of Medicine.

I believe that this necessary law of "division of labour" should not here be trenchantly applied. It is a question of time and place, of degree and discretion, rather than of kind.

There are vast districts in Scotland and Ireland, in India and the Colonies, in which it would be simply idle to expect that the medical officers can wisely dispense with the intelligent support of any good and educated minister of religion willing and able to help them.

National health and sanitation are terms on the lips of every one.

Sound *National Health* has been said to be that physical condition of a Nation which enables the individuals composing it to discharge rightly their respective functions in the state.

The statesman, for instance, ought to be in training for the intellectual and social work of his high office—the artisan, the soldier, the abstract thinker, each for his.

Sanitation is the attempt to influence for good, by all known methods, the factors which bear on the National Health; to promote education in its truest sense, physical, intellectual, moral; to teach men wisely to work and wisely to play; to make noxious occupations as harmless as they can be made; to hinder men from overtly or secretly poisoning for their own advantage their neighbours' dwellings, air, food, or drink; to show how one form of power or skill, mental or bodily, may be developed without detriment to the higher or general faculties of the man; to endeavour to abolish, not only things hurtful, but to limit the abuse of things harmless, or even of things beneficial when moderately employed.

Three illustrations out of many will at once occur to you—(1) Excessive hours of labour; (2) abuse of alcoholic liquors; (3) uncontrolled spread of diseases originating in preventible ways, and spreading by preventible infection. Each of these subjects has of late years, as you know, been the object of careful and minute legislation, and often of angry discussion. Nor can this be otherwise. They are all grave questions, not only for the physiologist, but for the moralist, and for the patriot.

To discover what manner of life in the several classes of man and of

woman, what labour, what recreation, what personal habit of body, what education—nay, what alliances in marriage conduce most to that tone of the nervous system, personal or inherited, which shall put the nerve power of each citizen at the best for the discharge of his public or of his private duty, and how far the state should endeavour to regulate these, are truly prime questions for the modern statesman. Be assured no vicious man, nor drunkard, nor gambler, still more, no masses of such men, can be useful or safe citizens in a free state. Vice makes men feeble. Feebleness makes them irritable. Irritability makes them selfish.

Some may, I fear, consider that these observations are in a grave sense Political, rather than, in a practical one, Sanitary. But it is not so. The key to sanitary science is to be found in a full apprehension of its entire aims. The day ought now to be past for discussing the necessity of sewers, sewage-irrigation, and kindred topics. The mode only of executing such essential works has to be considered by honest experts.

Men have perished by hecatombs because of the scant knowledge of builders, architects, and town councils. An able physician, and an admirable and cultivated clergyman,* well known to many of you, died but the other day from such preventible causes. That no city, no private houses, when saturated with unremoved filth, are healthy, is now as freely admitted, as that personal filth, or drink, or vice, engender disease. The clergy and public should remember that this elementary knowledge was taught in great detail three thousand years ago to the Israelites, as they passed along the Wadys that wind round the foot of Mount Sinai. This teaching has been too often forgotten by ascetic religionists, anxious to mortify the bodies of men, which they ought to have held, as soldiers, in discipline for the good fight, not in subjection, as enemies to be trodden down.

Two main principles have to be borne in mind in practically dealing with this subject—

1. That the care of **PERSONAL HEALTH** depends mainly on the individual.
2. That the care of **NATIONAL HEALTH** depends mainly on Imperial and Local administration.

It is clear that in both these two categories a body so influential in a nation as the Ministers of Religion can effect much. Individuals can be taught what conduces to their physical well-being; and a clergy skilled in doing this, through the schools, the pulpit, and by personal influence, can, in our country largely aid the intelligent efforts of the members in both Houses of Parliament, and especially, I venture to say, of the House of Peers. That august body contains the Heads of the National Church. Whose practical knowledge should better disclose the wants of the denser populations than that of your Archbishops and your Bishops? Whose voice can better cheer on their way the grave and large-hearted men whose chief pleasure is the welfare of their country, and who feel that they hold their high estate as stewards of her people's good? Who, when natural knowledge is part of a high education, more fitly proclaim the true relations of body and of soul?

* Dr Anstie, and Lord Cotteslowe's son, Mr Freemantle, tutor and student of Christ Church.

A few words more on the special relation of these two points to ministers of religion, and my task, however imperfectly, will be fulfilled.

A knowledge of how to regulate our **PERSONAL HEALTH** as individuals depends on a variety of considerations.

Abstractedly, no doubt a knowledge of the structure of the body is desirable for all. Abstractedly, therefore, human physiology should be a necessary subject of early education in schools. But after all said on that head, it is doubtful whether men's instincts, acting with a pure conscience, are not an adequate guide to personal health. The essence of the thing lies in cleanliness, morality, and order. By instincts the wild animals are kept in vigour and health for their appointed time. If the instinct of boys, their self-respect, self-restraint, pure conscience, healthy homes, and good mothers are of no avail for good conduct, it is indeed a question whether the knowledge of the constituents of diet, or of the relations of waste to supply in the combustion of the human body, will make them temperate in satisfying their natural appetites.

I must, however, here in passing, guard against any interpretation of these words which may fix on me an opinion adverse to biological studies as a means of culture and a noble object of knowledge—I say here only, that men need not be biologists for the practical object of being strong, healthy, and wise: an opinion with which all rational men must agree—and I need not here argue, as I could, that no man can now-a-days be said to be of complete culture who is not to some extent a biologist.

But the second subject, that of promotion of **NATIONAL HEALTH** as a part of national capital, stands on wholly different grounds. With the best possible intentions, and with the highest personal morale, the masses of the population in this country cannot live healthy lives. Reflect, for instance, on the conditions requisite for healthy habitations, and the means of providing them in our great towns or our country districts. There are rural districts in these islands where the dwellings have no floors, no chimneys, no closets. There are alleys and streets in our towns where the poor are crowded into rooms without requisite space, or air, or light, or separation of sexes. In the rural districts generally, the poor cannot command capital or soil, or erect adequate dwellings, any more than their brethren in the towns; and these last cannot unaided obtain water or drainage, oftener within reach of the peasant. How are these to be obtained? Are the owners of soil to be forced by the State to give sites, and the owners of house property to be compelled to give adequate space, or forfeit their property? Who shall decide what is adequate? Where draw the line of State interference with private liberty?

It is certain that many necessary works cannot be well devised nor executed except under the direction of the law. This must be either permissively or compulsorily carried out by public authority. The authority may be either Local or Imperial. As a matter of fact, sanitary work falls under all these categories. Some sewerage and water-supply in towns may be compulsory under Imperial Acts. The mode of executing work may be decided by the *locality* under *Imperial* sanction. The prevention of contagious disease is an *Imperial* duty, the regulation of drinking-houses a *Local* problem, and so of other numerous details.

In promoting all these administrative measures, the clergy are, as has

been stated, immediately aiding the moral and religious progress of their flocks ; and they may be assured, that as long as they do not profess technical medical knowledge, they are as well qualified by general education as any other citizens, and should be more able than most men, to take an enlightened part in local sanitary affairs. They might follow attentively the course of sanitary legislation, read the chief reports which bear on the public health, and assist with their great insight the efforts of their local medical officers, when they are satisfied of their practical utility, for the well-being of all who need their help.

Much as the Government has yet to do, recent legislation has made possible all the Sanitary machinery that is required for the country. The Central Authority has power to provide every officer that is needed for its complete working. Every spot in the country can, if it will, obtain competent help.

The principles on which Sanitary Science depends can be discovered only by those whose thoughts are specially occupied in that direction. The full application of those principles demands the education of the engineer, chemist, physician, lawyer, and statistician. But there is still a wide field of work, in which the district visitor, the parish nurse, the minister of religion all have functions that alone can be discharged by them, as well for the moral as the physical advantage of the people.

Time has forced me merely to touch in the lightest way on your great theme. It permits me to speak of only one concluding topic.

The latter part of my observations has been directed rather to the local help which in this country ministers of religion may give to the cause of the public health.

The former had reference to those general conditions of humanity which enter into the essential idea of Sanitary Science. To all humanity these principles equally apply. As the messages of purity, of goodwill, and of peace come alike to every portion of the human race ; so do the messages of prevention of disease, of relief of bodily pangs. To whom can we look for the spread of these common principles throughout the world of races with more certainty of response than to a cultivated and skilled missionary clergy, foreign and home ? Already in Oxford (I venture to speak for that University) the question is being seriously considered, What is the most complete education that she can give to the missionary of the future ?

No one will doubt the testimony of such devoted soldiers of the cross as Caldwell, or Livingstone, or Callaway. These testify that no portion of the training of the foreign missionary is more valuable than the medical training. Is not this to say that one of the chief ways to reach the heart of man is by the care of his frail body ? To cure his diseases—still more to prevent them—is part of the disciples', as it was of their Master's, work.

Sir Bartle Frere, with his wonted grace and large experience, told of the general need of widening the basis of missionary education in Oxford. Some of us have urged the application of funds to missionary fellowships obtained by persons trained for the work in the fullest sense—religious, moral, scientific, ethnological, literary, sanitary. There is a long vista before us of work here. May your discussion of to-day, seeking to determine the influence of Sanitary conditions on Religion, bring

forth fruit through the many races of our fellow-subjects, who have immediate claim on our sympathy and fostering care.

There is no doubt a tendency in the world to follow other counsels than these—one that would sever all secular from all sacred studies; one, that hopeless of comprehending the incomprehensible, professes by closing our eyes to one part of the unity and order of things about us, to make each of us a better judge of the whole; a tendency which would end in confining all striving for communion with the Unseen to a professional clergy, and would keep that clergy at a distance from progressive acquaintance with positive Physical Science.

No error would be more fatal to the growth of the spiritual life throughout the world than any decision by which ministers of religion should be removed—(when have their brightest lights been so removed?)—from the intelligent interest in those branches of knowledge on which alone Sanitary and Social Science can be founded—unless it were the delusion that *any* one-sided and partial training of the faculties can ever impart thorough education to a people.

From such misfortunes, My Lord, your course to-day aims at preserving the members of the National Church. May the social and sanitary condition of the people, in the widest sense of those words, be ever thought by a learned and benevolent clergy to be inseparably related to the best interests of true religion.

DR C. MEYMOTT TIDY.

CHRIST was a physician. The first preachers of Christianity were a *medical* college, no less than a band of missionaries. Health, strength, and cleanliness were what the sacraments themselves were symbols of; and *moral* progress then (as now) was described to us in the language of a sanitary science. Nay! we may say more, Christ almost seems to make health of *body* a pre-requisite to health of soul. He who left not His work unfinished ere He rested, healed the *whole* man, made him "clean every whit," clothed him, and seated him "in his right mind." Though He be a God who "delighteth not in any man's legs," made the lame man "leap" in very worship, and for very praise. Though He be a God who compasseth our very thoughts, nor judgeth by the face; who trieth the work and weft, not of the fingers, but of the soul, is still what the strong but fallen royal poet titled him—the God, the God of my health—"deus deus salutis meæ"—or what in memory of his ruddy childhood, or in the presence of his now comely manhood he invoked as the "*health*" the "help of his countenance"—my God, the God of my face (Ps. xlii. 15).

It may be religion has *lost* an influence, by discarding as not within her province a consideration of the laws of health. This is no improper question for a Church Congress, Have the clergy altogether fulfilled their sacred office by their systematic disregard of social and sanitary questions?

Religion and health—the bond that unites them is a marriage bond. Time cannot weaken it, age shall not part it. And yet (I ask priest and physician) has not the union practically been divorced?

I. Take man, first, as an *individual*, it is quite evident that in order to hope for his improvement or reform we must find in him some sort of *self-esteem*, or *self-regard*. In short, he must have some regard to the esteem in which he is held by his fellow-men. Here, then, you see religion should say, If I want to gain over this man and teach him to love God, I must first teach him to be *clean*! Dirt and holiness may possibly co-exist, though I do not think any one can love his brother till he love *himself*—just as no one (S. John says) can love his God, till he love his brother—and if he really love himself he will wash himself. “Cleanliness *next* to godliness,” said Wesley—rather a *part* of it, and that the ablutions of religion do testify. There is a mysterious connection between bodily and spiritual cleanliness. We feel *morally* purer after a wash. We feel nearer heaven after a swim. You may find “health” and “religion” too writ on the pebbles that lie at the bottom of the stream!

II. Time will not let me linger over the unit. I pass on to men in a society. Here the aim of religion and of sanitary science is identical. It must be always to *disperse* men; there is no fear but that men will always congregate for mutual help. Our design should be to *separate* them. There are two necessities of our nature that must always be provided for. Just as we need, first, work, and then rest and recreation (the omission of either is fatal to both), so we need *society*, and we need as well *seclusion*. Seclusion must not be used in order to escape society, but to prepare ourselves for our proper conduct in society.

This matter suggests to me the saying a few words upon the housing of our large but poorer population in our great cities. The solution of this difficulty has been found in (no doubt) a very profitable but very pernicious system, viz, that of *model lodging-houses*. Religion and health (I am convinced) must refuse their countenance and their hand to them. For, first of all, they break up the good old theory of “an Englishman’s house—his castle,” they abolish a man’s honest pride in his home, and they destroy the sacred privacy of the same. And look at the long dark passages and staircases of the model lodging-house, and its too often prison-like rooms, where gin and gossip are hidden from the sun. No nails are allowed, I believe, to be driven in the walls, and so no bright cheerful pictures (with their civilising effects) can be hung in those rooms! Think too of the dangers incurred in the outbreak of fevers and other diseases in model lodging-houses. And for all these privileges the rooms themselves are not cheap. I am given to understand that as a fact we shall find that the inmates of these model lodging-houses (as a rule) rarely attend church, or indeed any religious worship whatsoever. The loftiness of the buildings too are a preventive (to those who live high up) of outdoor exercise, and will be a cause productive of much stunted growth to the children who are reared there. This loftiness, moreover, will act as a certain preventive against the inmates of the top rooms practising perfect cleanliness, because of the additional labour that that cleanliness will involve. A religious community (experience teaches us) has to be watched for fear of corruption! How much more, then, a community such as a model lodging-house with no religious or even moral bonds! Think how terrible an influence for bad must be there—the tyranny of a *flat* must be far worse than even the tyranny of a court or of an alley! * If

* This is a question I could have wished to have dealt with in detail.

you wish to make men moral you must teach them a certain pride and independence, an independence which can stand as firm as a rock, no less against an unjust brother unionist than against a cruel and capricious master.

There is an evil now to be mentioned, clearly too closely connected with religion and health, and which is peculiarly the growth of modern times, but which, I regret to think, has not been sufficiently considered both in its effect, on the one hand on health, and on the other on morality. I refer now to the deteriorating effect of the *working of machinery* upon the operatives, unless that effect be counteracted by potent spiritual and intellectual forces. The work has a tendency to enslave men—to make them feel as machines themselves—to foster fatalism, ignorance, immorality, recklessness. Men and women become the slaves of a machine. The machine looks as if it had the *intelligence* and the *will*, and the workman but a poor *thing* beside it! A corn-mill is quite as bad as a *tread-mill*, so far as improving humanity is concerned. Take a glaring case. I suppose the majority of our girls in this day in towns become *sewing-machinists*. Think how much lower in the scale they fall than the same class which in former days became domestic servants! This work renders them slovens, disorderly, uncleanly, wicked; it injures their constitutions, it unfits them to become the wives of honest men; it lets them continue in total blindness and darkness as to domestic duties, and the requirements of a home. For after the monotony of mechanism, the mind takes a rebound, and falls into license, or, it acquiesces almost idiotically in its dull round-about routine. Upon all, machine work has a wearying, depressing effect upon the mind—it wears out the mind before the iron—the machine, it beats the man. And the character of the work may be still farther aggravated by the numbers that are employed upon it. Nothing I conceive makes men feel more of Cain's kindred than the sight of this.

Now whatever views we may hold about it, there can be no religion or morality, and no health of mind or body without a *Sabbath*. Man needs a pause in his work (1) for thought and worship, (2) for recreation and relief. If we wish then to improve a working man religiously, we must provide time and opportunity for his *pleasures*, as well as for his worship. We can't ask stiff knees to kneel! Religion then should show it has an interest in man's bodily and mental welfare. Christianity must not only *wait on* the sick, thank God the work of the good sisters is no uncommon work nowadays! but religion must strive (and this is better still) to *prevent* sickness; in short, it must fall in with those innocent pleasures which promote health and vigour, *i.e.*, Christianity and sanitary science, hand-in-hand (doctors and clergy) must encourage the school, and the park, and the playground, and the bath. And, we should remember, it may be remarked here, that we have done a great deal more for a man, if we have taught him how to make a thing, than if we have furnished him with it ready made—not only because we have shown him how to produce, but because hereby we have overcome one evil inclination within him. When a man can't work, by all means *feed* him! when he can, *starve* him! by which I mean let him feed himself.

But again—religion and health. But is there not a vigour, a health you ask, that you may cultivate, which only cherishes the *animal*, and not the *spiritual* man—which feeds up a great “muscular Christian” (with

very much of the muscle, and a very little of the Christian), with as big a body, but no more soul than a bullock? It is quite true, there is; you may say health *is* religion, strength *is* religion, but it is *not*; still there is such a thing as a *healthy* religion, as a *strong* religion; the religion of the hale, strong man. And though, I believe, our Father in heaven, in love, to shorten the long long journey, to lighten the dark dark passage, cheereth weak, faint, sick hearts with promises and sights as yet unrevealed to *us* who are strong and well; yet I protest against the notion so often urged by those who frantically seize any excuse for their unbelief (their zealous desire for excuses of any sort being good proof that their outward words and inward convictions scarcely tally); I say I protest against the notion that the spiritual is seen quickest by enervated creatures, with bodies debilitated, by disordered brains, and by delirious heads. Think how the passing ailment of a day affects ourselves—our hopes, our promises, our prayers. How many dogmas are due to dyspepsia! How many dogmas are dyed *with* dyspepsia!

Here, then, I have just suggested to you three things, as so many instances, in which Health and Religion have both alike an interest—*Cleanliness, Home, and Recreation.*

Health and religion both require of us, that we should take man *out* of his narrow groove, the close and foetid factory of the soul as of the body, where he has but elbow-room to move, from the tread-mill of his daily labours, from the wheel that is perpetually revolving back again to the old point—from the bad gas and the bad breath which makes him stupid and heavy—into the pure and open daylight, where he may *think* unclouded—where God's winds are blowing, and His sun is bright! And one recommendation I would venture here to make. Let us give up our *charity* organisation schemes for *sanitary* organisation schemes. The more the former is cultivated, and the more perfect it becomes, the less of charity survives; routine kills within us a grace and gift better than even Faith and Hope! Love doesn't recognise but *ignores* fractions, and hates with a very hatred those whom correct people call "deserving objects;" but sanitary improvements; see how religion can take hold of them; she loves the science that will battle with disease; she loves the investigations which allay irritating pain, and soften sorrow, and wipe away a tear; she welcomes that, and calls that a humane and wholesome discovery, better than the theories whose taste and flavour commends itself only so far as it may colour a wicked blasphemy, or give point to an irritating sneer. See how science and religion might be reconciled, if science would consent to be *benevolent*, if science only would say (by the mouths of her great investigators), henceforth I devote myself to the work, *not* of terrifying woman but of *helping* man!

It is a noble object this at any rate, of following the Christian mission, "of going about doing good," feeling we are Christian missionaries, though it be only a bodily wound or sore which we heal, or though we only bind up a broken or bruised limb, to feel we are driving out devils when we drive out disease and dirtiness; to feel almost like a John the Baptist, that we are baptizing the nations when we bring them to the bath, a bath which speaks of a better and a greater baptism than itself; to feel that to preserve the sanctity of home life, and to repair its broken-down hedge and fence, is to help to bring more nearly to its consummation the

unity we pray for in the family of the Church; and lastly, to see in the recreation and repose which we encourage, and in the Sabbaths which we spend, a type of the eternal felicity, the rest, the repose, the blessedness of heaven!

ADDRESSES.

D. DOUGLAS FOX, Esq.

THIS subject is so extensive that the short time allotted for its consideration will only admit of the more salient points being briefly glanced at, leaving the careful investigation of them to our leisure. It is a subject bearing most seriously upon all, both clergy and laity. Let us remember what one of the wisest of inspired men of old said: "The rich and the poor meet together, the Lord is the Maker of them all." Surely, then, we ought seriously to consider how they meet together—how they ought to meet together—how they will meet together at the day of judgment. As regards how they ought to meet together, I think we have abundant cause for thankfulness to God that the meeting together in this social Congress has shown how delightful has been the result as regards religion. Any one who had the privilege to be present last evening at the meeting for workmen must have been deeply impressed with the profound attention and respect paid at the very late hour by the thousands assembled to the solemn, spiritual, and impressive address by the Rev. G. H. Wilkinson, not a movement or voice to disturb, but the most hearty approbation. Then, again, the cheering fact that the addresses on spiritual life excited such deep interest that it was necessary not only to open this noble and vast dome, but the large Corn Exchange-room to receive the thousands of anxious hearers. As regards the social condition of society, that of domestic life stands foremost. It is that which at first was appointed by our Creator for our happiness and wellbeing: therefore, how important it is that there should be oneness of heart with man and wife, arising from real affection, and directed by Christian principles, and not, as is so often the case, by a wish to gratify a desire for wealth, power, or ambition, where no true compatibility exists. Then the conduct of parents to children, ever remembering they are entrusted to them as a great blessing, and with great responsibility, to be carefully brought up with firmness, yet with unvarying love, not making their earthly prosperity the grand object to be obtained, but striving ever to bring them up for a joyful hereafter. This is interwoven with the conduct of heads of families to their domestics, and of the domestics to those with whom they live—each looking upon the good of the other, endeavouring to render the household a happy Christian establishment; then would much of the unceasing complaint of harshness and disobedience be banished. Again, how much misery would be avoided, and comfort produced, if a more careful attention were given to the support of the body, by taking no more than a due quantity of food or stimulus—so little attended to by many, leading to countless maladies—despondency, irritability of temper, and not unfrequently to absolute moroseness, all carrying the mind away from higher considerations, and also causing many Christians with depressed temperaments to go mourning and desponding a great part of their lives. Add to this the absorbing love of dress and unnecessary display generally by many, producing great extravagance, consequently a culpable waste of money, and also a worldly state of mind unsuited to that which the simple Christian religion teaches. How carefully should truthfulness and strict honesty and genuine morality exist not only in domestic, but in public life, a deviation from which is more or less tol-

rated by numberless persons in ordinary life. Surely this should be adopted in all commercial and other dealings. We often hear of sharp practice in business transactions, which is nothing less than swindling! All that leads the mind away from an honest adherence to godliness! How vastly important is the subject of education, taking care that every one should be duly instructed, and especially in the teachings of our God and Saviour so plainly laid down in the Bible! How cheering it is to see what an enormous majority of the nation has risen up to declare that the simple religion of the Bible *SHALL* be taught in our schools for the masses of society. This looks well for a *CHRISTIAN PROTESTANT* country. Then again, what an overwhelming subject is the drinking question; every aid should be given to curb its terrible bearings on society at large, leading in countless instances to diseases of almost every kind; to crime, which is frequently of the most savage and brutal nature; to insanity, to most censurable and pitiable degradation; to poverty, to the destruction of all family comfort, and to deaths innumerable. Surely such must destroy every desire to attend to religious subjects, and to carry the mind away from all that is pure and holy. Well may it be said this is the *DARK PLAGUE SPOT* on our highly favoured land. There is a most important matter which demands careful attention—namely, the conduct of employers in agricultural, manufacturing, and other undertakings, and the conduct of those employed; for surely the bitterness of feeling arising from the constant conflicts between these two parties must tend to keep the mind wrongly directed, which would not be the case if they loved their neighbour as themselves. This has a bad influence on religious life. May the time speedily come when the two contending parties will meet and fairly consider their legitimate interests. Then will strikes and lock-outs, so fearfully injurious, and often ruinous, disappear. This may be looked forward to, it being known that in many instances the conciliatory plan has succeeded so well, preventing dire distress, and especially amongst the hand-workers and their families. These are some of the prominent subjects presented to us out of numberless others. Still there is one which is now engrossing the public mind more than it has ever before done, I allude to the proper course to be adopted towards the industrious, hard-working, and humbler classes of society. Surely, as they compose by far the greater part of the population, and are productive by their daily energy and labour of the necessities of life, and of those which minister to our comfort, and even luxury, and as there is much which, unaided by others, they cannot obtain, it is not only our bounden duty, but, if rightly viewed, our high privilege, to come forth energetically to give them a helping hand. Let us consider what, in numberless instances, is the condition of their abodes. Thousands, probably millions, are now living in cities, towns, and rural or manufacturing districts, in houses where neither comfort, health, nor morality can exist, in places not fit for our poor fellow creatures. It is not uncommon to find but one sleeping-room for the parents and children of all ages, and both sexes,—nay, it is by no means uncommon in some of the most crowded parts of large cities, to find several such families sleeping in one room hoarded together as if they were not human beings. Then in others there are two sleeping-rooms only, one for the parents and the other for all the other members of the family, and occasionally for a lodger or two. As regards the sanitary state of numberless districts of this class, it is fearfully bad; there is a want of due ventilation so essential to health and vigour, and there is an utter disregard to drainage equally destructive to vigour, and in many instances greatly destructive of life, which is not the case where wholesome abodes are provided. And it should be remembered that these pestilential nests endanger those who live in proximity to them. Are not those who provide such wretched dwellings leading to most serious damage to both body and soul, guilty of a fearful crime? Is it a subject for wonder that those so disgracefully provided for, fly for relief for their enfeebled bodies, depressed spirits, and degraded

minds, to the bright gin palace or the enticing public-house? It is, however, cheering to see the efforts now being made by some landed proprietors, possessors of houses, manufacturers, and others to remove these pest houses, and replace them by suitable cottages and dwelling-houses. It is now nearly thirty years ago since the late Prince Consort, greatly to his honour, was induced to preside at the institution of the Labourers' Friend Society in London, of which Lord Shaftesbury has continued to be the President. The results of its exertions are to be seen both in the metropolis and in the country. Not only have model lodging-houses been erected and carried on with much success in different places in London, but also in the provinces, as for example at Hull, but Gray's Inn Lane, and in Drury Lane and the district of the Seven Dials, houses which were once crowded with a wretched tenantry living in filth and immorality, have been repaired, cleansed, and then placed under proper superintendence, so that courts and alleys, once the dens of fever and profligacy, have been converted into the abodes of decency, health, and comfort. The example set by the Labourers' Friend Society has been followed by the institution of companies associated for the purpose of securing suitable dwellings for our fellow creatures in humble life; and the principle has been admitted by leading statesmen, as well as by men of business, that money can be invested so as to secure a good return for the investor, as well as to provide extensively for the health, comfort, and morality of those on whose labour the community so largely depends. Besides this, the public are becoming alive to the fact that the working-classes and those not in easy circumstances, must be provided with suitable places in which they can assemble to meet their companions, to rest, to read the publications of the day, and other works; and when convenient to receive instruction for this and the coming life, these to be substituted for the drinking and other demoralising establishments, where they are now in many instances almost driven, having no other places of resort away from their homes. All this will tend greatly to cause those whose hours of labour are lessened, to spend their leisure time in a rational, moral, and, it is to be hoped, not unfrequently in a religious manner, which it is far otherwise now in many instances. The workmen's township called Shaftesbury Park, near Wandsworth, at the opening of which the Prime Minister and Earl Granville both assisted, is already a great success, and other institutions formed on a like plan on an extensive scale are already in progress in Paddington and other places. Having spoken upon the importance of sanitary matters, I am happy in having this opportunity to offer my humble tribute of thanks to, and my admiration of, the Corporation of this beautiful and health-giving town, for the energy and intelligence they have bestowed of late years in purifying it by drainage of the most extensive kind, which must improve not only the town generally, but the moral condition of the densely crowded parts of it; and after years of close attention to both the physical and moral state of this large and important town, I have great confidence in saying that it stands now amongst the most healthy of the watering-places of our highly favoured kingdom.

REV. R. J. SIMPSON, M.A., Rector of St Clement Danes, London.

I REJOICE that this most important and practical subject has been taken up by the Church Congress, and that for three reasons. In the first place, because we can discuss it without that keen controversy which often blinds without convincing; secondly, because it deals with a work which is calculated not to separate but unite us; and, lastly, because I venture to think that the low moral and physical conditions to which it points lie at the root of many of the social evils we are vainly

seeking to lessen or remove. If "the reasonable soul and flesh be one man;" if the analogy between them be so obvious, and the connection and sympathy so intimate, that it is doubtful whether anything can materially affect the one without affecting the other, we cannot but conclude that there is a remarkable interaction between the bodily and the spiritual life and the laws appertaining to them; and that these two sets of laws placed in such correlation, like all the laws of our Creator, must act in harmony, or when violated or partially obeyed, must entail proportionate penalties. In this case, above all others, there can be no real antagonism between science and religion. If therefore, to use a well-known phrase, we would preserve a balance of power, we must not, like the mere man of science, recognise and obey God's physical laws and ignore or despise His spiritual laws; nor must we, on the other hand, exalt His spiritual at the expense of His physical laws, but "have respect unto *all* His commandments." Now, while this is true generally, it is more particularly so in regard to *sanitary* laws. In Holy Scripture itself, we have no obscure intimations of this truth and of the duties that spring from it. The ceremonial enactments of the Mosaic code in regard to purification in the Old Testament, and our blessed Lord's miracles in the New, besides many well-known passages in both, clearly point to the conclusion that it is the will of God that we should *have a care for the body, and for all that appertains to its wellbeing*; and that on the character of that care depends to a large extent the health, nay, might I not add, the future destiny of the soul that animates it. If we attempt to yield a partial obedience in this respect, the Nemesis of disproportion will surely visit us severely; and He who avenges His own, who cry day and night to Him from the depth of their misery, will teach us that what He wills to be "clean" shall not be called "common," or left to drift into foulness and degradation by those who ought to know that we are to "glorify Him with our bodies as well as our spirits, which are His." I specially appeal to my reverend brethren who labour in large and populous towns, whether the sorrows and the sins of our poor people are not aggravated, if not produced, by the small, crowded, and foul dwellings in which they herd, and the unhealthy conditions by which they are surrounded? Can we wonder at the fearful amount of drunkenness amongst such a population, suffering as it must from the enervating influences of an atmosphere charged with such noxious gases? Or can we be surprised that a working man should turn with loathing from a filthy and comfortless home, to seek an artificial stimulant in the bar of some brilliant public-house? Can you expect our servants to be clean, honest, sober, and pure-minded, whose youth has been spent amidst such sights and sounds? And what as to our poor children, the subjects of recent legislation? Do you imagine that the ten or twenty-five hours of the week given up to their instruction in secular, and even religious knowledge, will suffice to counteract the much longer and more practical lessons of a vile home? Or is not the value of your school teaching almost lost, and your Elementary Act a dead letter in thousands of cases, by reason of the pernicious influences which are continually at work in their home life? Let me quote the following from the pen of a School Board visitor in my own district:—"The grasping tyranny of the landlord, who, while exacting the highest attainable rent for every miserable den into which his dingy tenement is divided, subjects his helpless tenants to the baneful influence of an infected atmosphere by a total disregard of all sanitary measures. Had I not penetrated into these loathsome places, I could not have believed that, on the one hand, physically speaking, human nature could have survived such a trial; or, morally speaking, that, on the other hand, human nature could have inflicted it on fellow-creatures. In two other rooms of another house I found a mother with at least five children, and a corpse laid on the table in each room simply covered over with a cloth (to remain until it was buried), where the family slept and worked. In another, after knocking several times about eleven o'clock in the morning,

with great reluctance the door was opened by an old woman whose haggard and emaciated appearance struck me with terror. She had just got out of bed without clothing, with only an old shawl thrown over her shoulders. Two little boys, whose ages were four and seven, were in the same bed, without any clothing. They had not broken their fast, and in all probability, but for the fact of my visit, would have remained in bed a considerable time longer. The room was miserably dirty, void of anything like furniture except an old box, a broken chair, and bedstead with a few old dirty rags as a covering. In another a father, a respectable man (and two little girls), who upon finding out the nature of my visit informed me, whilst sobbing quite broken-hearted, how he loathed and hated the place he had been compelled to live in. To add to his troubles, he told me that since he had lived in that neighbourhood his wife, through the influence of bad companions by whom she was surrounded, spent all his wages in drink, and made away with every available thing in the room, not caring what became of anything, or whether the children were educated or not. He seemed quite distracted to know what course to adopt, and implored of me not to deal harshly by reporting his case as one of omitting to send his children to school. Since writing the above, I have ascertained only to-day from one of the jurymen, who is a tradesman in Blackmoor Street, that inquiries have been held on two persons—a man and a woman—who fell down-stairs from top to bottom when quite sober; in houses where the staircases are so dark, and the stairs without any handrails, indeed, I have had some very narrow escapes myself." On the other hand, the admirable Model Cottages built by the late good and great Prince Consort at Windsor, the dwellings erected by Sir Sydney Waterlow's Company in London, the Shaftesbury Estate, near Clapham, and the Peabody Buildings—all go to prove by experience what a physical, moral, and religious improvement is wrought in the condition of the poor by decent and wholesome dwellings. With reference to these last, Mr Vigers, the eminent surveyor, says :—" *First*, A family never having had a clean and well-ventilated home, cannot at once form a notion that it is an advantage to get one; but those who have been taken from dirt and put into the new home, in a short time begin to see the benefit, and it is shown (so soon as they have found out the way to use its benefits) that they begin a better life. *Second*, It is impossible to fill any of the large new buildings, and not find some good people. The effect upon others is, that there is great moral improvement. A woman cannot live in vice upon the same floor, or even in the same building, with good women, even if the Superintendent does not discover her; so that to stay in the building she must mend her ways. *Third*, Moderate rent to men with small pay is a great benefit, and must be considered a means of helping those who desire to benefit their children, and cannot be considered charity." The Glasgow Improvement Act was passed in 1866, and has been in operation ever since. Its compulsory powers of sale and purchase have led to the clearance of many spaces, the sweeping away of many fortresses of crime, and dens of pestilence and sin. Hence the police returns for the years 1869, 1870, 1871, and 1872 show most startling results in the diminution of crime under every head. Between 1870 and 1871 there was a decrease of 1181 crimes, and 3384 below the year 1867! "Any one," says Professor Gairdner, writing of Glasgow at an earlier period, "who is familiar with the high, dark, and closely-packed tenement houses in this city; its narrow ill-ventilated closes; its many miles of such streets without a blade of grass, a tree, or shrub; its swarm of children pouring forth from such utterly wretched dwellings through dark passages and narrow lanes, with no playground but the street, no bathing-place but the gutter, can be at no loss to apply the moral of the tale which these numbers unfold." In any sets of workmen's dwellings, let us endeavour to have attached to them—1, Good washhouses; 2, good *crèches*, or infant nurseries; 3,

good open spaces or playgrounds. I have often observed that one of the outward and visible signs of irreligion or corrupt religion was dirt. Pure light, pure air, pure water, pure soil, and pure food—these come from God—these help in no mean way to “prepare the way of the Lord,” and to promote the progress of pure and undefiled religion. I am satisfied these helps to pure living have more to do than we are inclined to suppose in educating “the pure in heart,” who shall “see God.” While we are building holy houses of prayer to God’s glory, let us give more heed still to rear and to restore the living temples of the Holy Ghost that now lie shattered in the dust, and in the mire of our streets. Then may we reasonably hope and consistently pray that God will not only “multiply the nation,” but “increase the joy;” that while Paul may plant and Apollos may water, God will give the increase of His blessing in the enduring stability of the Church and the real prosperity of the nation.

DISCUSSION.

The VENERABLE ARCHDEACON FEARON.

I do think that half the misery and evil we are subject to arises from the neglect of sanitary considerations amongst the poor. In the slums and alleys in which many of the poor live are sown the seeds of the dangerous classes in this country. Any one who has attempted any schemes of improvement in any large parish, will find his efforts often foiled by the miserable places in which the poor live. The first speaker said, that the clergy ought to take up this question, because they would have personally, and from their holy office, great influence and effect in pressing it on the people, and I agree with that. The second speaker said the same, but he did, I think, the clergy scant justice in the matter. I do not say the clergy have been so active as they might have been, but it should be remembered that it is only of late that sanitary questions have taken hold of the public mind; and no one can deny that the clergy have kept pace with the movement in knowledge and in endeavouring to promote it. When people living in a close neighbourhood put their children to bed, and shut all the windows, and exclude all the fresh air, if there are complaints the next morning of headaches, think that it must arise from something they had eaten, and have no idea it was from something they had breathed. I hope knowledge of that sort at least has been pressed on the people by the clergy. Nothing can be more erroneous than to say that the clergy have not helped at all in this matter. For years I have been in the habit, when I sent out packets of tracts, of enclosing amongst them, some on sanitary subjects, or against cruelty to animals. When I first went to live at Loughboro’, where I now reside, I found it in great want of water and with no sanitary arrangements. I and my brother clergymen stirred in the matter, but the principal inhabitants gave us the cold shoulder, on account of the additional rates that would be required. It consequently took ten years before we got the town drained, and twenty years before we got water, though it was close to us on the neighbouring hills. I hope, therefore, when charges are made against the clergy, the shortcomings of the laity will not be forgotten. A previous speaker has spoken of the attractions of the clean, bright parlour, and the company to be found at the public-house, in contrast with the squalor and wretchedness of too many homes, and I quite agree with him that the homes of working men must be improved before you can hope to get rid of the great evil of intoxication. Nothing is so productive of drunkenness as bad ventilation. It produces a depression which is wholly insupportable, and men and women

fly to liquor for relief. It must be remembered, however, that all these things come upon us by degrees. A clear stream runs through a village, and it is enough for all its needs; but somewhere higher up a factory is opened and steam engines set to work, by which the purity of the water is destroyed, or its quantity diminished. Now the works which have done this have produced great riches for the proprietors, and with those riches should come the corresponding duty of repairing the injury they have occasioned. Proprietors have the means of remedying all these evils, and they ought to do it. Civilisation ought to cure the ills which it has itself produced. We cannot be too thankful that we have now a Central Board in London to keep local boards in order, as we know that if left to themselves there will be jobbery. "*Quis custodiet ipso sustodes?*" I am one of those who think that physical and social ameliorations are wrapped up with religion. If these be not religious questions, I should like to ask objectors to explain why it was that our great Master and Exemplar spent His days in healing the sick, cleaning the lepers, and in going about doing good!

MR J. A. SHAW STEWART.

WHEN I was an undergraduate at Oxford, it was Dr Acland who first gave me an interest in sanitary matters, and I am proud to own myself a disciple of the great Regius Professor of Medicine in that University. Since then I have had much to do with sanitary arrangements, and it has been my endeavour to bring the influence of religion to bear upon them. Indeed, without religion it is impossible to carry out any wise system of sanitary and social administration. We have already had quoted the dictum, "Cleanliness is next to Godliness," and I think the Congress has adopted that principle in placing this discussion next in order to the high and holy subject—"Spiritual life; its helps and hindrances"—to which we have listened with so much interest this morning. It is not a popular question, but it is one about which, I believe, the intelligence of the country is thoroughly occupied. Sometime ago a great statesman announced that his policy would be, "*sanitas sanitatum omnia sanitas*;" and we shall have the next session of Parliament occupied, not in going into minute questions of Rubrics and Church regulation—(Cries of "No, no!" and loud cheers)—but, thank God, taking great interest in all that concerns the poor of England. But why are the clergy so specially to occupy themselves in sanitary improvement; it is a question which surely affects all classes alike? The reason is, that rich men are ceasing to live where they make their money, and have their charming residences at a distance, so that in many cases the only friends of the poor man are the clergyman and the doctor. I must join issue with Dr Tidy as to the model lodging-houses. I am not a shareholder in any, although I have often intended becoming one. It falls to my lot to deal with the returns of poor persons stricken with infectious diseases. I have looked over thousands of those returns, and never found a single case from a model lodging-house. I find the death-rate of the model lodging-houses is $14\frac{1}{2}$ per thousand, while on the whole metropolis it is 23. There is one point on which the clergyman can help the doctor. Great ignorance is prevalent amongst the poor on the matter of health, and that ignorance causes thousands of deaths. Take vaccination, for instance. I believe God never vouchsafed a greater triumph to science; yet the poor shrink from it, and because the doctor gets a small fee—it ought to be larger—they think he has interest in keeping it up. I am not a doctor, but I have seen thousands stricken with that most terrible malady, and but few visitors would come into those places. Surely it is the duty of the clergy to aid the doctors in these epidemics! Two questions offer themselves on the surface

of this subject—viz., the supply of good water and proper drainage. It is really time that we do away with the annual loss of life which arises from insufficiency in these things! If our 20,000 clergy would take up this question, and advise the poor and stand by the poor, there would be a great preservation of life and a vast improvement in their social condition. It is too often the interest of those concerned to let things go on as they are. I do not wish to say anything harsh or uncharitable, but a great deal lies at the door of those who have a direct pecuniary interest in the houses in which the poor live. I said at the outset that sanitary questions could not be thoroughly dealt with except in connection with religion. In London, in sanitary matters, Dissenters and Churchmen all work together heartily; but I will give this testimony to the clergy of the Church of England, that I have seen many a deathbed solaced by their ministrations. I remember at this moment one awful case. A man was attacked most violently with smallpox. He had murder on his soul, for he kept saying in his delirium, "I didn't do it—nobody saw me do it!" A clergyman came to him for many days, his mind became calm, and he, being a strong man, hopes were entertained of his recovery. He had a relapse, however, and passed away in peace, having, through the instrumentality of that clergyman, been brought to repentance and to the Saviour. As to drink, I want to add my testimony to that of Dr Acland. I frequently visit one of the great metropolitan hospitals in the night, and I see the accident cases brought in. A very large proportion are those of persons under the influence of drink. Recent legislation has largely diminished those accidents. This is encouraging, and it is still more so to find this great question at length brought under the notice of the Church Congress.

THE RIGHT REV. BISHOP M'DOUGALL.

HAVING been asked to speak, I will just say one word in answer to what has been said about the clergy. I wish to repudiate the charge of apathy which has been made against them. When I came home, after many years' absence, I was called to the care of an archdeaconry in the centre of England, and I found there the clergymen were exhibiting the utmost anxiety to do all they could to further sanitary improvement. With my medical experience—for I am a medical man—I saw they were working intelligently and not unsuccessfully. I say the clergy of England are a great body of sanitary reformers, and the country owes them a debt which cannot be expressed, and which will never be repaid, for what they have done to ameliorate the condition of the poor, both in our villages and large towns. What struck me most when I came home was the great waste of water and food continually going on in this country. I had been living amongst a people where hundreds dwelt under one roof. The walls were of planks, and the roofs were made so that they could be lifted in certain parts for ventilation. These habitations were always erected where there was a supply of water, and the people were tolerably healthy, and never suffered from contagious diseases. What struck me in Huntingdonshire was the scarcity of water in dry seasons. I have known persons obliged to cook twice over in the same water. They had no water to drink, and drank nothing but beer. Now, they had the remedy in their own hands, if each cottage had saved its own rain-water. In another country in which I had been living, where the earth was so impregnated with salts that it was useless to sink wells, there every house had its tank, a sort of waterproof chamber on the ground, made to receive the rain-water, which was always sufficient for them. Again, the waste of food was remarkable. Why, there were many women who could not tell you how anything was cooked for

dinner, who hardly knew beef from mutton. What sort of an education is that for the young women of England? I am speaking of all ranks. Those in the higher stations lose great opportunities of doing good for themselves and others, by not learning in their own kitchens, that they may teach those below them how to cook better, and to economize food by using up cheap scraps of meat so as to produce a good meal for a whole family, instead of buying beefsteak or mutton chop, or other dear parts, as the poor often do, of which the selfish husband or father eats the larger portion, leaving the scraps for his family. These two points are not altogether inappropriate to the subject. More attention to them would conduce much to the sanitary improvement of the country, and also help to raise the moral condition of the people.

MR G. F. CHAMBERS, East Bourne.

I THINK it is not unlikely that, when some of those now present read, for the first time, the programme of this Congress, they felt disposed to doubt whether a subject, which was professedly "Social and Sanitary," was fairly within the scope of a Church Congress. But a little consideration will show that it is specially so. Such of us as are engaged in occupations involving brain work, or close attention of any kind, know how to realise the drawbacks of having to work in presence of such social difficulties as street organs, screaming acrobats, and noisy children, or such sanitary difficulties as want of pure air, unpleasant odours, too much warmth, too much cold. If these surroundings commonly interfere with the due prosecution of various worldly occupations which need our attention free from distraction, who is there that can doubt that the claims of religion will be best attended to when the worshipper is free from extraneous sources of bodily embarrassment? Thus I reach my main point:—Sanitary Reform is a policy of progress well deserving the earnest attention of Churchmen. A critic—and critics abound in these days—will ask, "What do you mean by this expression?" I admit the difficulty of giving a complete answer before a general audience, and within the space of ten minutes, but nevertheless some elementary ideas may readily be shadowed forth. The dwellings of our labouring poor are, in thousands of cases, a glaring scandal, for the adequate consideration of which words fail. How many thousands, aye, hundreds of thousands, of our fellows in this land, some of them in this county, some in this very town, live day after day, year after year, herded together like beasts that perish in hovels not fit for dogs or pigs, and into which we should never think of putting our dogs or our pigs. Here is a vista of work for our Church unions and Church associations to grapple with—veritable "wrongs which cry for redress." I should be sorry to retire from this place, which, by your favour, I stand in, without endeavouring to make, at least, one useful suggestion. Our theme is, social and sanitary influences on religion. There are hostile influences to be removed—Who is to do it? We are treading on difficult ground. In 1872, under the auspices of the late Government, Parliament passed an Act to set up an authority everywhere to look after the public health. Like many measures coined in the same Mint, it was a feeble and half-hearted enactment, but such as it is, it is doing good. Officers are appointed to carry it out, namely, Medical Officers of Health, and Nuisance Inspectors. In a large number of cases, those officers are not independent: they dare not speak out and denounce the evils they witness, for often those responsible for overcrowded and tumbledown cottages, impure water supply, and so forth, are the big men of the neighbourhood, the squire, the justice of peace, the lordly manufacturer, who makes and sells to foreigners the roofing tiles and drain pipes his tenants so sadly need. These great men are the mem-

bers of Local Boards, and Highway Boards, and Boards of Guardians, and, if a zealous official reports contraventions of Acts of Parliament which come to his notice, he will be reporting some of his numerous masters. The probable results need not be particularised. They include black looks, cessation of invitations to the park or the hall, and early dismissal. Who, then, can render useful assistance in the cause of Sanitary Reform. I answer, the clergy. No body of men on the face of this earth are such consistent and universal friends of the poor man as the clergy of the Church of England. It is one of the many blessings of an Established Church that its ministers, not being dependent, from Sunday to Sunday, on the caprice of their flocks, can speak out without fear of the consequences. Let them speak out now to landlords, millowners, and that class of capitalist, earnest words of remonstrance against so often forcing the poor to dwell in unhealthy cottages like brute beasts, and, by helping to humanise the bodies of our labouring poor, they will in no small degree be procuring facilities for the salvation of their souls. It is thus that I arrive at the conclusion that Sanitary Reform is, in no limited sense, truly a Church work.

THE RIGHT REV. THE PRESIDENT.

I WISH to make a remark or two on certain of the speeches just made; and particularly on what has been said on the subject of model lodging-houses. We shall all agree with Dr Tidy that lofty houses for many families are not so good as separate residences; but when you cannot get separate residences it is an advantage to have spacious, well-ventilated buildings which many families may inhabit without risk to health. In London and in other large towns this is not a matter of choice, but of necessity, and thus the demand for these so-called "model" lodging-houses, arises because such accommodation is absolutely needed. There is, however, one drawback. These model lodging-houses are not occupied by the class for which they were built, but by a superior class, that of artisans and clerks, who earn good wages. Next, as to the effect of machinery upon the intellectual capacity of the young. Owing to the reduction in the hours of labour, the speed of machinery has greatly increased, for the manufacturer must have a certain quantity of work turned out. Yet, notwithstanding this increased speed, and the need of increased attention on the part of the work-people, I have found young people in the evening more lively and less given to sleepiness than I have been myself, and, whether at school or church, ready to receive instruction. Then as to the girls employed in factories being so ignorant of sewing, and so devoid of the knowledge necessary for the wife of a working man, the whole thing turns upon what sort of mother they have. If the mother be herself industrious, her girls, when they come home from the factory, are set to sew and knit, to make the bread, or to the wash tub. I do not deny that there are too many mothers of a different stamp, but that only proves that you should try to reform and improve such mothers. With regard to the part which the clergy may take in sanitary improvements, I can offer the result of experience. The place in which for many years I lived in Lancashire was almost wholly undrained. In certain districts typhus periodically appeared, low fever was seldom absent; deaths too frequent from these causes, and the work of the clergy in consequence most perilous. The beginning of effectual drainage was made by a Board of which I was a constant member, consisting mainly of small traders and working men, elected annually by the parishioners. The owners of property were almost to a man hostile, and our difficulties in enforcing an imperfect law were considerable. In fact, we were driven to the Queen's Bench, and Middleton had the honour of obtaining a decision which rules the law on this subject. We were triumphant, and the result was beyond our

expectations. Typhus almost vanished; smallpox, scarlet fever, and other infectious diseases, became less malignant. Some people, I regret to observe, imagine that the clergy are a sort of persons who live in a sphere far above such duties as I have described; but the clergy have to attend upon the sick, however dangerous and infectious the disease may be, just as much as they have to perform any other duties; and to them and to their families, as well as to the poor, such sanitary improvements are an unspeakable blessing. The clergy have now even a wider range of usefulness. By a late Act, a properly qualified inspector is appointed for rural as well as for urban districts. The clergy, as those best acquainted with the state of their parishes, can, when necessary, call him in. Such an inspector ought to be, and usually is, a man whose position places him above suspicion, and who is empowered to deal with all cases except some in which ancient corporations possess great privileges. I hope I may be pardoned for thus detaining you; in consideration that for four days I have been a patient listener.

FRIDAY AFTERNOON, 9th OCTOBER,

IN THE CORN EXCHANGE.

The VERY REV. the DEAN of CHESTER took the chair at
Half-past Two o'clock.

EDUCATION OF WOMEN.

PAPERS.

REV. C. BIGG, M.A.

FEW people probably in the present day would deny the right of women to the best culture of which their nature is capable, and most would be ready to allow that considerable improvement is needed in the means by which that culture is to be imparted. Whatever be the truth as to the constitution of the womanly mind—whether its faculties and capacities are the same as those of men, or different, and if different, whether in kind and number, or in proportion only; it will not be disputed that all human beings alike owe the same reverence to truth which maketh free—that women as well as men ought to know what they believe and why they believe it. Women as well as men have their function in society, and whatever their work may be, it will be better done by an educated mind than by an uneducated one. Women as well as men desire happiness, and can find it only by the same path by the harmonious and healthy development of their better natures. Life cannot be happy unless it is full. It is culture that fills it with high thoughts, varied interests, elevated tastes and reasonable pleasures. It is culture again that humanises us; as our range of thought and experience widens, so does our capacity for understanding and bearing with one another. It makes the wife a fitter companion for

the husband, the mother a wiser guardian of the child. And whatever evil one-sided culture may breed in rash ill-balanced minds, we cannot surely doubt that the image of God within us grows more perfect and distinct as our powers expand in just order and degree.

All this is universally applicable to the mother and to the daughter, to the wife and to the unmarried woman. But the case of the latter is so peculiarly urgent that it deserves special notice. To single women the want of a good education is an extreme disaster. If they are rich, their lives are blank and stagnant for want of any object that can excite and satisfy a worthy interest. There is no profession they can follow, there is no art they can cultivate, no study that can keep their minds from rusting. If they are fitted for employment in works of charity, they may find an outlet in this direction; otherwise their natural craving for occupation must, as a rule, be satisfied with small household cares or selfish and frivolous pleasures which cannot afford a particle of the gratification of steady and honourable work. If they are poor, and the same causes that leave them single often leave them ill-provided for, the want of a more liberal and practical training condemns them to isolation and dependence, and sometimes even to penury. There are many professions which even the present state of public feeling allows to women without reproach; art and literature are already open to them, medicine probably soon will be, and teaching will afford them in the natural course of things a more tempting career in the future than it did in the past. Much has been already done in this direction, and more ought to be done. A woman who is left alone in the world ought to feel as a man feels in similar circumstances; that if she chooses, and has the necessary ability and resolution, she can find employment and earn her living without sacrificing her happiness and her caste. But at present, as I have mentioned, such avenues of employment are practically closed against all but the exceptionally gifted. Women of no more than the ordinary intelligence and strength of mind, if by any chance obliged to provide for their own maintenance, have no resource open to them beyond that of seeking for a position as governess—a position which, however useful, is for the most part neither hopeful nor settled. Up to this point there is, it may be hoped, but little difference of opinion amongst liberal-minded people. But here we come to the difficulties of the subject. All education must be relative. For what else is it than the full, healthy, and harmonious development of a human organism, of the mind, with its various powers of reason, imagination, emotion, and will, of the body, the honourable servant and necessary minister of the mind. Education then is conditioned by the organism it develops. It cannot create—it can only develop; it takes us as it finds us, and makes the best of us. We shall be wasting time, or doing mere mischief, if we try to push beyond the limits marked out for us by nature, if we break holes through the sides of our costly vase in the vain hope of making it hold more. Education ought to study not human nature in the abstract, but the nature of the individual; and if this be impossible, owing to the multitude of cases, all the less ought we to shut our eyes to broader specific distinctions, to the natural lines of cleavage that divide our race. This brings us face to face with the most arduous question connected with our subject, that of sex. To what extent does the woman differ from the man? How far does this difference of their organism affect their nerves

and brain? Is the visible bodily unlikeness typical or not of an analogous unlikeness in that unseen nature which, under various aspects, we speak of as spirit, or soul, or mind?

It is a question that has been debated with great eagerness and warmth; and is indeed all the more perplexing and embarrassing, because here, as always, Reform delayed has assumed some of the features of Revolution. Whether there has been any distinct lowering of the average of woman's education since the time when Lady Jane Grey learned fine sewing and manners from her stern parents by "pinches, nips, and bobbes," and Latin and Greek from the gentle Aylmer, it would be hard to say. In itself there is not much to complain of in the fact that they have been taught living languages rather than dead; the complaint should be rather of the character of their teachers, and of the system pursued. Still there is plenty of ground for complaints, and now that they are listened to they are pushed with passionate vehemence. Women are told by great authorities that they are living under a yoke that has been riveted on their necks, partly by the brute strength, partly by the unscrupulous cunning of man; that their reason has been cramped and their emotions stimulated by force and flattery, in order that they might be, not servants only, but willing servants; that men are worse than slavedrivers, because they claim not obedience only but affection; that a woman's servitude is worse than that of a negro, inasmuch as it crushes out of them even the desire to complain. Now that the day of emancipation has dawned, they are exhorted to claim absolute freedom and equality, to learn what men learn, and as men learn it, to strive with men on the same lines, at the same speed, for the same goal.

On the other hand, we are warned by those whose authority we cannot despise, that the mind dwells in the body, not as a tenant in a house, but with a living and subtle connection; every part of the one having its correlative in the other. That as the liver and the heart affect our spirits and our courage, so every organ has, if we may so speak, its spiritual equivalent; so that a difference of bodily construction implies a corresponding difference of mind. That the mental organism cannot be healthy unless the bodily is healthy also, nor perfect unless that is perfect. That an over-wrought mind, or one that has been forced into unnatural paths of growth, will avenge itself on the nerves and the flesh, and cripple itself by injuring its tabernacle. And from this flow two very serious considerations—first, the danger of overtaxing the physical strength of woman, especially at an age when their vital powers are already strained by the natural processes of growth; secondly, the danger of trying to make women that which nature has decreed that they shall not be, and thereby turning them, not indeed into men, but into a third sex—neither woman nor man.

Of purely physiological considerations I do not pretend to judge, but it is right to point out their excessive gravity and the extreme caution which they ought to dictate. What I would rather dwell upon is the peril of interfering with the part that women play in the economy of our social life. It is a part so useful, dignified, and splendid that one cannot but wonder at the discontent it seems to excite; for women are the guardians and champions of courtesy, of morality, and of religion. Fine manners and high breeding rest partly on the respect willingly paid to

their physical weakness, partly on their gracious gifts of nature. Their morality is indeed that "cloistered virtue" of which Milton speaks with something like contempt. But the authority of Plato and, we may add, of the Gospel, may be set against that of Milton. Purity is the secret that gives to a good woman an intuitive power, a delicacy of moral perception, which men rarely possess. And what religion owes to women and their influence scarcely needs demonstrating to any one, that ever witnessed the celebration of the Lord's Supper, or that remembers the part they play in the first training of our children.

Now, in all these points it may be said, and said with truth, that education would make women not worse but better. The charms of their courtesy are increased tenfold by the capacity for rational conversation by wide sympathies and more cultivated tastes. Their moral and religious perceptions would be not blunted but sharpened by being rendered more independent and original through alliance with an awakened and inquiring mind. But granting that education will do all this, what kind of education should it be, and how far will it attempt to fit women for taking an equal share with men in the rough field of the open world?

Now, the education by which men are shaped for the rude combative work of life is of two kinds, intellectual and moral. The first, their intellectual training, is the unfolding of their mental powers, but this end is aimed at in a peculiar way. A man has not only to think but to assert his thoughts, not only to know but to use his knowledge, not only to be scholarly but to be shrewd and practical, cool and resolute; and therefore at every step he is brought into collision with rivals and competitors. Emulation is applied with all the greater freedom, because it is known that if he cannot bear its strain in the business of the world, he will be trodden under foot by those who can. And his moral training is affected largely by the same consideration. Sooner or later, he must plunge into the river of iniquity, must swim through it or sink. Therefore under certain safeguards he is allowed in boyhood and youth to eat of the tree of the knowledge of good and evil, to learn the bitterness of sin by the taste. For man the system is perhaps the only one possible, because for man weakness is fatal, and swiftness and strength of resolution can hardly be bought too dear. But we must not overlook the tremendous cost of the process.

Knowing what that cost is, we shall surely hesitate before we treat women exactly as we treat men. Do so, and they will become not men perhaps, but as hard as worldly, as learned in evil as men. Under similar temptations they will fall in the same way. At present a vain foolish girl, with her head full of dress and sensation novels, is bad enough, but she is not so bad as her vain and foolish brother, who has sounded all the depths of profligacy, and given his coarse animal nature its full fling. Those who believe that depraved morals necessarily corrupt the purely thinking qualities, will find it hard to suppose that she is even intellectually inferior. Society is frivolous enough, but that is no reason why we should turn it into a vast barrackroom. Women's training is no doubt defective, but let us not while strengthening their weakness weaken their strength; let us not give them freedom by breaking down the barriers which the labour of centuries has scarcely made strong enough to protect their innocence.

What I have said is not intended to deny the pressing necessity of

great improvements in the education of our women. I rather take it for granted that on this point we are all pretty well agreed, and my object is to urge the danger of inflicting grave and lasting injury upon the dearest interests of society by any rash ill-considered policy. It would be a high price to pay for the education of our women, if the next generation were to exhibit, as Dr Maudsley warns us that they may, marked deterioration in health and strength. It would be a high price again if the result were to leave our churches as empty of women as they ordinarily are of men, to lower the tone of our manners by destroying their chivalrous element, to teach women to look with contempt on all maternal duties, and to infect them with the views about married life which are held and acted upon by large numbers of men. Let me point out more in detail what safeguards I think should be maintained with most scrupulous care.

1. As to the subjects of instruction. Let our girls learn all there is to be known by the best method of teaching. But do not force their natures into shapes for which they are not fitted. I speak with hesitation; but if it is true that their intelligence has an emotional tinge, that their strength lies rather in those regions of thought where feeling and reason go hand in hand, than in dry analysis and abstract argument, care should be taken to shape their studies accordingly. It would be a grievous error to destroy the finest of their gifts as if it were merely a defect engendered by deficient training. And if it be necessary that our boys should be brought up in the fear and admonition of the Lord, it is surely of no less importance that our girls should from the beginning to the end of their pupilage, be imbued with that wisdom that flows from the Word of God. Though in this, perhaps, more than in any other subject, there is need of more intelligent methods of teaching. What is wanted is not the inculcation of names and facts such as might be learned as well from an analysis as from the Bible itself, but such a treatment of Holy Scripture as shall make its history a living reality, kindling and enlarging both the reason and the imagination, by a fuller knowledge of the laws by which God's providence has guided the destinies of the world, and a deeper sympathy with the faith and the trials of the saints of His Church.

2. It will be found no doubt that large schools are a necessity. Much has been accomplished by the system of lectures, but the ablest lecturer can do after all but little for minds that have been imperfectly developed by previous training. Small schools, however excellent in themselves, and for particular purposes, labour under special disadvantages from waste of teaching power and imperfect classification and organisation, which can be remedied only by grouping pupils together in large numbers. And, therefore, I am glad to see that in many places, and by different agencies, large public schools for girls are being established, and are likely to prosper. But in all such schools four rules ought to be laid down as of vital importance.

I. There must be no mixed education. About this I feel that it is impossible to speak too strongly. And the objection seems to me to apply, though not in the same degree, to the attempt to set up colleges for women at Oxford or Cambridge. The theory of education prevalent in those great seats of learning, good as it may be for men, would be hurtful to women.

II. There should be as little interference as possible with home influences. With this view, public schools for girls should be established

always in large towns, where the pupils can live with their own parents or friends or in small boarding-houses, under the care of experienced and judicious governesses. In particular, colleges for the higher education of young women from seventeen to twenty-one, ought always to be so constituted that the students can live in a home of some kind or another. In the system which is in fashion for young men and boys, of throwing large numbers together under a supervision which is more and more limited in proportion to the age of the students, there are indeed great advantages. Each of our old public schools and colleges is in fact a little republic, in whose free and stirring atmosphere many virtues flourish; the habits of self-reliance, self-government, the power of getting on with people of different tastes and temperaments, the moral earnestness bred in thoughtful minds by the consciousness of making and administering the laws of public opinion in a circle which, though small, is not unimportant. The evil of such a life is a kind of intellectual libertinism, a habit of playing with opinions as mere themes for debate. And for women this evil would be greatly intensified by the feeling that they were the champions of a revolution, and bound to defend their position by their own audacity.

III. Competition should be kept within as narrow limits as are compatible with healthy intellectual life. The spirit of emulation has already been stirred to an unwholesome extent. Girls compete in the local examinations, and at Girton, I believe, the students are called upon to write answers to the same papers that have been set in the various University examinations, and encouraged to compare their performances with those of young men. And this seems to me to be wrong. For, in the first place, it is only the excessive use of emulation that makes the danger of physical harm really serious. Without the use of this unwholesome stimulus, no mind will strain itself beyond what the bodily strength can bear, or in directions foreign to its natural appetites and gifts. Besides this, the lust of competition, damaging as it is even to men whose whole life is a struggle, must be far more so to women. There is no greater enemy of fine culture, which can only blossom out of knowledge pursued in a spirit of love for its own sake. The fruits of competition are hardness, vulgarity, restless and incompetent ambition, and a greedy, mercenary spirit. Nor can it be said to be even a necessary evil. The highest intellectual level may be and must be reached without it. The spirit of the genuine student is very alien to that of the mere prize-hunter. The most thoughtful writers on education are of one voice in condemning the extent to which the education of our men is degraded by the unscrupulous stimulating of low motives. I need only refer to Mr Seeley's paper in the *Essays on a Liberal Education*, and Mr Arnold's book on the *Higher Schools and Universities of Germany*.

Lastly, great care should be taken to combine mental with physical education. In every school for girls there should be proper provision for the regular practice of some suitable kind of gymnastics. Active games in the fresh air are good things, but do not by any means supply all that is wanted. That all the rules of hygiene should be attended to is a matter of course, but beyond this there should be some systematic course of exercise, carefully adapted to the peculiar bodily needs of a growing girl. If this is arranged with a proper regard to scientific principles, and carried

out rigidly, as a part of the school discipline, it will probably be found a most efficient safeguard against the special dangers pointed out by Dr Maudsley.

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It is a just source of satisfaction to those who at the same time love the Church of England and are interested in the advance of the education of women, that decisive steps in this movement were taken some thirty years ago by what was virtually the official action of the Church.

All the genuine progress that has been made recently in the education of girls and women has consisted in its being brought to resemble more closely the education of the other sex. This has not been the result of any theory of the equality or resemblance of the two sexes. It is due to the fact that the education of the male sex, having been more cared for, was also actually better than that of the female. The movement of advance in the education of young women has been able to find no better paths than along the lines already laid down for the education of young men. These improvements may be classed under four different heads.

(1.) The first is the extension of the age of regular study. It used to be held that the education of girls was "finished" at the age of 17 or 18. At the same age youths were going to college, and the term of their studies did not arrive till they were 21 or 22, or it might be 24 or 25, or in exceptional cases, later still. Those who gave thought to the improving of female education soon perceived that one of the most necessary reforms was to open opportunities of regular study to girls who were leaving or had left the schoolroom.

(2.) Then came the question of the subjects of study. It was complained that girls were not solidly instructed; that too much time was given indiscriminatingly to accomplishments, and that what they learnt of more intellectual subjects was for the most part taught superficially. It happened that at the same time, that is, during the last thirty years, earnest attention was being given to the improvement of the matter of education for the other sex. The old-fashioned bisection of studies, according to which the fine arts and modern languages were assigned to females, and the classics and mathematics to males, was found entirely unable to justify itself. Natural Science, as a new branch of study, was asserting its claims. The reformers of female education have been led almost reluctantly, certainly not in blind obedience to theory, to bring the subjects of study for girls and women much more closely into accord with those which have been newly approved for boys and men.

(3.) Thirdly, it was a matter of old experience that boys and young men could learn and be taught far more effectually when collected together in larger or smaller groups than when dealt with singly. Instead of being taught at home, English boys have been sent to school, and English youths to college. Schools and colleges could be very bad places of education; shocking revelations have been made of the idleness and

vice and brutality which have prevailed in them. But it was never proposed to abolish them; and, by the assiduous labours of honoured men, they have been wonderfully reformed. All sorts of new experiments of school and college systems have been introduced; but, more than ever, it is felt that the best education is to be attained by collecting boys and young men together, and not by keeping them at home. Similarly, it has been found impossible to afford a share in the highest kind of education to girls and young women without forming suitable schools and colleges for them. The amplest wealth, that could draw the most distinguished teachers to the private schoolroom, could not procure some of the inestimable advantages which belong to education in groups.

(4.) Lastly, the great modern instrument for keeping education up to a certain general level is the system of examinations. This system has been the subject of much controversy; its weaknesses have been unsparingly exposed; it is certainly no substitute for the divine breath of a love of knowledge for its own sake. It is an instrument which has a dangerous tendency to become a master, and the mind of the country ought to be seriously on the watch to keep it down in its proper place. But we cannot dispense with the system of examination and prizes, to serve as a test and as a stimulus. Accordingly one of the reforms in female education has been the introduction of this system. Girls must be examined as well as boys. The educational work of their teachers can only thus be tested. Superiority must be acknowledged by the dispensing of the various forms of prizes. Certificates, book prizes, scholarships, examination passes and honours, are made part of the machinery of female as well as of male education.

The action of the Church of England, by which it inaugurated these reforms and led the way in the slow but steady movement which this Congress is now recognising, was the creation of the pupil-teacher system and of training colleges equally for both sexes. I need not say that the men to whose foresight and patriotic energy we are indebted for this work were not preachers of any doctrine of equality of the sexes. It may well be that the problem of the right relations of the sexes did not enter into their minds. Their aim was to promote primary education throughout the country, and they took the steps which practical wisdom dictated as likely to secure this end. Accordingly, we see a network of school houses overspreading the land, in which boys and girls are taught under the same roof, sometimes in the same classes. By the side of the mistress, no less than of the master, are pupil-teachers from the age of thirteen to that of nineteen studying nearly the same subjects as the youths. An inspector, acting under the authority of the Crown, examines not only the school children, but the girl pupil-teachers, in the appointed studies. The young women who excel are drafted off to colleges, in London or in the provincial dioceses, in which their training and mode of life are strictly collegiate. In these colleges they study hard, compete with one another, form friendships, pass examinations, and receive certificates; and thence they come forth as young women of twenty-one or twenty-two, commissioned for the responsible public duty of school-mistresses.

For many years, therefore, the Church has helped to secure in behalf of one important class of women all the relative advantages which it is

now desired to bring within the reach of our countrywomen in general. From the time of entering an infant's school the girl who is to be the elementary schoolmistress moves on side by side with her brother; her years of study are equally extended, her studies have an equally serious character, she has experience of collegiate life, and she receives the stimulus and undergoes the test of repeated examinations.

It will be said, "Yes, that is a good training for schoolmistresses; but it is not to be assumed that it would also be desirable for young women who are not to earn their living by teaching." Some will add that they would quite approve of analogous training colleges for those who are to teach the daughters of the rich; that Girton College, for example, might do good service by keeping up a supply of trained governesses.

From such admissions I should infer that at all events no serious injury to the female character is to be apprehended from the sort of education we are considering. It could not be desired that the women who are to educate the daughters of the poor and of the rich should purchase knowledge at the cost of modesty, or refinement, or health, or even of womanly charm. But I may confidently ask an audience like that of a Church Congress whether the trained schoolmistresses have in fact been injured as women by their education. I believe the general judgment will be that they are manifestly and remarkably improved by it. They are on the whole most favourable examples of what can be done by education for the female nature. As Dr Rigg justly declares, "The culture and training they have received are of the utmost value in the family home, and scarcely of less value in the shop or in business. There is diffused, by means of the element of female trained teachers, throughout all the lower middle and working classes of our population, an educative influence of a very superior, and at the same time very practical character." If we suppose that a similar method of education might have analogous effects upon the minds and characters of our young ladies, there is nothing in the prospect that need alarm us.

Like the institution of training colleges, each other step in the gradual movement by which female education is being brought nearer to that of boys and men justifies itself by its direct success, and by its freedom from the evils which imagination has associated with it. It seems to me altogether right that such a movement should be gradual and cautious, waiting upon experience rather than obeying theory. I am sure that those who have laboured most earnestly in this cause are not speculative theorists, laying down *a priori* that woman's nature is the same as man's, or that woman's intellect is equal to man's, or that women ought to have the same tasks in society as men, and therefore that there must be no difference between the education of women and that of men. What they desire is to remedy proved evils, and to gain what seem unquestionable advantages. It is in the pursuit of practical objects that what has been traditionally feminine in female education is found to lose its authority. Who can show any sufficient reason why girls should be regarded as "finished" at eighteen? or why they should study French and Italian and German, and not Latin or algebra? or why they should be debarred from the advantages of studying together under a well-organised system, and of having their progress tested? On the other hand, it has also been found that under the influence of inquiry and wise observation the tradi-

tional character of *male* education has been in some degree modified. We have learned that there is no reason in the nature of things why boys should not learn modern languages or music, or why they should be abandoned to a rough and brutal kind of freedom. So that there has been a double approximation, bringing the most carefully considered education for both sexes more nearly upon the same lines than was aimed at or anticipated in theory.

It would be a mistake to conclude that the male and female natures must be themselves assimilated in this mutual approach of educational methods, so that any of the peculiar charm of womanhood should be lost. Two illustrations ought to remove all fear of such a misfortune. The minds of the two sexes do not differ, according to any estimate, *more* than their bodies. It is generally thought enough, by those who resist the advance of female education, to appeal to the admitted difference of physical constitution as suggesting a similar difference of mental constitution. But how has this difference of bodily nature been preserved? Not by the adoption of two different diets; not by requiring boys to eat nothing but flesh, and girls to eat nothing but vegetables. Boys and girls, men and women, sit down to the same meals, and are allowed to partake of the same food. Even at the more generous banquets of our social life, pains are taken, not to separate the two sexes, but to arrange them in alternate pairs at the same table. Nature, it is found, is able to take care of itself, in respect of the difference of physical type between the sexes, without an enforced distinction of diets. Having in this illustration descended to a lower stage than that of the mind, let us now ascend to a higher. We often hear allusions to the difference between the male and female natures in relation to religion. But there has never been any open attempt to provide one religion for men and another for women. Boys and girls learn the same Catechism; men and women attend the same services of prayer, and hear the same sermons. Now, if a common physical diet and a common religious discipline allow men to be distinctively manly and women to be distinctively womanly, it can hardly be apprehended that a common intellectual course would obliterate the distinctions we desire to preserve.

You will have seen that my purpose in this short paper is to advocate a collegiate course of study for young women above the school age. The most thoroughly—I might say the most severely—organised form of this higher education is to be found in Girton College, now established close to Cambridge. Then there are associated classes of women receiving instruction from academical lecturers in connection with University College, London, at Cambridge, and in other towns; and Queen's College and Bedford College in London, and similar institutions elsewhere, in which the regular pupils are for the most part of the school age. Those who are labouring at the higher end of the educational ladder have this great encouragement, that their work tells on all the lower stages of education. The few students who are earning for themselves the joys of knowledge and intellectual discipline and serious companionship, are also fixing the standard high for girls' schools and for private study. This is a benefit to the general education of girls to which no other reform could be equivalent. In securing this gain for their sex, both the promoters and the students of women's colleges have to struggle against active prejudice and

the inertia of custom. Daughters may be willing enough to go to college, but parents very naturally hesitate to let them go. A father, who has paid perhaps £150 or £200 a year for a finishing education for his daughter, wants to know what return there will be if he spends £100 a year on another three-years' course. But when the more enthusiastic have led the way, it will be easier for others to follow. At the present moment, I believe that those who make inquiry with a due appreciation of all possible dangers, will find most of their misgivings quieted, and will be more and more deeply impressed with the value of this courageous and promising work.

Women's colleges can hardly be dissociated in the mind from the more general movement which claims for women a larger range of interests, more varied opportunities of profitable labour, and a less absolutely dependent position. There has been much in the advocacy of "women's rights," both in America and on this side of the Atlantic, which has been coarse and ridiculous. Those who desire that women of the upper classes should be helpless and frivolous in mind, and shut out from opportunities of earning a living and taking care of themselves, will naturally dwell with pleasure upon whatever may bring the movement for doing justice to the female sex into odium and contempt. But I may assume that by you, my present hearers, the movement is regarded with mingled feelings of sympathy and apprehension. We do not desire that women should become hard and coarse and self-assertive, prompt to claim equality and to stand up for their rights. We should guard female delicacy as a pearl of great price. We believe that the happiness of the marriage union and of the family is best secured, not by a free and dissoluble contract of equal partners, which appears to have been the late Mr Mill's ideal of marriage, but by the old Christian principle of the ultimately superior authority of the husband and father. At the same time, we shrink from those meaner ideals of the feminine nature and position, which would make women mere subjects, victims, playthings, ministers of pleasure. We desire that women should gain all the elevation of character which a wide and liberal culture can give them, that if they are the weaker sex, they should be treated with sincere honour, and that no privileges or opportunities should be denied to them either by law or by custom, except such as would certainly injure rather than benefit them. Now, to those who have these feelings, the cause which I am advocating offers itself as one which should enlist their earnest and active interest. The clergy and the women of the Church of England, who may be said to have public opinion on this matter in their hands, may well regard it as a duty to throw themselves heartily into this work. Education, guided and cherished by good auspices, but not fettered by unwise restraints, is the best antidote alike to frivolity and to vulgarity, the best security for refinement and high principle.

One query in conclusion. It must have occurred to many that the education of women is a woman's subject. You have heard that at other Congresses, of which this Church Congress is a follower, ladies have taken part in the meetings with universal approval. Why should those who are invited to read and speak on the education of women at this meeting be men only?

MR W. E. HUBBARD, JUN.

THANKS to those who have so successfully laboured to promote a better education for women, it is no longer necessary to strike out new theories, but only to examine the different schemes at work, and consider which is most likely to effect our object.

The points of more general interest upon which I propose to touch in this paper are—first, that primary education may be the same for both boys and girls; and, secondly, that in the case of girls a high and thorough education is as suitable a preparation for married as for single life. I will then attempt to show that, except for one deficiency, we have a sufficient scheme of education for women ready to our hand, and, finally, that it behoves us to see that the work be built upon that foundation which alone will last for eternity. It seems to be sometimes taken for granted that woman's nature differs so essentially from that of man, that her education must be considered independently of his. I think God's teaching can throw some light upon this. In Holy Writ we do not find a male or female religion, or a different standard of morality for either sex. Our Prayer-Book gives the same aspirations, and the Catechism allots the same duties to men and women alike. Therefore, as here at all events, we are considering education as the handmaid of religion, we surely need not create for the sexes two different means of attaining holiness, when God has made one sufficient for both.

If we define education to be the method, not of cramming a quantity of facts into the memory, but of developing the mind so that it shall have the will to seek, and the power to receive and retain knowledge, it follows that, at all events, the first principles are applicable to both sexes.

Whatever superstructure circumstances render necessary we must follow the same laws in laying the foundation.

To see how the same primary education may be suitable for children of both sexes, we cannot do better than examine the principles laid down by Fröbel in his work on the Kindergarten system.

His aim is to arouse and develop the reasoning faculty in each child's breast, thus preparing him to teach himself by observation, rather than to commit to memory a mass of information which in his mind he does not comprehend. We must not judge of the Kindergarten system as we sometimes see it travestied in England, where it is too often adopted, more to amuse a child than really to cultivate his mental power. Rightly used as a method of giving a child the power of accurate observation, and a trained capacity for dealing with outer things, it is of great value in teaching by giving children the why and the wherefore of everything they learn, and clothing bare facts with a body of interest. It induces them to seek after knowledge for themselves, because they perceive the pleasure and finally the advantage they enjoy in its acquisition. The mental discipline and the habit of study thus formed are worth all the learning by rote in the world; and surely these are equally essential to the masculine and feminine mind.

I will go further, and say we may safely assimilate the greater part of the education of men and women; but I will not go so far as to advocate a woman's education being identical with that given at the universities.

We may assume that both male and female education have hitherto been deficient in some respects; probably both may be modified with advantage, and the most obvious modifications would blend them more closely together. A man certainly needs a better acquaintance with natural sciences, the living languages and the principles of art; while a girl's education has too often been a mere smattering of so-called accomplishments, without anything likely to develop her reasoning faculty.

In the case of men we have made some progress in the right direction, let us give women the same advantage. Let us add art to the science of the boy, and for the girl science to her art.

It seems also to be often assumed that because in England there is a surplus of women, education is only necessary for and should be specially adapted to the requirements of those who have to depend on themselves for their livelihood. Now, though one woman in five has to provide for herself, the education of the other four is at least equally important; and in the interests of education it is better to prove that what is proposed will fit a woman for her natural duties of wife and mother, and not fail her if circumstances push her from her place.

At present a girl's education ends practically at the age of seventeen, when she is supposed to be "finished." This is attempted by keeping her at a hard grind eight hours a day, during a time when the healthy growth of her body is of no less importance than that of her mind. Then just as the body and brain first become equal to sustained effort, the pressure is relaxed, and the last new novel constitutes a woman's intellectual training at the most critical period in the formation of her character.

I cannot better describe this terrible defect in a woman's life than by quoting its description from a remarkable article in *Macmillan's Magazine*, February 1867, under the signature of "A Girl of the Period:"—

"Up to this time the only employment in which a girl is not hindered is the pursuit of pleasure, we now ask for more liberty of choice; it is strange that while no thinking man can look without anxiety on the future of a boy who is brought up without profession or occupation, thousands of girls should without scruple be abandoned to that condition. Do good folks think that Satan is not ingenious enough to find mischief for our idle hands to do as well as for our brothers? Formerly it was otherwise, daughters learnt housecraft, now civilisation has brought more subdivision of labour, more luxury, and girls from seventeen to marriage have nothing to do."

Can a state of utter idleness be a good preparation for any life? It certainly is not for marriage; I am sure that young men of the present day desire something more than wives so trained can give them. I believe that many men who are resolving that their lives shall not be wasted, who desire, God helping them, to be of some use in their generation, do look for wives who can sympathise in their interests and ambitions, held now too seldom in common; and who can give wifely counsel and advice, the logic of which, at all events, is fairly sound. How can women do this unless their knowledge has been laid on a good foundation, and their power, not only of discernment, but of discrimination also, has been developed? unless they can not only come to a right conclusion, but explain the steps by which they arrived at it, and their reason for holding

it ? I believe the more able a woman is to take care of herself the more efficient helpmate will she be to her husband.

While women are intuitively quick in discerning, but slow in reasoning, the absence of studies which strengthen the reason leaves their natural genius barren, and exaggerates their deficiencies. Again, a woman misuses an English word, because she knows nothing of its Latin root. If women learnt in their youth something of the structure of the human frame, or even of the value of fresh air and cold water, surely they would in after-life connect cause and effect, and permit their daughters to walk upright, to wear their own hair, and abstain from distorting themselves with fashionable absurdities.

It would add not a little to the comfort and economy of every household if women knew the meaning of productive and unproductive expenditure, or realised how vast the difference is between beneficent or merely benevolent philanthropy.

I believe such knowledge would strengthen and render more valuable a woman's homeliness, and surely we are fulfilling God's will better by educating women to be a real helpmeet for man, than allowing her to grow up merely as a costly toy.

In proceeding to consider the methods by which the Education of women may be improved, let us first decide who is to take it in hand ? and let us answer that question by doing so ourselves. The Government system is in some respects too narrow, too much cramped by set rules and standards to allow of the expansiveness needed for the Education we require. Government has quite enough to do in providing elementary Education ; we who are both willing and able to superintend our children's life-training should see to it ourselves.

The effort to raise the standard of woman's Education, is being nobly carried on by voluntary institutions, such as the National Union, the Councils for the better Education of Women in Manchester, Rugby, and the North of England, and other private schemes, too numerous to mention ; but the most important fact is that these efforts are heartily seconded by the universities, and especially by a syndicate formed for the purpose in the University of Cambridge.

It is to voluntary effort, therefore, that we should turn in this juncture, and we shall find in the universities our central controlling body for maintaining a high standard of Education, and testing the proficiency of both student and teacher.

This is our chief deficiency, the absence of any means of testing teaching power, it is not the woman of the highest abilities that necessarily makes the best instructor ; the technical art, I might call it, the knack of teaching is the secret of the teacher's success.

In the Government Training Colleges, there is a regular tutor called the teacher of method, who gives lessons on the modes of handling a child's mind. He superintends the teaching given by the students in the practising school, and by giving a lesson himself, corrects their faults. The art of method is further taught by a criticism lesson, given by one student, criticised by the others, and finally explained and summed up by the tutor.

So carefully is this special art perfected, that at the annual visit of the inspector, each student must take a class before him, and if she fails to

satisfy him of her teaching power, he withholds from her permission even to sit at the examination for certificates, which takes place at the end of the year; even if the student passes this examination, she does not formally receive her certificate from the council office till she has obtained two favourable reports upon her actual work as elementary school mistress.

To show how the want of this practice in the art of teaching is felt by intending teachers, even of superior education, I may quote experience gained at the Otter College, where ladies have entered with the idea that six months' coaching on technical points would fit them for their profession. At the end of this time they find out how much they have still to learn, and at the end of the year they resolve to devote the whole prescribed period of two years, not so much to perfect their own education, as to acquire the technical art of imparting knowledge,—in plain English, to learn how to teach.

That this qualification is valued by the public is proved by the fact, that although there is an overstock of amateur governesses, the demand for certificated teachers, even those holding foreign diplomas far exceeds the supply. Such indeed has been the success of the Otter College that already the building needs enlargement, and a new wing is to be built as soon as the necessary funds are obtained. There are ladies anxious to enter, and for every such qualified schoolmistress that can be sent out from the college, as many as twenty applications are often received, many of which are from middle class schools and private families; but to the honour of the students be it said, that they refuse these tempting offers, because having undertaken the profession of teacher in elementary schools, they will not turn back from their task of instructing the children of the poor.

We want more such colleges adapted to train teachers for all the grades of secondary education, and we should then be laying a solid foundation for the education of the future, and enable many women to maintain themselves honourably in a useful life, and so be a blessing to instead of a burden on their country. The Cambridge certificate is of known value, but it certifies only the student's knowledge, it does not test her power of imparting it. If this could be added, if, only as an extra subject, the art of teaching could be added to the university examination, we should shortly have a supply of not only clever but of competently trained teachers for our schools.

Having then shown how teachers may be provided, we need only press on public opinion the necessity of improving the existing schools; for it seems always the wisest policy to make the best use of what we have ready to our hand. There will still be ample room for the larger colleges and such excellent schools as those now being started by the Public Day School Company, for these should be models to whose standard the private adventure schools should strive to attain.

The Cambridge syndicate are ready to appoint examiners for the purpose of examining and reporting on girls' schools, and thus certify the public of the standard of their teaching and the efficiency with which it is given.

We find then that women can obtain a thorough college education at Girtton; that they can study at home under the system of instruction by correspondence, superintended by Cambridge tutors, and that this educa-

tion can be tested at the local and university examinations. Day schools, affording a high and varied education, are being opened, and the efficiency of all can be proved by the inspection of university examiners. Surely if we can secure a competent staff of teachers, and the public will encourage the extension of the schemes I have mentioned above, we shall not long have to lament over the shortcomings of the education of women.

In conclusion, let us make sure we build on a right foundation. Let faith be the atmosphere of our mind. The Christian intellect should be as incapable of working outside religion as it is impossible for the body to exist without air. Reason without faith will fail, so let our faith and our reason mutually support each other, for Christ's religion is most reasonable. Let this great work be definitely a work for God, the faithful fulfilment of a trust committed to us! May our Lord Jesus Christ be ever-present in it, that our country women may be educated to walk without doubt or wavering along the path that leads to everlasting life.

ADDRESSES.

THE REV. PROFESSOR PLUMPTRE.

I HAVE been asked, I believe, to speak to you to-day as representing an institution which has laboured for a longer period than any other in England in that work of raising the standard of Female Education which we are invited to discuss to-day. In the year 1848 Queen's College entered on its career under the guidance of Frederick Maurice, assisted by friends and fellow-workers, most of whom were then connected with King's College, by Mr Laing, the founder, and for many years chief manager of The Governesses' Benevolent Institution, and supported by men whom, at a Church Congress, it is right to name, Bishop Blomfield, Bishop Lonsdale, Bishop Wilberforce, and Archbishop Trench, and by many ladies of high culture, some of whom—such as Lady Canning, Miss Maurice, Miss Emily Taylor—have passed away from us; while others—among whom I thankfully mention the names of Lady Montague, Lady Stanley of Alderley, and Miss Twining—are still connected with it. It was characteristic of the man to whom we look as our founder, that he did not begin with any extensive organisation, or any new theories as to the position of woman in a civilised and Christian society, or the work which she is capable of doing. He was content to take that position as he found it, did not connect the work of education with any assertion of woman's rights either to political suffrage, or to professions from which they had hitherto been excluded. It seemed to him that the first thing to be aimed at was to train women not to assert rights but to perform duties, and he was content to take those duties as they are recognised in the existing order of society. The work of a mother who has to educate her children, of a wife who ought to be able to share at least all that is not technical in her husband's knowledge and interests, of one who, though not in either of these relations, has yet friends, kindred, children round her whom she can influence and guide—this called, he thought, for more accurate knowledge, for a better development of the powers that gain knowledge than were to be found in academies and boarding-schools. What he most disliked in those schools was not only or chiefly the superficial knowledge which they imparted, but the tendency to make competition for prizes and places the chief incentive to study, and to connect that competition with personal display. I confess that there seems

to me to have been some tendency of late years to those evils which Mr Maurice so carefully avoided. I hold that, logically, it is difficult to argue against the right of unmarried women to the suffrage on the same terms as men. I admit that it is not easy to draw a hard-and-fast line through the callings of an elaborate social system like ours, and to say that all on one side belong to men only and all on the other to women. And yet I hold that all the history of the past teaches us that every advance in culture, every approach to a higher standard of womanhood, has been marked by the recognition of such a line more or less clearly traced. It belongs to a half savage state of society to make woman do the man's work in the fields or the mine, or, as in Dahomey and among our Fantee allies, to fight the man's battles. And yet the fact that such things have been and are recognised as woman's work, show that, simply on physiological grounds, there is no insurmountable obstacle to our having in that region a career opened to the talents that are fit for it. The processes of adaptation to the circumstances that environ us, and of the survival of the fittest, might lead to a race of women capable of bearing the burdens thus imposed on them. This is, of course, an extreme case, but I venture to think that the principle takes a wider range, and that it is well, in regard to the work which women have to do, and for which they have to be trained, to recognise the facts of society as our point of departure, to throw the *onus probandi* on those who advocate changes that are practically revolutionary. I confess that while I admit that many women have the capacity which would qualify them for doing the work as well as men, that I almost shudder at the thought of a female barrister, or attorney, or stockbroker. And even while I admire the zeal and ability displayed by some of those who have sought admission into the medical profession—some of them, like Miss Jex Blake and Miss Emily Bovell, among the distinguished pupils of our College—and think it unwise and ungenerous to interpose technical obstacles to their admission, yet I am constrained to say that I think their sphere of action in that profession comparatively limited, that I doubt whether the power of doing what man has to do in healing the diseases of the body can be gained without some sacrifice of the characteristic graces of womanhood, and that the calling of a trained, intelligent helper in sickness seems to me more truly that to which the conditions of her life and the experience of Christendom call her, than the use of the lancet or the knife. In regard to that other point of which I spoke, the tendency to competition, there is, I fear, some risk of our losing sight of the conditions under which alone it can be an element for good. I do not shrink from competition, as Mr Maurice and some other great teachers of the past have shrunk from it. I do not see how that element can be excluded from examinations, or how, without thorough and searching examinations, parents can be satisfied that their children have been well taught, or young men and young women learn to take a true estimate of their own knowledge and their power. The great gain of such an examination is, that it is a step towards that self-knowledge which is the groundwork of all true wisdom. It gives a wholesome check to the egotism of the vain; it often ministers a not less wholesome stimulus to the humility of the diffident. Many a man dates, I believe, the commencement of a useful and laborious life from the first success, hoped but not expected, that crowned his labours at school or college, and taught him that he too had the power (in the old familiar words) to serve God in Church or State. From that great good I would not have our girls and young women shut out, and I have therefore always urged the plan of an examination of all schools and colleges for women by independent examiners, and have welcomed every step taken by the Universities of Cambridge, Oxford, or London in that direction. The alternative plan of the examination of male and female pupils together at local centres has advantages of its own, and is easier to manage, but it does not bear so directly on the efficiency of the schools from which the candidates come, and it tends, in a greater degree, to the spirit of rivalry, to the over-stimulation of the few who are likely to gain distinction, and to the comparative neglect of the average or the inferior pupils. On this ground, then, I believe that our efforts should be directed mainly to the expansion of

the former and not of the latter system of examination. But in whatever way we examine and so far recognise the principle of competition we shall, I hope, avoid (as we, for our part, have avoided) the accessories that vulgarise and debase. The material rewards of books and medals, the display of recitations and speech-days, the undue publicity of lists in order of merit,—these things which we tolerate for boys, who have to do the rough work of life, as a kind of rehearsal of their future, will act altogether injuriously on the more sensitive organisation of girls, at once more easily stimulated to excessive exertion and less capable of bearing the stimulation. I have as yet said nothing on that religious aspect of female education which ought, it might be thought, to be prominent in the discussions of a Church Congress. I have no wish that it should be simply conspicuous by its absence. I confess that I should regret exceedingly that it should be discussed simply or mainly from what is called an ecclesiastical point of view. I would not for a moment urge members of the Church to take the matter up, and not let it drift into the hands of secularists or religionists of another type, on the ground that they are thus playing into the hands of their foes, and not exercising the most effectual of all methods of propagandism. That view, to educate in order to proselytise, belongs to another system than that of the Church of England. But those who are loyal members or teachers of that Church will recognise, I believe, that the work of educating women so as to fulfil the duties which are assigned to them by the direct teaching of Christian ethics, or have grown out of the experience of Christian life, is one which they cannot safely neglect. Under systems of imperfect superficial culture, the very susceptibilities of woman's nature to religious impressions (more keen and sensitive, it must be admitted, than those of men) have too often been an element of evil, and their influence has been found arrayed on the side of superstition or fanaticism, of a merely emotional, or ascetic, or formal religionism. What we need to lift them above these dangers, and yet to give free scope for all the elements of religious life which enter so largely into their nature, is to give to their intellect a range commensurate with its powers, to train it to a healthy and well-balanced activity, capable of approving the things that are more excellent, as well as of the desire to minister to the wants of others, and to be spent for the love of Christ. Of the means for working out that result, I cannot now speak in detail. I must content myself with saying that here, as in other regions of educational work, I hold it to be the wisdom of the Church to offer her teaching to all, but not to enforce it upon any as a condition of instruction, to recognise to the full the right of parents to be the ultimate guardians of their children's faith and conscience; to impart instruction which shall neither represent the symbols of a party nor be the mere residuum of fact and morals after all distinctive doctrine has been eliminated. And lastly, I will venture to close with the expression of my belief that the ideal at which we should aim in this work should be to work out that relation of the sexes which is neither one of rivalry nor subserviency, nor yet of the idolatry which is sure to end, sooner or later, in iconoclasm, but of mutual help and functions distinct yet co-ordinate—

“United thoughts and counsels, equal hopes,
And hazard in the glorious enterprise.”

In other words, that ideal which is brought before us in words of more than human wisdom, “Neither is the man without the woman, nor yet the woman without the man in the Lord.”

REV. R. J. NEVIN, D.D., American Chaplain at Rome.

I RISE to speak on the most important subject before us with great diffidence, and only because it seemed that perhaps some report of what is doing in the matter of the education of women beyond the Atlantic, in a society wanting both the helps and restraints of long-established institutions, might have some interest on

the present occasion. I hold the subject to be second in importance to none of the many grave questions which agitate modern society. No man in this room, I presume, will question this, who has tried at all to analyse the growth of his own life, and found that his character was shaped and influenced more by his mother than by any educator of his riper years. I wish only that one whose personal labours had been in this field might have been in my place to-day, to speak with more experience and clearness than I can in the case. I shall confine myself, in the brief time allowed, to touching on two directions that have been given to the education of women in America, and this with reference rather to the higher class of education—higher, that is, intellectually, though not perhaps socially—the effort to give to young women an education similar to that which young men receive in the average college course. I am inclined to think that our lower classes receive perhaps the best education among American women, relatively, of course, to their position. Their teaching in the common schools is at least ordinarily solid as far as it goes, and carries with it some real discipline. As a class, they seem to me to be better prepared to meet the duties of womanhood falling to their special walk of life, than the women of our higher classes usually are. There are a few good schools under the care of our Church, or of the Roman Catholic, or of different Presbyterian bodies, but they hold but a drop in the bucket, and the training of the greater part of the girls of the upper, and especially of the rising middle classes, is supplied by a swarm of small private schools established too often rather as a means of livelihood or profit to their teachers, than from any high sense of duty or mission in education. The result, of course, corresponds. I do not speak from observation of the schools themselves, so much as of the scholars that they turn out,—too largely girls of seventeen, with a superficial smattering of all languages, sciences, and accomplishments, but without a thorough mastery of one single branch of knowledge—witness the melancholy after-dinner exhibition in the matter of music in the average American or English drawing-room. But what is worse than the want of knowledge, is the utter want of mental discipline—of the knowledge how to work with the mind, and use learning which might afterwards be acquired, and with this, of course, the want of any object in life, and of all sense of life's meaning and responsibility. And I suppose this is much the case with all modern society. Certainly I have not yet seen a class of young women in any part of Europe, whose education is in any degree—in all that makes education of best worth—to be compared with that of the young men of the same class and nation. This melancholy state of the one-half of our race is redeemed only by the innate superiority and admirableness of the sex, which has a far greater power of self-education than man has; but the rare culture of mind and soul which adorns the latter, and especially the married life of many women, is far oftener developed in herself, as it were, out of the cares and experiences of real life, than due to her school training. Two plans now have been tried in America of giving to young women a college education—1. The co-education of the sexes—of opening to women the doors of existing colleges, and placing her therein on an equal footing with the young men. 2. The foundation of women's colleges, designed not for men, but for her, with a careful adaptation of their course of study and life to her future. The former of these two plans was pushed, some years ago, with considerable enthusiasm and noise, by rather a radical school of thinkers, but has happily not gained much ground with us. It has been adopted pretty generally, I believe, in what are called "Normal Schools," i.e., the training schools, under government direction, of the teachers for the common schools. In these it is reported to have worked very well. The technical schools of some of our better colleges have been, I believe, opened to women, but the opportunity has been little used, and the system has been adopted, as a whole, but in a few almost unknown colleges. One marked exception to this only I must note. The University of Michigan, a new

but a large and, very flourishing institution—one, too, noted for the vigorous tone of its graduates, and exercising a wide influence in our North-West—has squarely adopted this system. In the medical department, the course is “*separate, but in all respects equal*,” to that heretofore given to men only.” This University has at present 1176 students; of these 88 are women. The number has steadily increased in the following [proportions:—1871, 37; 1872, 64; 1873, 88. As the highest testimony I have yet seen to the co-education of the sexes, I will read the following from the President’s Report of last year:—“The history of our work during the past year has only deepened the impression made during the two previous years, of the entire practicability of imparting collegiate and professional education to the two sexes in the same schools. If any have cherished a fear that the admission of women would tend to reduce the standard of work in the University, their attention may be directed to the fact that during the last three years we have been steadily increasing the requirements for admission, and broadening the range of studies.’ Now, certainly the women experience no such difficulty in acquiring the studies assigned in the regular curriculum as to call for any modification of the course on their account. Their record is as creditable in all branches as that of their classmates of the other sex. Nor do I see any evidence that their success in their intellectual pursuits is purchased at the expense of health. On the contrary, I doubt if an equal number of young women in any other pursuit in life have been in better health during the year. I am persuaded that with ordinary care and prudence, any one of our courses of study may be completed by a young woman of fair ability without undue draft upon her strength. None of the many objections which are still raised against the co-education of the sexes have thus been found in practice here to have any force. The admission of women has led to no new difficulty or embarrassment in the administration of the Institution.” Notwithstanding this very high testimony, I believe myself that this system will never become general with us, whatever temporary success it may have under the exceptional exigencies of a new and rapidly growing territory. True, as has just been said, we give our women the same food as our men, seating them in pairs at well-ordered tables, although I have observed, even under these circumstances, that she uses the right of selection—does not take just the same food or drink as her male neighbour; but we do not ask her to join in the same kind of exercise and physical training, so that her food is *not* assimilated in the same proportions. We offer, too, in our churches, the same religious supply to our men and women. But woman makes more out of it than man does; and every parish minister knows well, if he is a wise man at all, that he can not, and ought not, to expect of the men a like observance of the externals of religion, or a like experience in the training of its inner life, that he may of the women. I suppose that no physiologists to-day would venture to maintain that the human brain is hermaphrodite. It is certainly as much affected by the difference of sex as is the nervous system, which springs from and ministers to it, or as any other part of our purely physical organisation, and to train women’s brains by the same processes to the same labour and strain as men’s, will be about as hopeful as to expect of their arms, a man’s power and rough endurance, and, as a matter of political economy, the experiment would be about as extravagant and unwise. There is another deeper reason in the economy of the race of which I will speak later if time allows. The other efforts to which I allude, *i.e.*, the foundation of colleges specially designed for women’s powers and needs, I feel to be much more hopeful. This has been reached on a large scale most successfully, as far as I know, by Vassar College, situated on the Hudson River, at Poughkeepsie, seventy-five miles north of the city of New York. This institution was founded as a secular college, but a few years back by Matthew Vassar, with an endowment in lands and other property of £200,000. It proposes to give to young women “a systematic course of disciplinary

study under conditions specially adapted to their wants." Its aim is not so much technical training as to give to women something corresponding to the old liberal education that men have enjoyed for centuries—a well and fully developed womanhood, rather than a trade or a profession. I gather from a paper read at its last commencement by Professor James Orton, a number of details that will somewhat illustrate its object and character. He claims for it a course quite as high as that of any mens' colleges a few years back, and that the faculty are advancing its standard as fast as the students that present themselves are prepared to follow. Of applicants who present themselves, four-fifths are not able to enter the College. There are now 411 students, of whom but 22 are special. These are drawn from the middle ranks of society—Professor Orton remarking that the standard of admission is too high to make it a fashionable resort, while unquestionably the age of graduation (average of last class 22) is too late for those parents who deem it their daughter's highest mission to come out in society at 18 or under. The course covers the classics (Greek optional), natural sciences, æsthetics, philosophy, modern languages; all, however, to be taken in logical order and not more than three full studies, besides music or painting at a time—a wise provision this, in an age when bewildering brain work has become a great evil. Fewer studies and more mental concentration is a great want in all our modern education. Six hours only are required of the students for daily study and recitation. Experience has shown that more time must be given with women than with men, to social and little home-like cares. The difficulty has been found rather in the direction of *over* than under-work. Many of the young women positively suffer from an extreme and nervous anxiety for approval, and a wearing ambition for brilliant college success, as if it were an end in itself. With this disposition to excited brain work, comes in a difficulty in providing a correspondent recreation in the way, especially, of active out-door exercise. Boys and young men at College have secured for themselves such a traditional and immemorial right to the most athletic games and the noisiest shouting that the human body is capable of, that we accept it as a matter of course, without always recollecting their value, as a preventive of, and relief from, abnormal mental excitement. This difference in the habit and power of vigorous recreation would alone, I am satisfied, make it in the long run quite out of the question for women to compete with men successfully in the class-room, at least until they began to do so in their games. At Vassar College, with special care in this respect, the faculty report the health of their students as much better than the average of women in society at the same age. They maintain that hard study is as healthful for women as for man, and will cause none of the headaches and lung troubles which the average young lady reaps from the outrageously unhealthful hours and dress of modern society. The whole results, so far, of this experiment, have been eminently satisfactory; while of course much remains to be perfected in the way of experience of the course and methods of study best adapted for the development of women's minds, and also in the training of a set of teachers qualified in spirit and skill for carrying out the plan of the college—the training, namely, of its scholars, not so much for any special trade or profession, or art, but that they should be turned out at a suitable age thoroughly *educated women*, able to select and pursue intelligently any special study if they wish to follow a profession, but ready to meet whatever duties may be given to their life by God's providence. And now I know that those who advocate the equal or rather the co-education of the sexes, cry out against such special or separate education for woman, as if it implied an inferiority in the sex, or were an effort to degrade her or keep her back from rights which man has since the beginning held back from her by his superior brute force. But such separation does not imply inferiority, nor should it carry with it any such sense. It may just as truly carry with it the reverse sense, and I advocate it distinctly on that ground.

The question of the education of sex, like that of class in a nation, must be determined by general principles of world-economy. What do we want to reach in educating women? What division of labour can she do best and most advantageously for the great human family? Given in her certain special powers and capacities, how and wherein can they be worked most efficaciously for man's common good? Certainly not in the low sphere of physical labour—that barbarously ignorant *waste* of woman's power we have happily well-nigh got beyond—nor, I should say, equally is her highest, most useful field of labour, the mental or intellectual. Brain-work, after all, is a material work, and this so distinctly that excessive abuse of it will interfere in woman with the powers of maternity quite as really as muscular overwork. Modern technical education is something wonderfully mechanical—almost as really so as the training of eye and hand which makes a skilful smith or carpenter. There are higher qualities in man than the mental or the physical, and it is in these that woman's powers will give the best results to humanity. There is no degradation in giving her an education specially in this direction. I do not mean that the physical or mental should be neglected, but that they must not be looked to as the first or highest in her case. The reach of society has got far beyond the Greek ideal of a perfect physical development—mere strength and beauty do not make a man great to-day;—in its better consciousness, too, has got equally beyond the ideal of mere intellectual perfection as completing the meaning of humanity. It would not help to solve the deep problems of man's being, or to give him happiness, if all our youth were linguists, or logicians, or scientists of the first order. Above and resting upon these is the moral nature of man. The perfecting of this is the highest work of man; and in this sphere, and especially in her power of *faith*, woman is abler than man and has a higher mission than man, and no system of education will do her justice or will do justice to her powers in the work of saving and redeeming the race, which has not intelligent and special reference to this high capacity of her nature.

DISCUSSION.

The REV. JEROME J. MERCIER.

THE education of girls in large towns is comparatively easy, but in suburban and country districts it is obviously a great difficulty to supply an education which shall be at once sound and cheap. This want is in great measure supplied by the "National Union for Improving the Education of Women of all Classes," which has its centre in London, and which is due in great measure to the exertions of Mrs William Grey. This society is recommended to Churchmen in being supported by such well-known advocates of sound education as the Archbishop of Dublin, Lord Lyttleton, Sir James Kay Shuttleworth, Canon Barry, and others. Its objects are as follows:—1. To bring into communication and co-operation all individuals and associations engaged in promoting the education of women, and to collect and register, for the use of members, all information bearing on that education. 2. To promote the establishment of good schools, at a moderate cost, for girls of all classes above those provided for by the Elementary Education Act. 3. To aid all measures for extending to women the means of higher education after the school period, such as colleges and lectures for women above eighteen, and evening classes for women already earning their own maintenance. 4. To provide means for training female teachers, and for testing their efficiency by examinations of recognised authority, followed by registration according to fixed standard. 5. To improve the tone of public opinion

on the subject of education itself, and on the national importance of the education of women. This Union has already founded a company which has established three high schools for girls, all of which are well attended. The religious instruction in these schools is carefully provided for, the rights of parents and guardians being secured by what is practically a "conscience clause." This Union supplies the want above spoken of in these ways—(1) By co-operation; (2) by lending many important names to the work of private individuals; (3) by setting forth a high standard of education, not to be swerved from from the influence of mere fashion, or from the prejudices of parents. While lending these advantages it only demands that education should be sound and thorough, calculated for use rather than for show. In short, the education of girls should be based upon the same sound principles now followed in the best existing schools for boys. The Union attempts no interference whatever with established schools, rather it offers them its cordial aid and support. But how may this Union be made available in suburban or country localities to supply the acknowledged defects in the education of girls? The following plan has been worked out with great success in such places. First, a local committee is formed, the members of which become members of the Union by the payment of a minimum subscription of 5s. annually. This committee determines absolutely what is to be done. Classes in some convenient centre are then opened, an efficient teacher being employed by the committee. It has been found that a payment by the pupils of 1s. an hour has been sufficient to cover expenses. These classes may be made to cluster round an Oxford or Cambridge local centre, so as to secure the advantage of examination by competent and disinterested persons, the gain of which in the education of girls is sufficiently obvious. In addition, scholarships and prizes for local centres may be added. It will be found that these may be raised without difficulty locally. The money awarded in scholarships is always expended by the committee upon the education of the scholars in whatever school the parents may choose, in subjects approved of by the committee. In this way, in more than one suburban locality or country town, classes have been successfully conducted in English literature, English history, physical geography, arithmetic, and botany, and it is intended to establish after Christmas a class in Church history, a subject in which girls are usually lamentably deficient. It has been proved from experience, that where the teaching is thoroughly sound, good, and cheap, and supported by a public institution such as the National Union, social objections as to the difficulty or impossibility of various grades of society mixing in the same class-room entirely disappear. Why, in conclusion, does this Union call for the support of Churchmen, especially of the clergy, although it is not and could not well be a distinctively Church institution? For the following reasons—(1) Because the work is essentially a good one; and the clergy have always interested themselves in the matter of sound education; (2) Because the Union lends its cordial support to all efforts to improve the education of girls, without any attempt at interference with religious opinions. I venture to think, that if Church people, from suspicion of the motives of this Union, stand aloof from this work which is not only begun, but well begun, and has now assumed considerable force, they will be throwing away a most useful help, not simply for standing forth as educators, but also in the work of the Church. If we stand aside the work will go on still, but will go past us, and instead of being in the forefront of liberal education established on a sound and broad basis, we shall find our own work in that direction isolated, and we shall have lost the opportunity of showing our sympathy with a work which is essentially a noble one.

THE REV. WILLIAM AWDRY, M.A.

I THINK it will be generally acknowledged that nothing which concerns the class of governesses can be out of place at this meeting on woman's education. I wish now to let a lady speak for herself—a lady who was very successful as a governess, and was in that position for a long time—so that she can speak with some knowledge on the subject. I may mention that the extracts I shall read are not from a paper intended for the Congress at all, but from a private letter on the subject, written some months ago. She says:—"I think want of combination and class feeling is the most conspicuous thing about governesses as a class, and am almost sure this arises from their feeling ashamed of their profession." And then a little further on the writer proceeds to say:—"It seems to me she might be made to feel that the work she is doing is Church work, work for Him who so toiled for us, and that she is not alone in it, but that her fellow-workers are feeling with and for her, and that their prayers are joining hers, whilst they all bring their pupils to Him who can bless both teacher and taught." Then returning to the isolation of the governess, which I think perhaps is the key of the whole matter, she says:—"Does not want of combination keep them from advancing in and perfecting their work, as national schoolmistresses and doctors and clergymen do? If you look round a parish in the country you will find probably in every large house one or two governesses; each is shut up with her pupils, and each we will suppose is trying to do her work well, and is even helped and supported in it by the parents of her pupils, but outward help, *as a governess*, she has none. It is difficult for a clergyman to help her in her schoolroom work, and I do not see how he or any one else can help her in her little daily difficulties. We want to find out how the Church would make them feel that they are recognised as a body of gentlewomen, engaged in a high and holy work, and that every possible help and encouragement will be given to them in trying to raise their own minds and those of their pupils to higher aims. It seems to me that there are several ways in which this might be done; one is by having, under very wise direction, a guild or order or sisterhood or something with simple rules and every arrangement quite open, and always told to the parents of the pupils; that should unite the cream, as it were, of the class governess, and bind its members together. A good periodical, written expressly for governesses in upper class families, would, I believe, be a help, telling of the latest books and methods of teaching, and about the Cambridge Local Examinations. The daughters and young sons of refined people ought, I think all will allow, to be educated by refined women, and I do not believe this is the case at all, nor ever will be until we have a number of earnest, highminded, and refined governesses, who are ready to go into families, *and stay there* (I am told two years is an average time for a governess to remain in one family) till she has gained some influence, and her work has told on the characters of her pupils, as tell it will, for good or evil. I have kept to the last the mention of another scheme for helping the weak hands of isolated governesses. Why not have a centre or centres for them—a Governesses' Home that shall be a rest and refuge for every earnest-minded governess—a place where she may spend her holidays if homeless, and where, if she have a home, she may go sometimes and find spiritual help and encouragement in her work; where there shall be Bible classes and lectures and services and quiet time for devotion and meditation, and opportunities of taking counsel with others who are doing the same work of teaching, or who are beyond her in the great race. I believe if governesses were asked to combine and subscribe something yearly, on condition of being admitted when they wished to the Home, it might be supported in a small, first effort, as far as money goes, by themselves; and I am persuaded good people might be found who would help in other ways. There are several Governesses' Homes

good in their ways, I believe; but none of these, I *think*, even profess to try to improve governesses who go to them. Could not this be made a real sisterhood without the outward marks of one, and with very simple rules indeed, whose object would be to raise the tone of the work done in every schoolroom, in the house of every nobleman and gentleman in the country? Would there not be many effectual fervent prayers offered for them?" Now in these extracts I think the thing which comes prominently forward is just exactly that which leads me to stand forward and speak to you now. It is that people in the circumstances of governesses, however favourably situated (and I know that many are very favourably situated), are isolated from those of their own class, and therefore are rarely able to compare notes, and to support one another. A man falls back on his university, he falls back on his society of one kind or another, he has something or another to which he can look, which is some kind of credential, and on the strength of which he can stand his ground; and he has that freedom which is granted to men of mixing and joining with others, of going out into the world to find those with whom he can join, so that he can take counsel and judge for himself. Because this is so very difficult for women, it has occurred to me and to some others, that it might be of use if any means were offered (not to governesses only, but to those ladies who are interested in the subject) of meeting to talk over this and other subjects, and see whether something could not be done. It might possibly be the formation of a guild, but at any rate it would be the means of enabling them to get into correspondence one with another. Or it might amount to something like the establishment of a Home, securing a place to which they may retire, and on the strength of which they may be able to hold their own, in some degree, wherever they are placed. Therefore, if any of the ladies present care enough about this matter to be willing to meet and talk it over more at leisure, with a view to *doing* something, will they have the kindness to leave their names and addresses, within the next two days, at Mr Wakeling's library, and they shall be communicated with as soon as a time and place of meeting can be fixed. I am sure that it is a matter of the utmost importance to all families, and to the Church as well, that there should be some such institution provided, based and conducted on really strong religious Church principles, such as we would wish to be instilled into the minds of the young at that age when their characters are being mainly formed.

THE CHAIRMAN.—Mr Mercier wishes to append some practical information to what he has already addressed to us, and I am sure we shall be very glad to have this appendix.

THE REV. JEROME MERCIER.

I HAVE been asked to answer this question, as to the conduct of the schools of which I spoke. The actual conduct of those schools, of course, rests with the Local Committee which is formed as it may be. Speaking from my own experience, the first of these Local Committees in my own district, was formed in my own house by getting together a certain number of people whom I knew to be interested in the matter of education. Then a teacher for this class is obtained, and he is paid by the committee. I should have mentioned that the uniform price for the pupils who attend these lectures has been a shilling an hour.

REV. ARTHUR M. DEANE, M.A.

THE subject to which I would call attention has been touched upon already by Mr Hubbard. It is that of the Otter College for training schoolmistresses at Chichester. I think it is one of the advantages of the wandering life that the Congress leads, that, as it goes about from one place to another, it sees those special means for promoting Church work which are peculiar to the district to which it comes. It is now on its travels. It has come from Bath to Brighton, and it is going from Brighton to the Potteries; and on its way to-morrow it will visit the Cathedral of Chichester, and not far from the Cathedral is the college built in memory of Bishop Otter, where the experiment is now being tried for finding more work for ladies, and for supplying more teachers for our elementary schools. Some four years ago the promoters of this college found this state of things:—On the one hand, many ladies who were longing for employment; and on the other hand, many elementary schools lacking teachers, and, what is more, a beautiful stone building standing in its own grounds with its hall, its chapel, and every appliance that was needful for such a college, and yet that had unfortunately been closed, because, previous to the Act of 1870, the training colleges for male teachers were able to supply more teachers than were wanted, and so this one was closed. Since that time a committee has been formed. The Lord Bishop of this diocese has thrown himself heartily into the work—£2000 have been raised; the college has been enlarged by the building of a school; a principal and a chaplain have been found to carry on the work with energy and zeal, and to complete this a large number of ladies have come forward to be trained for the blessed work of training up the children of their poorer brethren in the fear of the Lord. Now, I wish to give you a few details of this work. First of all, those who have come are precisely of the class we desire. They are daughters of clergymen, daughters of medical men, of lawyers, of officers in the army, and of others who, from various circumstances, have wished to enter the teaching profession, and they come here to be thoroughly trained for their work. The time the college has been opened has been so short that there has been no time for us yet to send out any fully-trained students; the students have not been yet two years there, but there is already a strong *esprit de corps* at the college. The students look upon it in the same manner that Oxford and Cambridge men look upon their Universities and Colleges. There is the greatest zeal and emulation that they may do well in the examination, not only for the selfish desire of their own distinction, but also that they may confer credit on the college. In fact, as in many other training colleges for girls, the authorities have to be very careful in checking their zeal lest they should injure their constitutions by over-study.

MR E. B. BIRKS of Trinity College, Cambridge.

As a resident in Cambridge I would speak briefly of what is being done in that town, and in connection with our University in other places, for the education of women in different grades of society. To begin from below, there is an institution in aid of young servant girls—namely, a Free Registry, which finds them places, chiefly as maids of all work, without charge either to servant or mistress, it being only stipulated with the latter that the agent shall be allowed to visit the girls in their places once a month, see how they are getting on and give advice, by which means many little differences are composed; and in connection with this institution there are classes for instruction for the girls, a sewing class where they make clothes which

are afterwards sold to them at the cost price of the materials, and Bible-classes on the Sunday. There are free lodgings on occasion for those who find themselves without shelter for the night, and, quite apart from these, but under the same roof, there is a small home where about a dozen of those who require a little training before they can take *any* kind of place, receive both industrial and general education. It is under the management of a committee of ladies, and is a distinctly Church institution. For those employed in shops and workrooms, there will be soon set on foot in Cambridge what there is already in London and, I hear, in Brighton, a Young Women's Christian Association, to provide a comfortable place for their meals and their leisure hours and classes for instruction.* There are several such associations for men and boys in Cambridge, and one for women has been planned and the arrangements are far advanced. But it seems almost impossible to make it a Church of England institution, as many of the young women, many also of their employers and those interested in their welfare, are Nonconformists, and it would be a pity to have two rival associations with the same main object. There is a home for nurses and those who are being trained as nurses under Church management; none, as far as I am aware, for governesses. We come now to a subject which may perhaps interest you more, though in a Church Congress, where the paramount consideration must be the helps and hindrances of spiritual life, to make mention, as I shall, of schemes which are almost entirely secular, seems at first sight less in place—I speak of the education of ladies. It has long been the custom of several of our university professors—not, however, I believe, of any of the professors of divinity—to open their lectures to ladies; but (except, perhaps, in the case of the divinity professors), it is not the professor's lecture but college or private tuition that forms the staple of university teaching for men. Some years ago Mr James Stuart, Fellow and Lecturer of Trinity College, first began to give lectures to ladies (and women generally), in the North of England. The movement has spread all over the country, and the forms in which it has resulted are many. There are the associations of ladies; of which you have heard from another speaker; there is the system of local examinations for women conducted by the university, and there is a society (whose secretary, Mrs Peile, resides at Trumpington near Cambridge), for instructing ladies by correspondence. The instructors prescribe them a course of reading, set them papers, and correct the answers they send through the post. This scheme is intended for those who cannot obtain efficient oral teaching in the subject they wish to study. Ladies can be instructed either for the examinations for women, or in other subjects, if they like. Some of the classes are for the examinations, others not. There is, finally, the College for Women, first established at Hitchin, now removed, not to Cambridge itself, but to Girton within a couple of miles or so, contrary to the advice of its promoters, who thought that the lecturers going to it, and the students coming from it to lectures elsewhere, would have been subject to less remark, if it had been actually within the town. The intention of this college is that every student should go in for one of the Tripos Examinations, not, of course, being admitted to the Senate House with the men, or having her name published in the list, or receiving a degree, or being in any way recognised by the university, but being supplied with the papers, duly watched, and informed how she has done, by the courtesy of individual examiners. It seems from what I can gather, that the enthusiasm with which the college was started is beginning to diminish, and that there will be some difficulty in maintaining this standard; but I do not speak with authority. Another of the university professors has recently opened his lectures to ladies—the professor of anatomy—but he occasionally thinks fit to inform ladies that they had better not attend such and such a lecture, and the ladies

* This Association has been actually started in the course of the last month.

do not themselves dissect, only watch the dissection performed by the men. Besides professional lectures open to ladies, the system of lectures for ladies of which I spoke has been extended to Cambridge itself, and to these men are not admitted. They are quite distinct from those given to the pupils at Girton College; but there is a boarding-house in Cambridge, unconnected with that college, for those who wish to avail themselves of them.

REV. J. WYCLIFFE GEDGE, M.A., Inspector of Schools for the
Winchester Diocese.

I RISE simply to state two facts, and give two hints. We have had sketched out for us this afternoon the plan for a kind of Association or Guild for those ladies who are engaged in teaching. I merely wish to state that such an institution is already in existence, and has been for more than a year. It was got up by a lady, at whose large school in London I have the privilege of delivering a lecture once a week, and, at the end of every term, she opens her house for a week to all the ladies connected with this Guild. She gives them, for a small sum, a week's board and lodging, and she has some eminent person—the last was Canon King—to spend three or four days with them in meditation, and communion, and prayer. I shall be very happy to give the address of that Guild to any lady who might like to have it. My second fact is, that there is in London a great college for training teachers, called the Home and Colonial Training College, in Gray's Inn Road, which contains a class of outdoor governesses—ladies, who can only give a short space of time, who may go there for any length of time, varying from three months to twelve months—and may attend as many or as few classes as they like, and are admitted into the privileges of that great training college to prepare themselves for the work of teaching young persons. My first hint is for those who reside in country districts without those great advantages which London and Cambridge present; that if there are, for instance, six families in one parish who all want governesses for their daughters, why should they not combine for certain classes, and have one lady, who is of a mathematical turn, to give a mathematical lecture, which a class composed of the members of these families should attend, and a lady who shines in languages should undertake that department, and so on. There are many ladies present who, probably, are engaged in teaching their own sisters. Let me suggest to them not to be above taking hints in the art of teaching from the schoolmaster and schoolmistress of their village National Schools. Those persons are trained in the art of teaching, and if the ladies will condescend to spend half an hour now and then at the school, I am sure they will gain most valuable hints. When I was appointed Vice-Principal of the Home and Colonial College, I very soon found out how little I knew of the art of teaching, but, when I had gone through my course of three years there, I felt I had learnt my lesson, and was prepared, in some degree, for the post I at present hold, that of Inspector of Schools.

REV. J. H. NORTH, M.A.

THERE is, in this town, an association for the higher education of women. We have succeeded in obtaining last year some of the most eminent men to lecture there, and Professor Seeley begins on next Tuesday a course of lectures which, I trust, will be

full of interest for those who will enroll themselves in the classes. I am not going to make the shadow of a speech. I have been so busy watching others, that I should be terribly afraid of provoking criticism, if I ventured on any remarks upon the subject, but I merely beg to announce this fact.

REV. ALFRED LANGDON, B.A., Rector of High Bickington.

I wish to say a few words with regard to the education of women who belong to my own class in life, the class of the average lady in England, as I may term it, because I do not think that enough has been said with regard to them. I have no sympathy whatever with those who would wish to reduce the education of the women of the middle classes in England to a mere smattering of general book knowledge, and to a mere dabbling in all sorts of accomplishments. What chance of recreation such as we heard spoken of last night could a man ever expect if he were indissolubly bound up with a woman disposed and determined to talk at all times, in season and out of season, on every conceivable "ology" that is known to the world of science. Such recreation could only, I believe, be obtained by a sort of temporary *à thoro et mens* arrangement to be entered into between the parties, such, for instance, as might be managed by his going up to the Church Congress, and her remaining at home. No, what we want is a sound and simple education, an education not to be a miserable wretched substitute for one huge volume of the "Penny Encyclopædia," but an education which is to be a reliable basis, a living healthy stock upon which in after days is to be grafted such further knowledge as circumstances may demand, or the peculiar bent of talents call forth. The same education in all its details is, I believe, by no means to be desired in the case of all young women alike. We see them striving to make the colour and style of their dress such as will best harmonise with their complexions and figures; we see them making it of such materials as are most consistent with their daily occupation, and they should also strive, I conceive, to make the clothing of their minds such as will best harmonise with, and be of most service to them in, the sphere of life to which they may be called. I have a great appreciation of the useful as compared with the mere ornamental, or supposed ornamental, and I do think that in many cases, if instead of just sufficient French, or Italian, or Spanish being taught to our young girls as will enable them to understand the most objectionable passages in a third-rate novel, they were systematically taught a little household management, it would be far better for them, and—supposing they should ever have any—far better for their husbands too. Such an education as that might be a benefit to the peeress as well as to the labourer's wife, and it is for lack of such an education that there are so many women who are in the present day finding themselves in positions which they are totally unqualified to fill.

REV. E. A. HILLYARD, M.A.

I AM not sorry to have three minutes, and those three minutes some of the last of the Congress, because I shall take the liberty of addressing myself, not so much to the secular aspect of the subject, as to that which is always, I suppose, the last as well as the first thing in our minds—the religious aspect of this question of the education of women. I venture, therefore, with all respect to my sisters who are here,

to question, and to question very seriously, whether they are continuing as they ought to do, their knowledge of holy things, and to recommend them in the moments that are left to me to continue as a religious duty the study, and the systematic study, of dogmatic theology, because it is the basis of so many of our duties. I do not say that I would have any studying of any particular party or school, but that if you leave the study of theology to the pulpit of the day, you will often not bring the mind prepared to receive that which the pulpit gives. It has often been my lot to hear ladies criticise some of the greatest pulpit orators of the day, and declare that they were very wearisome and very dull, simply for the reason that they brought no capacity into which a pulpit orator might pour the stores of his mind. Unless you enlarge the intellect, unless you enlarge the field of your knowledge, allusions, texts, and illustrations lose power over you, and you go away empty, whereas you would have gone away full. Then again, let me make one other and simple suggestion. Whereas there are books which speak of meditation as especially one of the organs by which you may rise in spiritual and intellectual life; let me suggest to you how exceedingly beautiful and how exceedingly useful will meditation be, which you can frame with the greatest ease for yourselves, on the basis of the Apostles' Creed. I know no series of facts which you can study, no greater science upon which you can employ your mind, than the science of the knowledge of God.

REV. PREBENDARY CHURTON.

THE proper outcome of what the last speaker has remarked is, I think, that which will carry us, as we have been taken to the far west by Dr Nevin, now, in conclusion, to the distant east. The Zenanas of India have a special claim upon the women, the mothers and daughters of England, and, I think, it would be wrong for our meeting to close this afternoon upon this subject of the education of women, if we did not conclude it with something of a missionary character, remembering the incomparable advantages of female education which we have in this land, and the fearful degradation of the female character in India. Let me ask you, Christian women and Christian mothers, to see whether, among the various homes and institutions which have been mentioned and pleaded for this afternoon, some one or more cannot be found from which material may be supplied, by a missionary education, to go forth to the distant east, that land which has been brought before our notice so painfully during the last six months, that the daughters, and (it may be) some of the widows of England as well as her sons, might go out as missionaries and as nurses, that they might carry the healing mercy of the Gospel to our fellow-countrywomen, the women of India, who are perishing and withering away in all the Zenanas, as in so many female prisons.

THE CHAIRMAN.

ANY chairman who breaks a rule ought to be deposed, and I will not make a speech, but I will tell you a story. Three years ago, precisely at this time, I was in America, and, on the first evening after landing at New York, a very large and distinguished party was invited to meet me. It is a habit of Americans to pay the most exaggerated honour to their guests, and this party consisted of a very large number of very distinguished persons in the society of New York; among others, members of the

Diplomatic service, but one person was selected as the lady to whom I was to have the honour of being introduced. She was the lady whose acquaintance was considered as providing for me the greatest pleasure and the highest honour, and this lady was at the head of a girls' school. I have now told my story, and we will bring the meeting to a close in the usual manner. I leave you to draw the moral.

FRIDAY EVENING, 9th OCTOBER.

The RIGHT REV. the PRESIDENT took the Chair at Seven o'clock.

ON THE PROGRESSIVE CHARACTER OF CHURCH MUSIC.

PAPER.

DR STAINER.

It may perhaps be thought by many of those who hear me to-night, that it is quite unnecessary to insist upon the fact of the gradual growth of Church music, from a simple service of ancient plain song to an elaborate oratorio. But I find that even when this fact is admitted, there exists a very widespread and vicious tendency to limit its scope, by naming some period at which Church-music is supposed to have reached its climax of legal growth, and, as a result, to brand all Church-music not composed prior to this supposed date, as an unhealthy offshoot, which ought to be lopped off and burnt ; and modern composers, who wish to preserve their works from condemnation, are warned to limit their efforts to imitations of the prescribed Church style. I know that much has been done of late years to remove this exclusiveness and obstructiveness of the older school of musicians, and we have fought for, and at last gained, a place for Haydn, Mozart, Spohr, Mendelssohn, and their followers, in the ordinary repertory of our cathedrals and churches ; not, however, without sad misgivings and strong rebukes from those learned men whose frame of mind prompts them to follow in the wake of, and humbly imitate their art-ancestors, rather than attempt to point out a new path for the benefit of posterity. The former walks of art may of course be safely trodden over again (such persons wisely think), but a new ascent even of an old mountain is fraught with risk. A good imitation of that which is old and approved can only have one fault, which is, that it is not really old ; whereas, an attempt at the new and untried is sure to bring down the heavy pen-hand of critics, who suddenly find themselves unable to apply their well-worn canons of criticism, and have not given the subject sufficient thought to create new rules in their place.

This, I venture to say, is the frame of mind which often makes a young

composer draw his pen through the only part of his work worth keeping. But let me not be misunderstood. I am no champion of modern Church-music as against the old. I only ask that modern music shall have its proper place assigned to it, side by side with the old, and I only preach that those who call themselves Church-composers should aim at something better than weak imitations of bygone styles. But now, let me slightly sketch out my reasons for thinking that the present growth of Church-music is legitimate, and should be encouraged.

At the commencement of the Christian era, whatever music was known among the educated classes of western Europe must have been more or less of Greek origin. But with the decay of that nation, its beautiful but complicated art of music was practically lost, and what was used further west was probably greatly simplified in its character.

Perhaps the sounds of their "diatonic genus," or at least some of them, were used without regard to the laws of pitch originally binding on them. The belief held by some, that Hebrew melodies might have found their way into Christian Europe is, I think, unwarranted. This disorganised series of sounds seems to have been reduced to shape at the close of the fourth or commencement of the fifth century, by Bishop Ambrose. He, as you all know, introduced four modes which he called first, second, third, fourth (not Doric, Phrygian, &c.), and cut the Gordian knot of Greek music, by making them all part of one continuous diatonic scale, the only difference between these modes arising from the note on which they commenced. Church-music proper may be said to owe its existence to this great bishop; not only because he graduated and reduced to system the untutored attempts of the people, but because music in church, when authorised and encouraged by such a man, was not likely to be soon ejected.

The impetus thus given to sacred song bore it onwards with increasing strength till the great Gregory found, at the end of the sixth century, a vast quantity of tunes, chants, and other music suitable to recitation, which he sedulously collected and reduced to writing. Of his addition to the modes, and the system of nomenclature he applied to sounds, I need not say anything here, but I confess it has always struck me, that the great Gregory's musical fame has been popularly magnified at the expense of the founder of Church-music, Ambrose. The notation used at this period consisted of a number of short lines and dots placed over words, which showed by their shape the elevation and depression of the voice. If it were in my power to show some to you now, it would remind you strongly of a page of copy-book covered with "pot-hooks and hangers." Thus far, the improvements made in Church-music had been initiated by the authority of the Church itself; it is no wonder, therefore, that they were not only readily adopted, but that anxiety for instruction in them was exhibited on all sides. The art of music stood still for some considerable period after this, for want of a more fitting system of notation, neither the letters of the alphabet, nor neumes (as those pot-hooks and hangers were called) answered progressive requirements.

At the end of the tenth century, the invention of lines for showing the relative pitch of notes opened a vast field for music. In the twelfth, or early in the thirteenth century, came the system of "mensurable music," that is, nothing more or less than the invention of a time-table; and now, too, the hexachord system began to be generally used; the art of music,

therefore, had at hand all that was necessary for a splendid development. Many centuries before this attempts had been made at crude harmony or part-singing, and descendant, or the art of adding a part to any melody by rule, had arisen, and in due time was followed by counterpoint. Thus provided with all the material and systems required, one might have expected that music in the fourteenth and fifteenth centuries would have leapt forward with an amazing bound. But alas! learned men took it into their heads to write treatises on music; and you will hardly credit me when I tell you that they dragged unfortunate students, first through the then obsolete system of Greek music, with all its complications; next through the *canonic* or system of ratios of sounds, with its *sesquialteras* and *sesquitercias*, *superquadrupartients*, and suchlike terms; next through the Church modes, considerably added to since the time of Gregory, with their *finals*, *dominants*, &c., from which were deduced the most difficult and tiresome laws for the proper rendering of antiphons, &c.; next through mensurable music, not in the simple form in which it has reached us, in which every sign is half the value of that next superior to it, but with such intricacies as the following—the value of notes depended upon the position of the tail, whether it turned up or down, or was on the right or left hand side of the note; also a note had to be measured by the character of the notes on either side of it, the rules for which fill several pages in mediæval treatises; then, next, the system of ligatures, which I can best describe to you as the art of writing music by running the notes into one another until they are quite unintelligible. I seriously mean this, for I much doubt if any single piece of music, originally written in ligatures, has been correctly translated into modern notation. Lastly, having surmounted this pyramid of learning with a knowledge of the Guidonian system of hexachords, the student was, perhaps, graciously permitted to do a little *practical* music. Poor musician! How could he live to master, or having mastered it, survive such a mass of book lore! How the poor lad who was being whipped for confusing a *superparticular* with a *sesquialtera*, or *alteratio* with *augmentatio*, or a *plica ascendens* with a *plica descendens*—must have envied the wandering fiddler or guitarist, or even the hurdygurdy-player outside the door; gladly would he have exchanged his erudition for the merry jigs and tunes of the vagabond musician with all his ignorance and frequent hungerings. But this tuneful music, whether of the more honoured troubadour, or of the despised wayside hurdygurdyist, was to create in time a great revolution in the art. The common people liked what they knew to be nice, in preference to what they were told was very learned; and that inestimable gift, sweet melody, fought its way steadily and quietly onwards in estimation till, if it did not conquer and overthrow, it achieved what was far more valuable, the right to be wedded to old learning. Tunefulness was, in those days, like the wandering child, poor and despised, who turns out to be a princess. You may suppose that as professors of learned music had so much to commit to memory they had not much time for composition—nor had they. But this, perhaps, should not be regretted by us, as during the stillness and unproductiveness of the students' study, the troubadour, notwithstanding his ignorance of book lore, blest with a keen taste for the beautiful and the romantic, was all the time working out for us moderns, regardless of the abuse and contempt heaped upon him by the learned, that tuneful

grace which cannot be learnt from books or restrained by rule ; it is the natural outpouring in sweet sounds of thought which cannot find sufficient expression in words. You would be rather surprised if I told you how many of the Hymn tunes which we all love to sing, if not actually troubadour music, owe their melodic form, their modulation of key, and their cadences to the influence of troubadour music—they appeal to us as the reaching forward of nature after something beautiful, as opposed to soulless stuff composed under the eye of the learned tutor, who keeps saying, “Have a care that you break not my rule No. 999.”

The first composition you will hear this evening is a simple movement by Dr Tye, who died in 1570. I doubt not he hoped to live in the memory of posterity through his more elaborate works, but we his successors admire his simple beauty more than his skill, and hence it is that one or two little pieces, such as that you will now listen to, are still treasured in our cathedrals and churches. I wish you to observe how quietly and profitably he has cast aside all the overgrown intricacies of the treatises of his date. To read them with their long array of laws, and violent argument, then to close them and hear this, is like coming suddenly out of a stormy sea into a calm and peaceful lake. The only change from plain harmony, which he has here given us, is a little “imitation” in each movement, just enough to give variety to its rhythm, not enough to mar its simplicity.*

The great artist and genius whose privilege it was, both to originate and bring to perfection one of the purest and richest styles of Church music which has yet appeared, Palestrina—dealt a deathblow to the unbecoming musical tricks which had usurped the position of Church music. Although almost every writer on the subject has given details of the success of this author's writings, I cannot discover that any one has explained properly the reason of that success. It seems to me that Palestrina, having rejected all the unworthy trickery of counterpoint, combined all that is interesting and impressive in it with the noblest forms and grandest effects of the old Church modes. To say that this was done too under the influence of the most fertile imagination and deep sympathy with Church work, is to place him in the front rank of the great men of music. The works of Palestrina are rarely heard in our days in this country, and, I fear, less often appreciated. They are seldom heard, because the compass and pitch of his voice-parts require an elasticity and endurance in the vocal organs which is seldom found. Transpose them as you may, this difficulty still presents itself. Moreover, the scales in which he wrote are, I much regret to say, almost obsolete ; and unless a set of singers be specially trained to sing correctly those modes which, by the absence of a leading note, and by the order of tones and semitones, differ so greatly from our modern scale, a proper rendering of Palestrina is impossible—you might as well expect an ordinary schoolboy to read intelligently a Saxon chronicle. The specimen I have selected for performance to-night is, perhaps, the simplest *morceau* he ever penned. Its beauty and tender pathos are remarkable, and it shows how *he* too could with advantage lay aside all the intricacies of detail which characterise the school of music in which he was educated.†

* “*Laudate nomen Domini.*”—*Dr Tye.*

† “*O bone Jesu.*”—*Palestrina.*

I am sorry, for the practical reasons which I have just alluded to, that I have not been able to let you hear to-night one of the more elaborate works of this great master; every Church musician should study them until he is familiar with them.

The simplicity of these two movements which you have heard points out how very quietly, and with what great gain, composers at the latter half of the sixteenth and first half of the seventeenth century dropped all the childish intricacies of mensurable music; and could I place several more illustrations before you, you would hear how natural genius had by this time learnt to appropriate the true and good in counterpoint and upset its card-castles; and what was more important, to strive after the form of scale we now use.

I have before alluded to the wedding of troubadour tunefulness and marked rhythm with artistic contrapuntal devices. The most important offspring of this union was the Madrigal, with its merry swinging tune which all could catch—set off ever and anon with a broad piece of imitative writing, which roused the emulation of the performers, and made each individual enjoy the part he was singing. No wonder that the Madrigal had such a lasting popularity: what more can be wanted in a composition than tunefulness, marked rhythm, and artistic construction? But the influence of this happy union extended to the Church; it brightened up the sombre coldness of the motett writers, and it taught them the beauty of the now common scale. There exists a noble literature of sacred music of this date, both by foreign composers and English, chiefly by the former. I do not trouble you with the names and dates of this long list of great writers, because I have not attempted to give you a regular historical sketch to-night; I have only made it my object to draw a useful conclusion from some well known facts in musical history. This pure style flourished for a much longer period on the continent than in this country. You all know how Charles II., finding the genuine motett dull to his taste (I will not be so rude as to pass an opinion on that royal taste), imported the French style of music into the royal chapel, and, as a consequence, into our cathedrals and churches. The change wrought in the character of anthems was as complete as sudden. Little independent symphonies called *ritornelli* appear at regular intervals between vocal passages, in which prettiness of tune and definite rhythm were substituted for the old counterpoint. Anything more thoroughly uneclesiastical than the writings of this school, judged by the standard usually adopted, it is difficult to imagine; and it has always been to me a subject of surprise that those who affect to despise anything modern in style, should incorporate music of this class into their ecclesiastical portfolios without a protest. Had it not happened that the first English writers in this French style were men of marvellous ability, I believe it would not long have retained its footing in this country. But the genius of Henry Purcell could have made music in any style, not only palatable, but admirable. The next illustration I have selected is from the pen of Leonardo Leo, who was born just about the time that the English court was patronising the French style—at the close of the seventeenth century. Leo, in conjunction with Durante, was one of the founders of that great Neapolitan school of composers which taught the world that old devices of counterpoint were not incompatible with modern key-tonality and just rhythm;—a lesson,

as I have before remarked, first inculcated by the Madrigalians. The composition you will now hear is one of the most ingenious pieces of musical writing ever penned. It is what we term in *close* counterpoint, that is, the answer of each subject follows closely on its enunciation.*

The rapidly increasing popularity of the French style in this country crippled the growth of what I might perhaps call the modern contrapuntal motett, and you will look in vain for a dozen such compositions in our cathedral repertories. This I deeply regret, not that one would care to hear a large amount of such music, but because it is a pity that such an important school should be inadequately represented by our countrymen. It should, however, I think, in fairness be said, that the English language is not very suitable for these close contrapuntal tournaments, and this fact may have helped to limit their production by Englishmen. Before Leo (the author of the motett you have just heard) had gone to his rest, sacred and Church music had been carried to their highest limits of beauty and grandeur by Handel and John Sebastian Bach. It is unwise to attempt a comparison between these two great men; both are giants, and models of strength and dexterity. But we must not forget that ever since the days of Handel, musicians in this country have done all in their power to bring before the public fine performances of his music, and to encourage its study; whereas the works of Bach until the last few years have been positively neglected. The efforts of Sir W. S. Bennett's "Bach Society," of which I was a member when a chorister-boy, and lately, of that able and indefatigable conductor, Mr J. Barnby, have done much to wipe this stain off our escutcheon. But, study Bach as much as you will, new pleasures, new wonders spring up as from an inexhaustible fount. Like Shakespeare, he held in his hands the simple threads of past tradition, and impelled by genius, wove them into such marvellous fabrics, such gorgeous textures, as shall be the study, the great teachers, the wonder of ages yet to come. And as you are amazed that the world's great poet should appear in the form of a third-rate strolling actor; so too must you marvel, that *the* great composer of the eighteenth century should be found in the person of a humble-minded, hard-working organist, insufficiently paid, and having a large number of children to support, devoting those hours of leisure, which were too often hours of weariness, to the penning of works which he never could hope to hear performed, but which he deposited in collections and libraries in the full faith of one who knew that if he sowed good seed, posterity would some day reap in joy. Now, while I speak, learned men and zealous societies are gathering in Bach's harvest, and we may all profit by his labours. What a lesson this teaches. Surely if the materialist can exclaim "force is never lost," we too may say "God's gifts are never in vain." I am now going to ask you to listen to the last piece of vocal writing of Mozart. This great composer united a complete mastery of artistic form and constructional devices with an unrivalled command of rich melody. No wonder then that his brief career, shorter even than that of beloved Mendelssohn, exercised so vast an influence on art,—an influence, it is true, not as wide-spread and easily discernible as that of Mendelssohn, but certainly not less real, or less beneficial in its effects. As a rule, movements from his masses do not go well to English words, nor is their style very elevated. The little motett now to be sung

* "Tu es sacerdos."—*L. Leo.*

is remarkable for its religious or rather *reverential* tone. It has been well set to English words, and should be heard in every church.*

I have next selected an anthem by Dr Crotch, of whom I shall have to speak by-and-by. It is a setting of the well-known hymn, "Holy, Holy, Holy." It is a good specimen of its author's powers; and I hope, now that it is printed in a cheap form, it will be generally appreciated. Crotch would have been a very great composer had he not unfortunately based his musical study on an entirely wrong set of principles. These principles, which he duly enunciated from his professorial chair in Oxford, round which they seem still to hang, were gathered from a supposed analogy between music and its sister art of painting. Following Sir Joshua Reynolds, who found for the art of painting a period of highest merit at a point of time long past, Dr Crotch thought it necessary to find a similar period of "perfection" in Church music, and what was worse, to lament in mournful strain its gradual decline. I need not tell you how utterly such a frame of mind will paralyse the efforts of an artist. What can be more depressing than to see no future for your much-loved art, only a past whose light is gradually fading. In one of his lectures delivered at Oxford, Dr Crotch, having laid down these laws of analogy between music and other arts, said, "A reference to these principles will enable us to overturn the absurd and mischievous opinion held by many writers, and the generality of the professors of the art, that music is continually improving from every invention, innovation, and addition, that her successive cultivators choose (I had almost said happen) to make." Now, this opinion, which seemed absurd and mischievous to Dr Crotch, I have come here specially to uphold, and I think the slight outline of the rise of Church-music which I have given you to-night justifies the opinion, that had musicians not shown the good sense to embrace that which was good in style even when new, and to reject what was worthless though honoured by age, we should at this moment have been in a state of musical barbarism. In another lecture he said, quoting from Forkel, "Every period of ten years has some forms or turns of melody peculiar to itself, and which, generally, grow out of fashion before it expires. A composer, who thinks to have his works descend to posterity, must take care to avoid them." Had he in this passage recommended the composer to *adopt them* instead of *avoid them*, the advice would have been extremely good. If he had paused to consider why he in his lectures had so lavishly bestowed praise on the heads and leaders of distinct schools of music, he would have found it was their fearless seeking after new forms and types which called forth his admiration. He is placed therefore in the illogical position of holding up founders of new schools as worthy of admiration, and at the same time, warning young composers against following the only course by which new schools can be created. This unfortunate creed of Crotch is the secret of his failure as a musician. With the unbounded talent he possessed, he could have left works behind him which should be honoured to this day. As it is, a half-dozen anthems in cathedral use are all most persons know of his composition. An attempt lately made to resuscitate his greatest work, the oratorio "Palestine," cannot be said to have been a success, but this was the fault of his wilfulness, not his invention. If he insisted on writing it (in obedience to his principles) in a style which even in his day

* "Ave Verum."—Mozart.

showed signs of decay, he cannot blame us for calling it old-fashioned now that fifty years have past over its head. In short, having reached a point in art which he thought perfection, he drew a small circle round himself and vowed never to step outside it; posterity has taken him at his word, and there he stands to this day. Please understand me; I do not undervalue the excellence of the compositions Crotch left behind him; on the contrary, they are so beautiful, that one is convinced he might have done very much more, had he not utterly misinterpreted the lessons taught by the history of music.

The fine anthem you shall now hear is probably the earliest setting of Heber's beautiful hymn.*

I am now approaching the period of living composers of Church music, and in their van I hope I may be excused from placing the name of my predecessor at St Paul's, Sir John Goss. For purity of style and loyal attachment to the best models, it is impossible to find his equal. The short anthem you will now hear is, I think, one of his best works.†

The next author whom I wish to illustrate to-night is Gounod, who is emphatically a Church writer, notwithstanding his enormous success in the operatic style. There runs through his music a vein of true Church feeling which is unmistakable, although it often stands in strong contrast to thoughts which are the product of the most modern sympathies. He is, as I know, a real lover of old plain-song melodies, of Palestrina, of Bach. In short, he holds those broad principles as a musician which go far to make his music appeal to hearers of all kinds, and which will make it live.‡

In praise of the next composition you will hear, I have only to say that it is by the author of the "Light of the World," Arthur Sullivan. That oratorio will be, I think, a lasting monument to him; it is teeming with beauties, and tintured throughout with strong religious feeling. The anthem I have selected is founded to a great extent on one of the Gregorian tones, and I have selected it in order to show you how great and impressive their influence is, even when they are handled with all the freedom of treatment which the nineteenth century teaches.§

In conclusion, allow me to sum up in a very few words the general drift of the remarks I have made to-night. It is, that Church music, taking its sources from the early outpourings of simple recitative, has gathered on all sides as it rolled along fresh powers of development; that it has often had standing in its way the barriers raised by those who have endeavoured to pen it up and say, "Thou shalt go no further;" but it has overthrown these, and still runs on a pure and lovely stream, notwithstanding that some, from bad taste or lack of judgment, have allowed it to be occasionally discoloured by the entrance of that which had been better kept away: that we are all of us, but especially the clergy, conservators of this precious charge, and should not impede its course, but should give it free passage, and endeavour well to realise our responsibility in its care. To the musical student I would say, if you want to study the beauty of Church-song, begin at its very source, learn to love the old Church plain-

* "Holy, Holy, Holy."—Crotch.

† "O Saviour of the world."—Goss.

‡ "Jesu, our Lord."—Gounod.

§ "We have heard with our ears."—Sullivan.

song, the Gregorian music; sympathise with those who withstood the absurdities of the schoolmen of music; watch their praiseworthy efforts to incorporate the true and beautiful in secular art; notice, how even the unpromising admission of the French style produced the beneficial result of purifying our melody and rhythm; and notice too, how valuable a lesson in dramatic force and picturesque treatment is to be learnt from what is called the advanced school of modern music. To precentors I would say, take great care not to think yourselves born champions of a special style; let your selection of music be a chronological series of works of art, giving no preference to new as against old, or old as against new; remember the catholicity of art, and draw freely from all wells. There is no mock liberality in this sentiment: it is that true liberality which adjusts and balances, and is ready to accept or reject solely on the grounds of merit.

I believe that the adoption of these views would go far to heal that unfortunate division of Church-musicians into "Anglicans" and "Gregorians," which now exists; for a larger liberality and a little more knowledge would show the Anglican how much he loses by not having gone through a course of education in plain-song; and would show the Gregorian how often he is misled by a blind worship of square and diamond-shaped notes. It is always dangerous to get between two contending armies, and I have already received a few shots from both sides, for having taken this view of the merits of both and the faults of both. But I look forward to the day when I shall draw round me so many recruits from both the contending parties, that the breach between them shall be insensibly healed.

The whole of the music in the foregoing paper is to be had of
Messrs NOVELLO, *Berners Street, London.*

FRIDAY EVENING, 9th OCTOBER.

FINAL MEETING.

The Final Meeting was held in the Dome at the close of the Paper on Church Music, the RIGHT REVEREND the PRESIDENT in the Chair.

The MAYOR OF BRIGHTON (Alderman J. L. BRIGDEN).

MY LORD, LADIES and GENTLEMEN,—The executive council of the Church Congress have imposed upon me a duty to which I feel I shall not be able to do the justice which it merits. I feel the difficulty and responsibility of the honour they have conferred upon me in requesting me to move this resolution, and I feel certain that I shall not find language sufficiently potent to express the gratitude, the thanks, the esteem, and the love—and I had almost said veneration—we feel for our esteemed and respected President, the Lord Bishop of the Diocese. It must be admitted by the most critical that the President has carried on the whole of the business of this Congress in a kind, liberal, and impartial manner, and the vast masses that have assembled here would, I am sure, endorse the observations I have made as to the admirable way in which the chair has been filled. Beyond that, I must add that the principal work of the Church Congress is carried on by the several committees previous to the assembling of the Congress. It is there his Lordship has shown such tact, such judgment, such application and attention, that he is deserving of our thanks for the success in a large measure of those meetings. This is the fourteenth anniversary of this Church Congress; and I may say *en passant* that our respected Vicar and the various gentlemen of the committee who worked with his Lordship did so with a degree of energy and perseverance that redounds much to their honour, and they deserve at the hands of the inhabitants of this town the highest commendations and encomiums. It is not the province of a Mayor to indulge in any observations either of a theological or of a political character, and therefore on those heads I am perfectly neutral whilst I hold the office of chief magistrate of this town. I shall be pleased at all times, whether occupying my present position or a humbler one, to do what I can to welcome the national institutions that decide to visit this town, and I am sure there is an anxious desire on the part of the municipal body to do the same. I am desirous that you should accord to our worthy President that meed of praise which is due to him for the attention, zeal, and perseverance he has shown in carrying out this great national institution to such a successful end. Of course, I am aware that the success of a meeting of this kind depends upon something more than human power, and I thank God that it has been one of the happiest meetings, through the instrumentality of God, that we have had in this town. I know of no parallel to such assemblies as day after day there have been during the Church Congress. I also take this opportunity of saying that I am sure the President must be highly pleased with the meeting that took place last evening; when from three thousand to four thousand working men assembled here, and the order and attention bestowed upon all the speakers was something that redounded to the honour and dignity and credit of this town. I am very pleased to bear testimony to the admirable way in which the working men carried out their part in that meeting. I am sure it is a gratification to have had two such very august visitors to our Congress as the

Patriarch of Antioch and the Syrian Bishop of Jerusalem. It is a very singular thing that in this room there is an inscription at the top of two pillars on the orchestra, which looks, perhaps, as if it was composed of some characteristic hieroglyphics, but what I said just now—that it is not in human power to command the success of these meetings—is suitably illustrated in that inscription, which is in Arabic, and means that “there is no conqueror but God.” Without further detaining you I move the following resolution:—“That the hearty thanks of the Congress be given to the Right Rev. the Lord Bishop of the Diocese, for the assiduous care, and able and impartial manner, in which he has presided over the deliberations of the Congress.”

The resolution was carried unanimously.

THE PRESIDENT.

MR MAYOR, LADIES AND GENTLEMEN,—It is quite impossible that I should be indifferent to the very general approbation which your kindness has been pleased to accord to my short presidency of this Congress. It is agreed upon all hands, that by God's blessing, it has been a very signal success—a success in short very far beyond that which in my opening address I ventured to anticipate. That success, be it remembered, is owing under Him who orders all things well, to the good temper, the patience, the forbearance, the self-restraint which the great majority of this Congress at all sittings have evinced. I count nothing of those little clouds which passed over us occasionally. They are no more to be considered than spots in the summer sun; but the general tenor of the Congress has been certainly such that we may most thoroughly rejoice. As to any merit of mine in the matter I do entirely from my heart disclaim it. It would be just as reasonable that you should have ascribed the great success of our immortal Nelson to the figurehead of his ship the Victory. The fact is that the success is owing to other causes altogether. It is owing to the Readers and the Speakers, who have all, from the first paper down to this last lecture, and the music which at once instructed and entranced you, evinced an amount of talent, research, industry, and eloquence such as I think no former Congress has surpassed, if it has ever equalled. Next I think it is owing to those committees (which have made me very much of a figurehead) who have sat for many months and elaborated that choice, both of subjects and readers and speakers, which you are pleased to approve; and last, and by no means least, is it owing to his Worship the Mayor and the Corporation of Brighton. I acknowledged our obligations to them at our first meeting. I renew that acknowledgment now in the name of the Congress, after you have experienced the benefits derived from their great and liberal offer of this magnificent palace. You might go over England, and Scotland, and Ireland for aught I know, and you would never find entertainment in a palace. It is a palace that receives you this week. This room in which you meet is palatial. Nowhere else could it have been found. Nothing but the prodigality of such a king as George the Fourth could have created such a marvellous structure. To all this magnificence, convenience, and luxury the Mayor and Corporation of Brighton have freely admitted the members of the Church Congress. I say then, we owe them a very deep debt of gratitude; and that is not all. The Mayor was at the head of the Reception and Finance Committee. You know after all that money is the sinew that moves great things. The Mayor was at the head of the Finance Committee, and he was supported by members of the Corporation at his side. It is right you should know these things; and I am certain when you

know them you will not fail to evince your gratitude. Therefore, I propose to you with full confidence of your entire approbation this resolution :—"That the sincere thanks of the Congress, &c., be given to the Mayor and Corporation of Brighton, and to the Pavilion Committee for the generous and courteous manner in which they have placed at the disposal of the Congress the magnificent suite of rooms in the Royal Pavilion and the Dome."

The resolution was carried unanimously.

Mr Mayor,—In the name of this meeting (and a greater, perhaps, has never assembled within these walls), I venture to present to you and the Corporation you represent our very sincere thanks for the hospitality (for it is no less) that you have shown to the members of the Church Congress at this their fourteenth meeting.

THE MAYOR OF BRIGHTON.

MY LORD, LADIES AND GENTLEMEN,—I thank you exceedingly on behalf of the Corporation and myself for this very kind vote of thanks which you have been pleased to bestow upon us. I assure you it is a source of much gratification and pleasure at all times when the Corporation are able to assist any institution which has for its end and aim the benefit and the blessing of their fellow-creatures. The Corporation of Brighton has not been in existence many years, and therefore it is that, being a young municipality, it has no funds at its command to assist any of these national societies. The Town-Council have, however, this privilege—they can, at any time, place the suite of rooms in the Pavilion proper, the Dome, and the Corn Exchange, and other rooms, at the disposal of these institutions; and nothing affords them so much pleasure or gratification as to have an opportunity of doing so, and thus be able to contribute in that way to the success of such noble and grand institutions as the Church Congress and other great national associations. I am quite sure that the Corporation will fully appreciate the vote of thanks, and particularly the Pavilion Committee, who are very assiduous and attentive in all matters bearing upon the prosperity of the town; and I am sure nothing adds so much to Brighton's prosperity as cultivating and nurturing such institutions as that we have had assembled here this week. Therefore, on behalf of the Corporation and myself, I return you my most sincere, hearty, and warm acknowledgments for the kind way in which you have been pleased to pass this vote of thanks.

MAJOR-GENERAL SHUTE, C.B., M.P.

MY LORD, LADIES AND GENTLEMEN,—I have been asked to propose to you the next resolution, which is one that I know you will most heartily receive :—"That the cordial thanks of the Congress be presented to the Readers and Speakers for their able and important services, and also to Dr Stainer for his interesting lecture." I may remind you that, with regard to the Readers and Speakers, it needed no small exertion even to be heard well by the more distant of the vast number of listeners who have congregated under this spacious dome from day to day. It required an exertion of voice of which I assure you some of those who showed a little impatience have but a small idea. I will also remind you of the thought and care which it must have taken in preparing these papers; for a vast amount

of thought, a vast amount of argument, a vast amount of science, had to be condensed into the small space of twenty minutes at most. We have to thank them for the distance that many of them came to do us the favour of reading these papers and making these speeches. Next, we have to thank them for the extremely good taste and great moderation with which they invariably touched somewhat delicate questions; and questions which, if indelicately touched, might have led to much that would have been disagreeable. I am sure that they recollect the old and often quoted motto—Toleration in non-essentials, charity in all things, and I wish I could quite conscientiously add *Christian* charity, but I fear that we Christians are very often too apt to be anything but Christians in our charity, particularly with regard to religious matters. I do hope, that more particularly in Brighton when the Public Worship Regulation Bill comes into force, we shall show the same delicacy that these Readers have shown, the same consideration for differences of opinion; and I further hope—mind you I am saying this not because I think the House of Commons is quite the place in which to discuss questions of doctrine—I think that we legislators occasionally go into what we do not quite understand; but believe me we do it for the best, and on the whole it is creditable to the Government of England—but, as I was going to say, one thing I do trust and hope is, that England may ever be able to boast of freedom of thought and liberty of worship. My next duty is to offer our very sincere thanks to Dr Stainer for his most interesting lecture. I am perfectly certain that all the lovers of music in Brighton will ever recollect it, for we have never had so great a treat.

The resolution was unanimously passed.

The PRESIDENT.—*Apr*opos of the “Victory,” I beg leave to call upon Earl Nelson to acknowledge this vote of thanks.

EARL NELSON.

MY LORD BISHOP,—As the Bishop of Edinburgh will respond as well as myself to this vote, I shall occupy you but a short time; but I believe the Lay Readers and Speakers at this Congress will accept of me, as an old Congress man, to return thanks for them. If any of them are new hands, when they have attended Congresses as long as I have, they will agree that I am right in saying that those who have undertaken to write papers for you, or those who have undertaken to speak, have their own reward. I can assure you that I have been asked to read papers at a great many Congresses, and I have always thought it my duty (and I believe the same may be said of all the readers); to do my very best, and from my experience (not as to my own papers but as to others), I really think the papers have from practice very much improved. As for the speakers I can only say that a speaker before the Congress learns very valuable lessons. That inexorable bell is a very good teacher, and enables you with practice to say as much in five minutes as at your first Congress you could not have got into twenty. The Congress also teaches charity one to another. I do not find fault with those who are unaccustomed to speak at Church Congresses, if they do sometimes inadvertently send up red flags; but I can assure you that those who have been taught by a Congress have received a very valuable lesson, and I do not think there is anything that cannot be said before a Congress, when it is known to be said with a desire to give the least possible offence, and at the same time to be the earnest feeling of the heart of the person who says it. In my own name and in the name of the other Lay Speakers and Readers, I beg to return you our very sincere thanks.

THE RIGHT REV. the BISHOP OF EDINBURGH.

MY LORD, LADIES AND GENTLEMEN,—I presume that I am requested to reply to this vote of thanks to the Readers and Speakers on the principle that I have said as little as was possible in this Congress, for I have hardly spoken ten minutes altogether. Perhaps it may be that, having done so little, I am requested to reply now, as being all the more free to speak of the importance of the services rendered not by me, but by my brethren. I am sure I may say for the Clerical Speakers and Readers at this Congress that as a body they have felt, not only that it is a very great privilege to address such an assembly of their fellow-Christians and their fellow-Churchmen, but also that it is a very great responsibility in the sight of God. These Church Congresses have grown up, no doubt, out of the necessities of the English Church, from its not being blessed with that perfect organisation through representative assemblies, which I pray God it may possess before very long. But in the meanwhile these Congresses fulfil a most important function, and may be a very powerful instrument for the preservation of unity. Possibly there may be another reason why I have been requested to reply upon this occasion—viz., that I represent other branches of the Anglican Communion besides the Church of England. The reality of the unity of the Church was happily brought before us this morning by the telegram from America, which I am sure cheered the hearts of all present. It made us feel that what passed here struck a chord which vibrated through the whole world. It is a blessed thought how this unity of the Church has been gradually more and more realised every year in these latter days—how every year has brought us some fresh token that we are one in Christ, leading us to look forward to blessed days to come, in preparation for which God grant we may be all learning lessons of mutual forbearance, which these conferences on subjects of common interest ought to teach us. I have, as you are aware, lately made an experiment, on a very small scale indeed, compared with this at Brighton, of a Scottish Church Congress in Edinburgh. We have been, I trust, learning some of those lessons, of the happy results of such fellowship of Churchmen, which you have been learning in England for many years.

DR STAINER.

MY LORD, LADIES AND GENTLEMEN,—You have already heard my voice so long that I am quite sure you do not care to hear anything further from me. I have returned thanks once through Earl Nelson, who represented the Lay Readers, but I think I owe a special debt of gratitude to the committee for not putting on the table, whilst I was addressing you, the “inexorable bell,” otherwise I am afraid my lecture would have come to a very speedy termination. I cannot sit down without begging you to join me in thanking those gentlemen who have so very kindly come forward to take part in the illustrations. I can only say that it has really been a very great pleasure to me to listen to them. You all know how much pains and trouble and care have to be exercised before such an excellent performance can be reached. I must gratefully acknowledge that I consider myself especially indebted to Mr Taylor.

MR PHILIP CAZENOVE.

MY LORD BISHOP, LADIES AND GENTLEMEN,—The honour has unexpectedly devolved upon me to propose a resolution, which I am quite sure will be universally acceptable—viz., “That the thanks of the Congress be given to the local officers and the committee for their valuable and arduous labours.” That is not a mere figure of speech. That their labours are valuable you must have had experience; that they are arduous is universally known. Those who have any notion of what the duty of collecting such an assembly together necessarily involves, will at once agree that they are deserving of the warmest praise. We are very apt to take out our watch and look at the time, and then think what a very convenient little instrument it is, and put it in our pockets again, convinced that we have been correctly informed. But we give very little thought to the immense difficulty and ingenuity required in preparing the watch originally. The spring of a watch sometimes breaks six or seven times before a correct spring is provided, and with regard to the wheels and the other parts you can imagine how accurately they must fit, and how carefully they must be provided and adapted to each other, before you get a good watch. Now in catering for an assembly of this kind, you may imagine the difficulty of the process when there are many schools of thought to be brought together, accurately and delicately; and when the proper men are to be designated who are both able and willing to give their instruction and advice, and their views upon a variety of subjects to such an assembly as this, I think you will see that the difficulty is not a simple one. Therefore we are bound to offer our best thanks to the local officers and committee of this town for their valuable and arduous labours on this occasion. It is hardly possible that an assembly of this kind can, after what they have heard and seen during the last four days, go to their homes without being wiser and better, and a leaven to leaven the whole lump.

The resolution was carried unanimously.

MR WILSHERE.

As an old member of Church Congress, I wish to say a word. In consideration of the inconvenience, the unseemly rush which closed doors create, I propose the addition of this rider:—“The Members of this Congress hope that the doors of the Congress Hall may remain open all day.”

THE PRESIDENT.—All I can say is,—I agree that *church* doors ought to be kept open all day; but, if the gentleman who proposed this rider, as he call it, because I suppose it is sure to be *derided*, could only have remained in the Hall instead of going to his luncheon this morning, he would have seen the admirable confusion in which all the chairs were left, and the army of men and women that were busy for an hour in arranging the seats displaced by himself and his fellow-Congress men. I think the sense of the Congress will be entirely against this—what the *nonsense* of the Congress may be I cannot tell; but, at any rate, the application should be made to the next committee of the Church Congress at Stoke-upon-Trent in the Potteries. I think I may take it that the resolution has passed without the rider.

The Rev. Dr HANNAH.

I THOUGHT we were fairly out of the wood until this gentleman rose. Ever since last February have we been sitting and reading letters bearing a close resemblance to this rider, and sometimes listening to open remonstrances, and the amount of time and thought and labour we have spent on such questions is something you could scarcely understand. But as I think it as well not to leave the semblance of a grievance, I may say that the chief thing which led us to fix upon the half-hour limit was, that if you open the doors earlier the rooms get crowded at once, and then people send letters to the newspapers saying that we packed the hall before they came. Now, let me address myself to the task before me. I have no right to appropriate much of the credit of this resolution. But I think it is important to know to whom it principally applies, and on what grounds you have passed it. The Congress should understand one peculiarity of this body which distinguishes it from others—viz., that it has not a continuous existence. This Congress dies to-night, and the only semblance of its continuity of life exists in the person of the Venerable Archdeacon Emery, to whom, after to-night, I beg you to understand that all complaints must be addressed. Under the conditions of this broken existence each Congress in turn has to acknowledge its deep debt of gratitude to the Venerable Archdeacon for the advice with which he assists our deliberations. We cannot at all accept the Bishop's comparison of himself to a mere figurehead. On the contrary, he has been amongst us from the first as our hard-working Bishop, as our true father and our kindest friend. All through the earlier meetings, in the midst of his countless engagements, and all the anxieties that beset him in these dangerous times for English prelates, his Lordship was always ready with his wisdom to temper our deliberations, holding us together with that same gentle but firm grasp of which every one of us has felt the benefit during these great meetings. The fact of the Congress being handed on from one place to another makes each town in turn very dependant for advice on places where it has been previously held. The Executive Committee would wish me to acknowledge the great assistance we received from gentlemen at Bath, and especially from my own dear friend, Prebendary Buckle. I do not propose to dwell at length upon the topic of ourselves. I may appeal to all my brethren of the different committees to support me when I say, that at last our work became a delight to us; though we are now very thankful that it is brought to a happy conclusion. It would be indecorous to mention many names in answering a vote of thanks like this. I will only say that whilst many have worked well and hard, every member of the committee would agree that we are especially indebted to Mr North, who has sacrificed a great deal of valuable time, to the great and unwearied diligence of Mr Ferard, and to the tact and delicacy with which Mr Robertson conducted several matters, particularly in connection with the Railway Company. But besides those who have been mentioned already, I think I am bound to add that we all feel considerably obliged to the various officials of the town of Brighton, who have worked with us with thorough goodwill, just as if it were a matter in which they had a personal interest. Lastly, I would suggest that we ought to say a kind word about those good little choir boys. I will close by telling you that the actual number of members' tickets sold, excluding all day and evening tickets, is close upon 5000; whereas the largest number sold at any previous Congress was 200 short of 4000. That, I think, is a fact over which we may rejoice.

The PRESIDENT then declared the Congress to be concluded.

APPENDIX A.—NOTES OF MISSION WORK AMONG SAILORS BY ASSOCIATIONS.

	Mission Clergy or Chaplns.	Lay Agents.	Income (about)	Remarks.
1 Missions to Sea- men	9	22	£6500 0 0	Has stations at seaports on the coast— floating churches, mission-rooms, &c. Does not work on the Thames and Mer- sey. Has lay agents at Lisbon and Malta.
Grants to	3	4		
2 Mersey Missions to Seamen (Torbay Mis. & Tyne Mis. included in No. 1)	2	7	1600 0 0	Lately formed into a separate Association for mission work at Liverpool and on the Mersey. Receives £100 a year from the Liverpool Sailors' Home.
3 St Andrew's Waterside Mis. Gravesend. Victoria Docks. Patras. Corfu. Naples. Algiers, &c.	3	1	600 0 0	Clergy licensed to parishes. Books supplied to consular and other chaplains abroad for mission work among sailors. Supplies ships with free libraries, and encourages regular worship at sea. Ministers to the emigrants and sailors sailing from the Thames. Receives £25 from S. P. G. for visiting emigrants, and has large grants of books from S. P. C. K. Depending chiefly on offertory collections through the churches which support it, and upon gifts of books.
4 Yarmouth Beach and Harbour Mission	2	1	600 0 0	Clergy licensed to parishes. In connection with 3 churches. A Smacks-Boys' Home is supported. Supplies fishing-boats with libraries.
5 St Peter the Fish- erman, Brixham	1	...	...	Licensed to parish. Chiefly supported by S. John's, Torquay.
6 St Paul's Dock Mission, Lon- don	1	1	...	Vicar of the parish, chaplain of the Sailors' Home, assisted by three city missionaries. Supplies libraries to ships. 75 in 1873.
7 Thames Church Mission	1	5	1600 0 0	Lay management. Non-parochial. Receives £115 from British and Foreign Bible Soc. for colportage on the Thames. The missionaries hold services and distrib- ute tracts, &c., to ships on the Thames. There is a floating church at Charlton.
	22	41		
<i>Special Missions for Royal Navy—</i>				
Naval Scripture Readers.	...	...	...	To encourage prayer and devotion on board H. M. Ships, and in the Coastguard. The Naval Church Society admits as as- sociate members all who will pray daily for the work of the Church on board ship.
Naval Ch. Soc., about half of the Naval Chap- lains are among the Members	...	...	...
<i>Undenomina- tional Societies—</i>				
British and For- eign Sailors' Society.	1	32	5200 0 0	Bethels and Institutes in Lond. and coast sta- tions, but not Livp'l. Also at Antwerp, Hamb- urg, Geneva, and Malta. Grants libraries.
Liverp'l Seamen's and Emigrants' Friend Soc. and Bethel Union.	2	4	1450 0 0	Two Bethels in Liverpool. Grants libraries. Gives no Prayer-books. Services in streets, &c. The ships contribute to the Society, as in Liverpool the agents can receive the boxes and contributions.
<i>Also the following Associations—</i>				
Glasgow Seaman's Friend Soc.	...	...	...	There is also a Scottish Coast Mission. Both do good work.
Leith Mariner's Ch.	...	...	...	Has issued libraries for a long time.
Norwegian and Swedish Ch. for Sailors, Coml. Docks, London	...	...	...	For sailors. The timber ships resort to these docks on the Surrey side.
Fishermen's Ap- prentices' Beth- el, Hull.	...	...	...	Chiefly for fisher lads. Well managed night-schools. There is also a Society with Scripture Readers.
Christian Sea- men's Friend Society, Bath.	...	...	...	Tracts and letters to men in the Royal Navy. Conducted by a lady.

Church Missions for Sailors, supported by local efforts, are to be found at Calcutta, Bombay, Hong-kong, Shanghai, Montreal; and Missions at Alexandria, Genoa, Smyrna, Marseilles, Malaga, Trieste; and sittings are free in the Consular Chapels at most of the ports abroad. See Appendix to Report of Select Committee, 2d July 1874.

APPENDIX (B).—TRAINING SHIPS.—PARTICULARS OF CONFIRMATION CANDIDATES.

Stations.	Ships.	No. on Board 1st Jan. 1871.	Sent to Sea 1873.	No. Confirmed since 1871.	Chaplains.	Remarks.
Thames, .	Warspite, .	200	...	226	Rector of Parish,	Superior lads come from this ship.
Do., .	Goliath, .	400	...	None.	Do.,	Poplar Union. Until lately chaplain was non-resident.
Do., .	Cornwall, .	260	100	None.	Non-Resident, .	Rector of Parish not permitted to prepare candidates.
Do., .	Chichester, .	270	250	93	Non-Resident, .	
Do., .	Arethusa, .	Boys not yet on board.			...	
Do., .	Worcester, .	133	65	99*	Resident, .	
Do., .	Marine Officers, .	350	130	None.	Non-Resident, .	Presbyterian.
Clyde, .	Cumberland, .	142	68	None.	...	
Mersey, .	Indefatigable, .	230	49	145	...	Roman Catholics.
Do., .	Clarence, .	171	52	12	None, .	
Do., .	Reformatory, .	103	67	49†	Resident, .	
Do., .	Do., .	240	66	26	None, .	Vicar of St Mary's has Sunday-school.
Humber, .	Southampton, .	281	66	None.	None, .	
Severn, .	Formidable, .	90	7	8	...	Roman Catholics. None confirmed by Bishop of the diocese.
Do., .	Havana, .	260	41	39	...	Missionary visits the ship.
Tyne, .	Wellesley, .	Do.,			None, .	
Tay, .	Mars, .	800	75	...	...

* Thirty of these are confirmation candidates.

† Nearly all of these confirmed this year.

All the Admiralty Training Ships have resident Chaplains; of the lads a large proportion are confirmed before leaving.

Roscowen, About 200 a-year confirmed.

St Vincent, No particulars.

Ganges, About 160 a-year confirmed.

Impregnable, About one-third every year.

Duke of Wellington, A large proportion; and at week-day services, at which the attendance is optional, about half the boys attend.

The Confirmation Classes are quite voluntary in all ships; but where most boys are confirmed the improvement is very marked. As the Navy is chiefly recruited from the ships in which the boys receive definite religious instruction, and where the majority are confirmed, the testimony in favour of definite Church teaching and accepted membership is proportionately strong when a comparison is made with the Mercantile Marine.

APPENDIX C.

THE INFLUENCE OF SEAMEN UPON MISSIONARY WORK ABROAD.

(Furnished by Chaplain of Mersey Missions to Seamen.)

It is well known that the unholy character of our seamen is one of the greatest impediments to the spread of the Gospel in the seaports of heathen lands. Our missionaries grieve over this fact more than any other. Yet what can we expect when the means for relieving the spiritual destitution of the seamen belonging to a port like Liverpool are so entirely inadequate? No wonder that the 50,000 seamen of this port should have a most injurious influence upon foreign missions. The stream of evil constantly leaving our shores becomes a mighty flood in foreign ports, threatening to destroy everything distinctively Christian. Our holy religion is made contemptible, and the hands of the heathen strengthened against it, by the example of those who so unworthily bear the name of Christ.

The following testimony, received during last year, is now published with the sincere prayer that attention may be called to the spiritual destitution of our seamen, and the necessity for their evangelisation :—

Bishop Russell, of Ningpo, says, besides other traits of viciousness :—

“Drunkenness has proved a serious stumbling-block to the heathen, and prejudiced them much against our holy religion. This, to the Chinese, who themselves never drink to excess, is, of course, a great blemish in those who call themselves Christians, and a serious obstacle in the way of their embracing Christianity.”

Bishop Abraham, late of Wellington, N.Z., who, though he writes highly of the seamen in her Majesty's navy, says of merchant seamen :—

“I can well believe that if they are neglected, they are very reckless.”

Bishop Alford, late of Hong-Kong, writes :—

“I can say no more on the subject you refer to, than that undoubtedly the drunkenness and profligacy of European sailors abroad is a sad hindrance to the extension of the Gospel.”

Bishop Staley, late of Honolulu, writes :—

“The whole history of the Christianising of the Sandwich Islands by the American missionaries is an illustration of the deleterious influence exerted by ungodly and licentious sailors of our race on a population in process of conversion to the faith. They were, it is true, mainly Americans on board the whaling fleet, who sowed the seeds broadcast in that little kingdom of vice, disease, and death. But it cannot be said, I fear, that British seamen are much better. Not only by their neglect of the means of grace do they, very generally, set an evil example, which must be felt, but too often they only regard the natives of the places visited as mere instruments for the gratification of their coarsest propensities.”

Bishop Ryan, late of Mauritius, writes :—

“It is quite true that the hindrances presented by ungodly sailors, especially in islands and seaport towns, are very formidable. Therefore, Christians at home should be stimulated to help in their conversion, in order to remove such hindrances. Yet, to my own mind, the strongest appeal is the *direct one*. They, with all their temptations and toil and danger, have immortal souls to be saved; and we should try to make up for their frequent deprivation of means of grace by zealous, self-denying, persevering efforts specially directed for their benefit.”

The Bishop of Bombay bears the following testimony :—

“The character of our sailors cannot be anything else but notorious in a place like Bombay, in the worst places of which they are often seen as men who indulge the lusts of the flesh in an open and shameless manner. So acting, too, they are of course not only not lights which bring glory to the Master whose name they carry,

but positive darkness, which tends to confirm the heathen in their opposition to the truth. How, as a class, they are to be changed and improved is a most perplexing question, and I cannot throw much light upon it. But little can be done for them in a port like Bombay. . . . It must be chiefly in England itself that elevating influences must be set to work."

The Bishop of Madras says:—

"Ungodly European sailors have so little intercourse with the native population of South India, among whom missionaries are working, that mission work is practically very little affected by them. If circumstances were favourable to more intercourse, there can be scarcely any doubt that the result would be different."

The Bishop of Auckland testifies:—

"I have no doubt one of the greatest, if not the greatest, of impediments to the progress of the Gospel among heathen people, in parts visited by vessels from Europe, is the conduct of many of the sailors of such vessels."

The Rev. A. W. Stone, missionary at Cochin, says:—

"I may mention that one way in which seafaring men bring disgrace on their country and their religion in India, is by getting away from their ships and becoming 'loafers'—vagrants who go about and live one knows not how."

The Rev. W. Johnson, missionary at Alleppy, Travancore, mentions the case of a captain—

"Who came on shore and stayed with the charterers of the vessel. He was taken suddenly ill, and died in the merchant's house of *delirium tremens*. This, of course (he adds), was a sad case, and, being a Protestant, caused the enemies of our holy religion to mock."

The Rev. K. Kurnwella, native pastor at Cochin, writes:—

"I think the bad example set by European sailors, not to say anything of others, who come on shore and spend the Sabbath-day in taverns, and in promenading about the town doing mischief, must impede the growth of true Christianity.

"I can say with confidence that the general impression created by the conduct of European sailors must be unfavourable to the progress of real Christianity."

LIST OF GUARANTORS.

The following sums were promised towards a Guarantee Fund for defraying the expenses of the Congress ; but the success of the Meeting rendered any call upon it unnecessary.

	£	s.	d.		£	s.	d.
Abergavenny, the Earl of	25	0	0	Ingram, James, Esq.	10	0	0
Adams, Rev. C.	5	0	0	Johnstone, the Rev. F.	3	3	0
Aldridge, Major	10	0	0	Johnston, Col. Hayter	10	0	0
Babington, the Rev. Canon	5	0	0	Leconfield, the Lord	25	0	0
Bagshawe, H., Esq., M.D.	5	0	0	Ley, the Rev. J.	20	0	0
Barchard, F., Esq.	25	0	0	Maberly, the Rev. T. A.	20	0	0
Battle, the Very Rev. the Dean of 25	0	0	0	M'Carogher, the Rev. J. O.	3	3	0
Blauw, T. St Leger, Esq.	5	0	0	Masters, the Rev. J. H.	5	0	0
Blencowe, J. G., Esq.	25	0	0	Mead, the Rev. R. G.	5	0	0
Borror, the Rev. C. H.	5	0	0	Moor, Henry, Esq.	25	0	0
Brassey, T., Esq., M.P.	50	0	0	Mount, the Rev. F. J.	10	0	0
Brigden, J. L., Esq., mayor,	25	0	0	North, the Rev. J. H.	5	0	0
Butler, the Rev. J. B. M.	10	0	0	Otter, the Ven. Archdeacon	10	0	0
Campion, the Rev. C. H.	10	0	0	Pennethorne, the Rev. G. W.	10	0	0
Caulfield, C., Esq.	25	0	0	Peyton, W., Esq.	5	0	0
Chichester, the Lord Bishop of 25	0	0	0	Ramsbotham, J., Esq.	10	0	0
Chichester, the Right Hon. the				Read, the Rev. T. F. R.	10	0	0
Earl of	25	0	0	"A Friend," by Do.	10	0	0
Child, the Rev. A.	10	0	0	Richmond, His Grace the Duke .			
Clarke, Somers, Esq.	25	0	0	of	25	0	0
Colchester, the Lord	25	0	0	Robertson, the Rev. D.	10	0	0
Crosse, the Rev. Dr	25	0	0	Robinson, the Rev. H.	25	0	0
Day, John, Esq.	10	0	0	Robinson, F. B., Esq.	25	0	0
Deane, the Rev. A. M.	5	0	0	Salmon, the Rev. R. I.	3	3	0
De Putron, the Rev. P.	5	0	0	Shadwell, W. D. L., Esq.	25	0	0
Devonshire, His Grace the Duke of 25	0	0	0	Sheffield, the Earl of	20	0	0
Drake, Captain, R.N.	5	0	0	Shiffner, the Rev. Sir G.C., Bart. 25	0	0	0
Elliott, the Rev. E. B.	5	0	0	Shuttleworth, U. J. Kay, Esq.,			
Ferard, C. C., Esq.	10	0	0	M.P.	25	0	0
Foley, the Rev. E. W.	3	3	0	Simpson, the Rev. H. W.	10	0	0
Fox, Douglas, Esq.	10	0	0	Smith, Oswald, Esq.	25	0	0
Foyster, the Rev. A.	10	0	0	Streatfield, R., Esq.	10	0	0
Foyster, the Rev. H. B.	25	0	0	Sutton, the Rev. R. S.	5	0	0
Gage, the Viscount	25	0	0	Tatham, the Rev. R. R.	10	0	0
Gardiner, the Rev. G. G.	25	0	0	Tottenham, the Rev. J. W.	25	0	0
Hall, Eardley, Esq.	10	0	0	Vaughan, the Rev. C. L.	25	0	0
Hannah, the Rev. Dr	25	0	0	Vaughan, the Rev. J.	5	0	0
Haviland, the Rev. G. E.	3	3	0	Vidal, the Rev. J. H.	5	0	0
Hawkins, J. H., Esq.	25	0	0	Vores, the Rev. T.	25	0	0
Hepburn, the Rev. F. R.	5	0	0	Wagner, the Rev. A. D.	25	0	0
Hubbard, W. E., Esq.	10	0	0	West, H. T., Esq.	25	0	0
Hutchinson, the Rev. T.	10	0	0	Wilson, H., Esq., M.D.	5	0	0

LIST OF MEMBERS.

ABBOTT, Rev. Walter	Anderson, Rev. W.	Austen, Mrs
Abbott, Mrs W.	Anderson, Mr Andrew	Austin, Mr A.
Abbott, Rev. W. G.	Anderson, Miss	Austin, Mrs
Abdy, Rev. A.	Anderson, Miss and Miss S.	Awdry, Rev. W., Mrs, and
Abney, Mr C.	Anderson, Miss —	Miss F.
Abraham, Right Rev. Bishop	Anderson, Miss E.	Aylen, Mr S.
Abud, Miss, and Miss C.	Andrews, Rev. H.	
Abud, Miss T.	Andrewes, Rev. N.	BABINGTON, Rev. Canon
Acland, Dr	Annard, Miss and Miss E.	Bacon, Rev. F., and Mrs
Acworth, Rev. C. G. and Mrs	Annesley, Rev. F. H.	Bacon, Miss
Adams, Rev. C.	Anson, Sir W. R. and Miss	Bacon, Miss —
Adams, Mr G.	Anson, Mrs	Bacon, Mr H. V.
Adams, Mrs	Anstey, Rev. A. C. C. and	Badger, Miss
Adams, Miss	Mrs	Bagge, Rev. P. S.
Adams, Miss —	Anstey, Mrs F. A.	Bagot, Rev. Frederic
Adamson, Rev. William	Anstice, Rev. J. B.	Bagshaw, Rev. S.
Adcock, Rev. Halford H.	Appach, Mr and Mrs F. H.	Bagshaw, Mrs S.
Ade, Miss	Appleyard, Rev. William	Bagshawe, Rev. E. I. B.
Adey, Miss	Apthorpe, Rev. C. P.	Bailey, Rev. G.
Aggasiz, Miss J. and Miss C.	Arbutnot, Rev. George	Bailey, Rev. John
Adstead, Mrs	Archer, Mr Robert	Bailey, Rev. J. A.
Ady, Ven. Archdeacon	Archer, Miss and Miss M.	Bailey, Miss
Aislalie, Rev. W. J. and Mrs	Arding, Miss and Miss H. C.	Bailey, Mr Joseph
Aitken, Rev. W. Hay	Arkwright, Rev. G.	Bailey, Miss
Aitken, Mrs	Arnold, Rev. Dr J. M., Mrs,	Baine, Miss
Albans, Mrs T. C.	and Miss	Baines, Rev. J., and Mrs
Alcock, Rev. J. P. and Mrs	Arnold, Rev. E. G.	Baines, Mrs
Alder, Rev. H. R.	Arnold, Miss	Baines, Miss
Aldersey, Miss F. M.	Arnold, Miss —	Baines, Miss L. M.
Aldridge, Major	Arrowsmith, Miss	Baird, Rev. James, and Mrs
Aldridge, Mrs	Arthur, Rev. C. C. M.	Baird, Rev. J.
Alexander, Rev. A. B.	Arthur, Mrs	Baker, Rev. S. C.
Alexander, Miss	Asaph, Very Rev. Dean of St	Baker, Miss
Alford, Right Rev. Bishop	Ash, Rev. Drummond and Mrs	Baker, Miss and Miss S.
Arlington, Rev. O. A.	Ash, Rev. H.	Baker, Rev. F. W.
Allen, Ven. Archdeacon	Ashley, Lady Harriett	Baker, Rev. H. R.
Allen, Rev. Alfred	Ashton, Mrs	Baker, Rev. J. J.
Allen, Rev. J.	Ashton, Rev. R. O.	Baker, Rev. R.
Allen, Rev. F. E.	Ashton, Rev. R.	Baker, Rev. R. G.
Allen, Rev. J.	Ashwall, Rev. Canon and Mrs	Baker, Rev. R.
Allen, Rev. R. C.	Atherton, Rev. R. H. and Mrs	Baker, Mr A.
Allen, Rev. W.	Atherton, Miss and Miss A.	Baker, Mrs F. W.
Allen, Mr and Mrs H. W.	Atherly, General	Baker, Miss
Allen, Mr T. B.	Atherly, Miss	Baker, Miss E.
Allen, Mr and Mrs	Atkins, Mr and Mrs	Baker, Miss M.
Alley, Rev. F. A.	Atkinson, Rev. W. R. T.	Ball, Rev. G.
Alfree, Rev. Edward	Attlee, Rev. S.	Ball, Miss G. D.
Alnutt, Rev. R. L.	Attree, Mr G.	Bamford, Rev. R.
Alum, Mrs E. and Miss C.	Attree, Mr G. F.	Bamford, Mrs
Amos, Rev. James	Attree, Miss E. and Miss L.	Banister, Rev. —
Amps, Rev. James Henry	Attree, Miss L.	Banks, Rev. R. and Mrs
Anderson, Rev. F. W.	Atty, Rev. F. A.	Banks, Rev. J. W., Miss, and
Anderson, Rev. M.	Austen, Miss and Miss C.	Miss G. S.

- Banks, Rev. G. W.
 Banner, Mrs
 Banning, Rev. Charles H.
 Banning, Mrs
 Bannister, Mr E.
 Banting, Rev. W. B.
 Barber, Rev. E. and Mrs
 Barber, Rev. W.
 Barber, Mr J.
 Barchard, Mr Francis
 Barchard, Mrs
 Barclay, Rev. Canon
 Barclay, Rev. Dr
 Barclay, Rev. H. A.
 Bardale, Rev. C. W.
 Bardale, Rev. R. W.
 Bardale, Rev. J. W.
 Barker, Rev. John T. and Mrs
 Barker, Rev. F. R.
 Barker, Rev. J. C.
 Barker, Miss
 Barker, Miss M.
 Barlow, Rev. Henry M.
 Barlow, Rev. W. H.
 Barlow, Rev. Geo. H. P.
 Barlow, Rev. R. H.
 Barlow, Mr F.
 Barlow, Mr F. M.
 Barnard, Rev. H. J.
 Barnett, Mr Thos.
 Barnett, Miss E.
 Barnston, Miss
 Barratt, Miss
 Barrett, Rev. Dr A.
 Barrett, Rev. Canon
 Barrington, Hon. and Rev. L.
 Barrington, Hon. Mrs
 Barrington, Rev. Y. A., and Mrs
 Barrow, Rev. J. S., and Mrs
 Barry, Rev. Canon, and Mrs
 Barry, Mr
 Barth, Miss
 Bartholomew, Rev. R.
 Bartlett, Rev. J. T.
 Bartlett, Rev. R. E.
 Bartlett, Mrs
 Bartlett, Mr Wm.
 Bartlett, Mrs
 Bartlett, Rev. J. S.
 Bartlett, Rev. H. C.
 Bartlett, Rev. Philip
 Bartlett, Mr W. E.
 Bartley, Miss, and Miss J.
 Barton, Rev. J.
 Barton, Miss, and Miss E.
 Barton, Miss E.
 Barttelot, Colonel, and Mrs
 Barwell, Rev. A. H. S. and Mrs
 Bashford, Mr W. C. L., and
 Miss E.
 Bass, Mr M.
 Bass, Mr M. A.
 Bate, Miss
 Bateman, Rev. J. F.
 Bath, Mr Charles
 Bath, Mrs C.
 Batho, Rev. A.
 Bather, Rev. H. F., Mrs, and
 Miss
- Batten, Mr J. and Mrs
 Batten, Miss
 Batty, Rev. W. E.
 Batty, Mr C. and Mrs
 Batty, Mr Dudley and Mrs
 Batty, Rev. Staunton
 Battye, Rev. W. W.
 Baumgartner, Miss
 Baxter, Rev. Henry
 Baxter, Mr
 Bayley, Rev. A.
 Bayley, Rev. J.
 Bayley, Mrs Hamilton
 Bayley, Mrs
 Bayley, Miss
 Baynes, Mr C. C.
 Beanlands, Rev. C.
 Beattie, Rev. John and Mrs
 Beauleck, Miss
 Beaumont, Rev. F. M.
 Beaufort, Rev. D. A.
 Beavan, Rev. A. E.
 Beaver, Miss
 Beck, Rev. James
 Beck, Miss C.
 Beckwith, Miss
 Beckwith, Miss C.
 Bedford, Miss
 Bedford, Rev. W. and Mrs
 Beeby, Rev. J.
 Beeching, Mr R.
 Beeching, Mrs F.
 Bell, Rev. G. E.
 Bell, Rev. C. and Mrs
 Bell, Mr and Mrs R. B.
 Bellamy, Rev. A. C.
 Bence, Rev. John B. and Mrs
 Benn, Mr E. J.
 Ben-Oliel, Rev. M. M.
 Bennett, Rev. F. G. and Mrs
 Bennett, Rev. John
 Bennett, Rev. R. A.
 Bennett, Rev. A. M.
 Bennett, Rev. A.
 Bennett, Rev. J. A.
 Bennett, Mr J.
 Bennett, Mr M.
 Benson, Rev. M. E. and Mrs
 Benson, Miss
 Benson, Rev. P. E.
 Benson, Mr Richard
 Benson, Mrs
 Bernard, Miss
 Bevan, Rev. Cecil and Mrs
 Bevan, Rev. D. Barclay and Mrs
 Bevan, Rev. Ernest C.
 Bevan, Rev. P. C. and Mrs
 Bevan, Mr C. J., Miss F., and
 Miss C.
 Bevan, Mr R. A.
 Bevan, Mrs R. A.
 Bevan, Mrs R.
 Beverley, Rev. Henry W.
 Beverley, Mrs
 Bewsher, Rev. Alfred
 Bhose, Rev. E. B.
 Bickersteth, Venerable Arch-
 deacon,
 Bickersteth, Mrs
- Bidwell, Mrs
 Bidwell, Miss
 Bigg, Rev. Charles and Mrs
 Bigg, Rev. Thos.
 Bigg, Miss
 Bigg, Miss —
 Bigge, Mr and Mrs A.
 Biggs, Rev. G. H.
 Bigsby, Rev. Charles
 Bigsby, Rev. H. J.
 Bigg-Wither, Mr H.
 Bigg-Wither, Miss R.
 Billing, Rev. R. C.
 Billing, Miss
 Bingley, Rev. J.
 Binney, Rev. J.
 Binyon, Rev. F. and Mrs
 Birch, Rev. Charles and Mrs
 Bird, Mrs
 Birka, Rev. Professor and Mrs
 Birks, Mr E. B.
 Birkinshaw, Miss
 Bishop, Mrs and Miss
 Bishop, Mrs
 Bishop, Miss
 Bishop, Miss A.
 Blaauw, Mr T. S.
 Blackburn, Rev. Henry
 Blackburne, Mrs
 Blackmore, Rev. Edmund
 Blackwood, Mr S. A.
 Blake, Mr J. K.
 Blake, Mrs
 Blaker, Mr W. F. N.
 Blaker, Mr W.
 Blaker, Mr C. R.
 Blakeney, Miss
 Blakeway, Miss —
 Blakiston, Rev. B. M.
 Blakley, Mrs J.
 Blanchard, Rev. H. D. and Mrs
 Bland, Mr E. D.
 Blandford, Miss
 Blencowe, Miss D.
 Blencowe, Mr and Mrs J.
 Blencowe, Mr and Mrs J. G.
 Blenkinsopp, Rev. R. G. S.
 Blennerhassett, Mr R. P., M. P.
 Bligh, Hon. and Rev. E. V.
 Bligh, Miss Lucy
 Bliss, Rev. J. W. and Mrs
 Blissard, Rev. W.
 Blissard, Miss
 Blissett, Miss E.
 Blomefield, Rev. J. and Mrs
 Bloxam, Rev. Dr J. R.
 Bloxam, Mr George
 Blundel, Mrs
 Blundell, Miss
 Blundell, Miss F.
 Blundell, Miss —
 Blunt, Rev. A. C.
 Blunt, Rev. W. and Mrs
 Blunt, Mr H.
 Blunt, Miss
 Boase, Mr G. C.
 Bockett, Rev. B. B.
 Boddington, Rev. T. F.
 Boddington, Mr R. S.

- Bodley, Miss
 Boger, Mr W. S.
 Bolland, Rev. H.
 Bolton, Miss
 Bolton, Miss E.
 Bolton, Mrs and Miss
 Bompas, Mrs
 Bompas, Miss
 Bond, Rev. C. W.
 Bond, Rev. J. P.
 Bond, Rev. W.
 Bond, Rev. J.
 Bonham, Miss
 Bonner, Mr
 Bonner, Mrs
 Bonsor, Miss
 Boodle, Rev. Adolphus
 Boodle, Mr Trelawny and Mrs
 Booker, Rev. C. F.
 Boone, Mrs J. S. and Miss
 H. A.
 Boone, Miss
 Booth, Mr M.
 Booty, Rev. C. S.
 Borough, Mr J.
 Borradaile, Mr E.
 Borradaile, Rev. R. H.
 Borrer, Rev. C. H. and Miss
 Borrer, Rev. Charles
 Borrer, Captain C. and Mrs
 Borrer, Mr, Mrs and Miss
 Borrer, Miss J.
 Borrer, Mr W.
 Borrer, Mr Arthur
 Borton, Miss
 Bosanquet, Rev. C.
 Bosanquet, Mr S. C. and Mrs
 Bosanquet, Mr H. S.
 Boston, Lady
 Bothamley, Rev. H. and Mrs
 Bott, Rev. Sidney
 Botting, Miss
 Bouchematt, Miss
 Boulthée, Rev. Dr
 Bourdillon, Rev. F.
 Bousfield, Rev. Henry B.
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 Bousfield, Mrs
 Bowden, Rev. J. and Mrs
 Bowken, Mr H. F.
 Bowlby, Rev. H. B. Miss, and
 Miss F.
 Bowles, Rev. H. A.
 Bowley, Rev. C. H.
 Bowling, Rev. A. G. L.
 Bowman, Mrs and Miss
 Bowman, Miss
 Bowyer, Rev. F. W.
 Bowyer, Mr William
 Boxall, Mr W. Percival, Mrs,
 Miss, and Miss J. L.
 Boyd, Miss
 Boyer, Mr S. A.
 Boyer, Mr H.
 Boyle, Rev. R. A.
 Brackenbury, Miss
 Bradford, Miss
 Bradley, Rev. James and Mrs
 Bradley, Miss
 Bradshaw, Rev. E.
 Bradshaw, Miss
 Brady, Sir A.
 Brady, Rev. Nicholas
 Braithwaite, Rev. G. and Mrs
 Braithwaite, Rev. F.
 Braithwaite, Mr and Mrs J.
 Braithwaite, Miss
 Brakespeare, Mrs, Miss A.,
 and Miss E.
 Bramwell, Miss Frances
 Branner, Rev. Henry
 Brand, Mr W. W.
 Brandram, Rev. T. P.
 Brandreth, Rev. H.
 Brasher, Rev. S. B. and Miss
 Brass, Rev. H.
 Brazil, Mr W.
 Brendon, Mrs
 Brew, Mrs
 Brighton, the Mayor of, and
 Mrs Bridgen
 Bridge, Rev. H. H. and Miss
 Maude
 Bridge, Rev. S. F.
 Bridge, Rev. Stephen, Mrs,
 Miss, Miss M. E., Miss M.
 H., and Miss L. E.
 Bridges, Miss Ada
 Bridges, Rev. A. H. and Mrs
 Briggs, Mr D. A.
 Bruckman, Rev. Arthur
 Brisbane, Lord Bishop of, and
 Mrs Tufnell
 Bristow, Rev. R. R.
 Broad, Rev. J. S.
 Broadhurst, Mr Thomas M.
 Broadhurst, Mrs
 Broadwood, Mr Edward
 Brocklehurst, Mr W. W.
 Brodie, Mrs G. S.
 Brodie, Rev. W.
 Brodrick, Miss
 Bromley, Rev. W.
 Brook, Rev. William
 Brooke, Mr W. G.
 Brooke, Miss
 Brooke, Rev. C. E. and Miss
 Brooks, Rev. H. W.
 Broughton, Miss
 Brown, Rev. Felix
 Brown, Rev. Frederick
 Brown, Rev. R. C. L.
 Brown, Rev. R. L.
 Brown, Rev. J. J. and Mrs
 Brown, Mrs and Miss
 Brown, Mr and Mrs S.
 Brown, Miss
 Brown, Rev. Joseph J.
 Brown, Rev. W. B.
 Browne, Mr C. M.
 Browne, Miss and Miss C.
 Browne, Miss
 Browne, Miss E.
 Browne, Rev. A. F.
 Browne, Rev. John L.
 Browne, Mr J. L.
 Browne, Mrs A.
 Browne, Miss E. R.
 Brownlow, Mr A. and Miss J.
 Bruce, Rev. James
 Brumell, Rev. E. and Mrs
 Bryan, Mrs
 Bryan, Miss
 Bryceot, Mr T.
 Brydone, Mr Henry
 Buchanan, Dr
 Buchanan, Mr John
 Buckeridge, Mrs
 Buckeridge, Mrs A.
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 Buckle, Rev. E. Valentine
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 Buckley, Mr R. W.
 Buckley, Mr M. J. C.
 Buckwell, Rev. W. B. and
 Mrs
 Bull, Rev. A. E.
 Bull, Rev. Charles
 Bullifant, Mr J.
 Bullock, Rev. R. H.
 Bullock, Rev. J. F. W.
 Bullock, Rev. G. F.
 Bullock, Rev. W. H.
 Bullock, Miss
 Bunbury, Rev. T. H.
 Bunny, Major E. J.
 Burd, Rev. A.
 Burford, Rev. F. W.
 Burford, Miss
 Burgess, Miss, Miss H. C.,
 Miss O., Miss M.
 Burgess, Mrs
 Burnaby, Rev. F. G.
 Burnaby, Mrs
 Burnet, Rev. W.
 Burnet, Rev. Richard
 Burnett, Rev. William
 Burnett, Mr F.
 Burnett, Mr G.
 Burnett, Rev. F. P.
 Burney, Rev. A. D'Arblay
 Burney, Rev. H. B. and Mrs
 and Miss B.
 Burney, Rev. C.
 Burns, Mr and Mrs
 Burnside, the Rev. Fred.
 Burr, Rev. R. C.
 Burrell, Sir Percy, Bart., M.P.
 Burrell, Lady
 Burrell, Mrs W. W. and
 Miss M.
 Burridge, Rev. T. W.
 Burrough, Rev. J. W.
 Burrows, Sir Cordy and Lady
 Burrows, Professor M.
 Burrows, Rev. L. F. and Mrs
 Burrows, Rev. Henry W.
 Burton, Rev. Alexander B.
 Bury, Rev. W.
 Bury, Rev. Thomas
 Bush, Miss
 Bush, Miss A. M.
 Bushby, Miss A.
 Bushby, Miss Lucy
 Busse, Miss
 Butcher, Miss
 Butcher, Mr T. and Mrs

Butler, Rev. J. B. M.
Butler, Mr Frank
Butler, Mrs F. E.
Butler, Miss A.
Butler, Miss H.
Butler, Miss S.
Buttanshaw, Rev. G.
Buttmer, Rev. A., and Mrs
Butterworth, Mr James
Byam, Miss

CADMAN, Rev. W.
Cadman, Mrs
Caldwell, Rev. Dr Robert
Callis, Rev. J.
Callis, Mrs
Calvert, Rev. Thos. and Mrs
Calvert, Mr Frederick
Calvert, Lady Lucy
Camidge, Rev. Canon and Mrs
Campbell, Rev. Dawson
Campbell, Rev. Dr A.
Campbell, Rev. J.
Campbell, Rev. W. T.
Campbell, Mrs
Campbell, Mrs Gordon
Campbell, Mr R. O. and Mrs
Campbell, Mr John
Campbell, Miss
Campion, Rev. C. Heathcote
Campion, Miss
Campion, Miss S.
Campion, Mr W. H.
Campion, Mr W. J. H.
Cancellor, Rev. J. H.
Candler, Miss
Capel, Rev. W. F.
Capel, Rev. E.
Capel, Miss
Cardale, Rev. E. T.
Cardale, Miss
Cardale, Miss A. B.
Carden, Mr J.
Cardross, Lady
Carlisle Miss, and Miss Helen
Carlyon, Rev. E.
Carlyon, Rev. P.
Carnell, Miss
Carpenter, Mr and Mrs E. S.
Carpenter, Mr E., jun.
Carpenter, Mr C., Mrs, Miss,
Miss A.
Carpenter, Mr R. H.
Carpmael, Miss
Carr, Rev. T. W. and Mrs
Carr, Rev. W. R.
Carr, Mrs
Carr, Mr F. C.
Carr, Mr H. M.
Carre, Rev. A. E.
Carter, Rev. Canon
Carter, Rev. F. G.
Carter, Mrs
Carter, Mrs —
Carter, Miss
Cartwright, Rev. T. E.
Carver, Miss
Carver, Miss —

Cary, Rev. E. T.
Cassin, Rev. B.
Casson, Rev. H.
Castellan, Mr and Mrs
Catherine, Sister (Newington)
Catt, Mrs Chas., and Miss
Catt, Mrs J.
Catt, Mrs and Miss
Cattley, Rev. Richard
Caulfield, Rev. F.
Causton, Rev. C.
Causton, Rev. C. P.
Causton, Rev. J. L.
Causton, Mrs
Causton, Miss
Cave, Rev. F. A. Cave-Brown
Cavell, Rev. H. T.
Cayley, Rev. E.
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Cazenove, Mr Philip, Miss S.,
Miss M.
Cazenove, Rev. Arthur
Chadwick, Rev. E.
Chadwick, Rev. J. W.
Chadwick, Mr J. and Mrs
Chadwick, Mr E. L.
Challen, Mr W.
Chalmers, Miss
Chamberlin, Rev. Thos. and
Mrs
Chamberlin, Miss
Chambers, Rev. W. H.
Chambers, Mr G. F. and Mrs
Chaplin, Rev. E. M.
Chaplin, Mrs
Chaplyn, Rev. G. R.
Chapman, Ven. Archdeacon
and Mrs
Chapman, Rev. Wm. James
Chapman, Rev. W. H.
Chapman, Rev. H. and Mrs
Cheesman, Mrs C.
Cheesman, Mr G.
Cheesman, Mr F.
Cheesman, Miss
Chester, the Very Rev. the
Dean of
Chester, Miss
Chevalier, Miss
Chichester, Lord Bishop of
Chichester, Earl of
Childers, Mr, Mrs, and Miss
Childers, Rev. Chas. and Mrs
Chilver, Rev. Charles S.
Chilter, Miss
Chisholm, Mrs and Miss
Cholmeley, Rev. C. H.
Cholmeley, Rev. R., Miss C.
M., Miss M. S.
Cholmeley, Miss K., Miss P.,
Miss S.
Cholmondeley, Hon. and Rev.
H. P.
Christopher, Mrs
Christy, Mr E.
Chubb, Mr William
Church, Rev. S. C. and Mrs
Churton, Rev. H. B. W.
Churton, Rev. Wm. Ralph

Churton, Rev. E. T.
Churton, Mr T.
Churton, Miss Rosa
Clabon, Mr and Mrs T.
Clabon, Miss
Clapton, Miss
Clark, Rev. Dr
Clark, Rev. F. Storer
Clark, Rev. T. H.
Clark, General A.
Clark, Mr H.
Clark, Mrs and Miss
Clark, Rev. Sydney and Mrs
Clarke, Rev. A. J.
Clarke, Rev. B. P.
Clarke, Rev. C. L. S.
Clarke, Rev. W. and Mrs
Clarke, Rev. B. S.
Clarke, Rev. Charles
Clarke, Rev. J. Erskine
Clarke, Rev. Samuel and Mrs
Clarke, Rev. J. and Mrs
Clarke, Mr and Mrs Somers
Clarke, Mr Somers, jun.
Clarke, Mr and Mrs W. J.
Clarke, Miss, and Miss Kate
Clarke, Miss M. G.
Clarke, Mr R. G.
Clarke, Miss Mary
Clarkson, Rev. G. and Mrs
Claude, Miss
Claughton, Right Rev. Bishop
Claughton, Mr T. L.
Clay, Rev. Harden and Mrs
Clayton, Rev. Canon
Clayton, Capt. W. L. N. and
Mrs
Clayton, Miss
Cleminta, Mr W.
Clifford, Miss G. C. I.
Cliphold, Rev. H. B. and Mrs
Clowes, Rev. Albert
Clutterbuck, Rev. J.
Clutterbuck, Mr D.
Cobb, Rev. C. F.
Cobb, Rev. J. F.
Cobb, Rev. W. F.
Cobham, Miss
Cochrane, Rev. J. H. D.
Cochrane, Mrs
Cockburn, Mr J. G. and Mrs
Cockey, Rev. Edward
Cocking, Rev. Lt. D. and Mrs
Cockshott, Rev. J. W.
Coddington, Rev. C. W.
Coddington, Mr and Mrs W. H.
Cohen, Rev. James
Cohen, Rev. J.
Colbeck, Rev. John A.
Colborne, Miss
Colby, Miss
Cole, Mr J. F.
Coleridge, Miss
Coles, Rev. R. E.
Coles, Mrs R. E.
Coles, Miss
Coles, Miss A.
Collen, Miss
Collett, Miss

- Collett, Miss —
 Collingwood, Miss, and Miss E. J.
 Collingwood, Miss —
 Collins, Miss
 Collis, Rev. Dr
 Collis, Rev. Henry
 Collis, Rev. T. W. S.
 Collis, Mrs J. D.
 Collis, Miss
 Colman, Miss Ellen
 Colquhoun, Mrs
 Combe, Miss
 Comper, Rev. John, Mrs, and Miss
 Compton, Rev. Lord A.
 Compton, Lady Alwine
 Compton, Rev. Canon
 Compton, Rev. B.
 Concanon, Rev. G. B.
 Conolly, Miss Alice
 Conroy, Sir John, Bart.
 Conybeare, Rev. J. W. E., and Miss
 Cook, Mr
 Cook, Miss
 Cooke, Rev. C. P. R. and Mrs
 Cooke, Rev. C. and Mrs
 Cooke, Rev. D. and Mrs
 Cooke, Rev. H. S.
 Cooke, Rev. J. R.
 Cooke, Rev. Thomas
 Cooke, Mrs
 Cookson, Rev. Osmond
 Cookson, Miss S.
 Cookworthy, Rev. E. and Mrs
 Coombe, Mrs F.
 Coombe, Rev. Thos. and Mrs
 Cooper, Rev. J. H.
 Cooper, Rev. W.
 Cooper Mr and Mrs J. S.
 Cooper, Mr A.
 Cooper, Mrs
 Cooper, Miss
 Coore, Rev. A. T. and Mrs
 Copinger, Rev. H. E.
 Copleston, Rev. E.
 Copleston, Miss
 Copleston, Miss S.
 Copleston, Rev. E. G.
 Coplestone, Rev. R.
 Coppard, Mr
 Corbett, Rev. John R.
 Corbett, Mr W. A.
 Corbett, Rev. R. A.
 Corbette, Mr and Mrs J.
 Corney, Miss
 Cornish, Rev. T. B.
 Cornthwaite, Rev. T.
 Cornwall, Sir G.
 Corbie, Mrs
 Cortes, Miss
 Corvin, Rev. John, jun.
 Cother, Rev. G. L.
 Cotterill, Rev. G. E.
 Cotterill, Mrs G. E.
 Cotton, Rev. W. C.
 Couchman, Mr A. E.
 Couchman, Mr Charles
- Coulon, Madame
 Counsell, Mrs, Miss, and Miss A.
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 Courtney, Rev. C. L.
 Courtney, Rev. S. T.
 Courtney, Mr Edward M.
 Courtney, Mrs J. E.
 Courtney, Mr S. C. and Mrs
 Courtney, Miss M. H.
 Cowan, Rev. J. G. and Mrs
 Cowburn, Mr G.
 Cowell, Mrs and Miss
 Cowie, Rev. A. T. C.
 Cowie, Mrs Morgan
 Cowper, Miss
 Cox, Rev. F. H.
 Cox, Mrs Sidney
 Cox, Miss, and Miss E.
 Cox, Miss
 Cox, Miss and Miss F.
 Crabb, Mr R. W.
 Crabbe, Mrs
 Crabbe, Miss Mary
 Craik, Mr James
 Crane, Very Rev. Dean
 Crane, Mrs Edward
 Crapps, Mr
 Craven, Miss
 Crawford, Mr C.
 Creak, Mr A.
 Cree, Rev. E. D.
 Crichton, Rev. W. J.
 Cripps, Rev. J. M.
 Cripps, Mr R. M.
 Crispe, Mrs
 Croescott, Miss, and Miss F.
 Crofts, Mrs, Miss, and Miss B.
 Crofts, Miss
 Croker, Mrs R.
 Cromwell, Rev. J. G.
 Cronk, Rev. A. R.
 Croome, Miss C.
 Crosier, Mrs
 Cross, Rev. H. E.
 Cross, Rev. J. H.
 Cross, Mrs
 Crosse, Rev. Dr T. F. and Mrs
 Crosse, Miss
 Crosskey, Mr R. and Mrs
 Crouch, Mr
 Crowden, Miss
 Crowe, Mr Thomas
 Crowfoot, Miss
 Crowley, Mr E.
 Cruso, Miss
 Cruttenden, Rev. G. W.
 Culpepper, Rev. A. H.
 Culpepper, Mrs B.
 Cundy, Captain
 Cunliffe, Miss
 Cunningham, Miss E.
 Curling, Mr G.
 Currey, Mr, Mrs E. C., and Miss
 Currey, Mr B. S.
 Currie, Rev. E. R.
 Cursham, Miss
 Curteis, Rev. T. S., and Mrs
- Curties, Rev. T. A.
 Curtis, Rev. G. J.
 Curtis, Miss
 Curtler, Rev. W. H.
 Cust, Rev. A. P. P. and Lady E.
 Cuthbert, Rev. G. S.
 Cuthbert, Captain and Mrs
 Cutler, Rev. Henry
 Cutler, Miss
- DALBIAC, Mr H. and Mrs
 Dalby, Rev. James
 Dalby, Mrs
 Dalrymple, Miss
 Dalton, Rev. A. and Mrs
 Dalton, Rev. C. B.
 Dalton, Rev. W. B.
 Dampier, Rev. Augustus
 Dampier, Rev. W. N.
 Dampier, Mrs
 Dampier, Miss M. B.
 Danby, Rev. S.
 Danby, Miss
 Daniel, Miss
 Daniel, Miss —
 Daniell, Rev. E. T.
 Daniell, Colonel
 Daniell, Miss B.
 Daniell, Miss and Miss M.
 Darch, Mr W., Miss E., and Miss M.
 Darling, Rev. J.
 Darling, Rev. Thomas
 Darling, Miss T. M. W.
 Darton, Mr J. S.
 Darvell, Mr Henry
 Daubeney, Mr C.
 Daubeney, Mrs
 Davenport, Rev. F.
 Davenport, Mrs
 Davenport, Miss, and Miss R.
 Davey, Rev. H. M.
 Davey, Mr and Mrs H.
 Davidson, Rev. B. C.
 Davidson, Miss
 Davies, Rev. John
 Davies, Rev. J. Silvester
 Davies, Rev. W. H. S.
 Davies, Rev. L.
 Davies, Rev. R. P.
 Davies, Rev. R. V. F.
 Davies, Rev. T. Owen, and Mrs
 Davies, Rev. W.
 Davies, Mr J.
 Davies, Miss
 Davies, Miss
 Davis, G. H., LL.D.
 Davis, Rev. S.
 Dawes, Captain and Mrs
 Dawes, Mrs
 Dawes, Miss
 Dawes, Miss —
 Dawkes, Rev. S. W.
 Dawson, Rev. Arthur A.
 Dawson, Mrs and Miss
 Dawson, Mr and Mrs F.
 Dawson, Commander

Dawson, Mr
Dawson, Mr W.
Day, Colonel
Day, Mr F.
Day, Mrs F.
Day, Miss
Deacon, Rev. C.
Deacon, Miss
Dealtry, Ven. Archdeacon
Dearden, Rev. H. A.
Deane, Rev. A. M.
Dearsly, Rev. W. A. St John
Deaves, Miss
De Chair, Rev. F. B.
Deed, Rev. J. G.
Deedes, Rev. C.
Deedes, Miss M. and Miss E.
De Fontaine, Rev. A. H.
De Fontaine, Rev. L. H.
De Lancy, Miss
Denison, the Ven. Archdeacon
Dennet, Mr C. F.
Dennis, Rev. B. N. and Mrs
Dennis, Mr John and Mrs
Dennis, Miss M.
De Novikoff, Madame
Dent, Mr Joseph
Denton, Rev. John
Denton, Mr
De Putron, Rev. P. and Mrs
De Putron, Miss
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Dering, Mr Heneage W.
Dering, Hon. Lady and Miss
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Desborough, Rev. Henry J.
and Mrs
Desborough, Miss
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Dibben, Miss and Miss E.
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Dick, Miss
Dickenson, Miss K.
Dickins, Mr C. Scrase
Dickinson, Mr F. H., Mr C.,
Mrs, Miss P., and Miss E.
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Dickinson Miss M. E.
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Dickson, Rev. R. Bruce
Dill, Mrs
Dimock, Rev. Nathaniel
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Dix, Miss
Dixon, Mr Joseph and Miss
Dixon, Miss and Miss H. E.
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Dobede, Miss
Dobede, Mrs Henry
Dobede, Miss —
Dobree, Rev. Osmond
Dod, Rev. P. Hayman
Dod, Mrs H.
Dodd, Miss
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M.P.
Dodson, Mrs and Miss

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Dolphin, Miss
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Donaldson, Miss Alice
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Dowson, Miss
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Dundas, Rev. George
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Durell, Rev. J. and Mrs
During, Miss
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Dutton, Mr Samuel
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Dyer, Mrs D.
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Edwards, Rev. James

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Edwards, Mr W.
Edwards, Mr W. —
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Elliott, Miss
Elliott, Miss —
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Emery, Ven. Archdeacon
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Eyre, Mr — and Miss
Eyre, Mr H. T. W.
Eyre, Miss

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 Fitzgerald, Miss
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 Fletcher, Miss
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 Gibson, Miss
 Gibson, Miss —
 Gibson, Miss —
 Gibson, Miss —
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 Hall, Miss
 Hall, Miss
 Hall, Miss E.
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 Hankey, Miss —
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 Harris, Mr W.
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 Harris, Miss
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 Heathcote, Miss
 Heathfield, Miss
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- Heaton, Miss
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- Hill, Miss Lucy
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 Hoare, Miss
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 Miss M.
 Hobeon, Rev. R.
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 Miss E.
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 Holland, Rev. F. W.
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 Holland, Mrs and Miss
 Holland, Miss and Miss E.
 Holland, Miss —
 Holleche, Miss
 Hollist, Miss
 Holloway, Rev. George

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Holme, Rev. E.	Hutchinson, Mrs Hely	Janson, Mr C. A.
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Holroyd, Miss Lucy	Hutchinson, Miss	Jarvis, Mr C.
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Home, Miss and Miss A.	Hutton, Rev. T. B. and Mrs	Jeaffreson, Miss A. and Miss
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Hood, Miss —	Hutton, Miss	Jeans, Mr N.
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Hopkins, Miss	Ingram, Mrs J.	Jennings, Miss
Hopkins, Miss —	Ingram, Mrs W.	Jex-Blake, Rev. C.
Hopkinson, Mr Chas.	Ingram, Miss	Jex-Blake, Miss C.
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Hornbuckle, Miss —	Ireland, Mr William	Johnson, Mr S. H.
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Miss, and Miss M.	Izard, Rev. Percy	Jones, Rev. A.
Hubbard, Mr W. E., jun.,	Izard, Rev. W. C.	Jones, Rev. D. and Mrs
and Mrs	Izard, Mrs P. P.	Jones, Rev. D. E.
Hudson, Rev. R.	Izard, Mrs	Jones, Rev. E. R.
Hughes, Rev. H. and Mrs	Izard, Mrs E. S.	Jones, Rev. F. Havard
Hughes, Rev. J. H.		Jones, Rev. J. S. and Mrs
Hughes, Rev. N. J.	JACKMAN, the Rev. Canon W.	Jones, Rev. K. L.
Hughes, Major C. J.	Jackman, Miss and Miss E.	Jones, Rev. Llewellyn
Hughes, Miss	Jackson, Rev. F.	Jones, Rev. L. W.
Hulbert, Rev. C. A., and Mrs	Jackson, Rev. F. G.	Jones, Rev. W. T.
Hull, Rev. J.	Jackson, Rev. H.	Jones, Rev. William
Hull, Lieut.-Col.	Jackson, Rev. J.	Jones, Messrs C. W., B. R.,
Hunt, Rev. R. S.	Jackson, Rev. J. —	W. L. and W. H. L.
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Hunt, Mr J. A.	Jackson, Rev. W. and Mrs	Jones, Mr and Mrs S.
Hunt, Rev. W. C. and Mrs	Jackson, Mr and Mrs A. W.	Jones, Mr T. W.
Hunt, Miss	Jackson, Miss	Jones, Mrs —
Hunter, Ven. Archdeacon	Jackson, Miss —	Jones, Mrs R. E.
Huntingdon, Ven. Archdeacon	Jackson, Miss F. A.	Jones, Miss C. A.
of	Jacomb, Miss	Jones, Miss —
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Hussey, Mr, Mrs, and Mr, jun.	James, Sir Walter	Jones, Miss —
Hutchinson, Rev. C. P. and	James, Mr Edwin	Jones, Miss —
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	Jameson, Miss	

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 Jose, Mr and Mrs Wilberforce
 Jowers, Mrs T. W.
 Joy, Rev. Henry
 Joy, Rev. J. Holmes
 Joy, Mr H. H. and Miss
 Joy, Miss
 Jubb, Rev. H. and Mrs
 Judkin, Mr E. B.
 Judkin, Miss
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 Karney, Rev. R. J.
 Karney, Rev. Chas.
 Keate, Rev. J. C.
 Keate, Miss M.
 Keddell, Miss
 Keeling, Rev. W. G.
 Kell, Miss S. P.
 Kelly, Rev. Walter, and Miss
 Kelly, Rev. W. W.
 Kelly, Mr O. W.
 Kelsall, Mr John
 Kemble, Miss
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 Kempson, Mr G. S.
 Kempson, Mr and Mrs J.
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 Kendall, Miss
 Kennaway, Rev. R. A. and
 Mrs
 Kennaway, Mrs
 Kennedy, Rev. B. S.
 Kennedy, the Rev. J. D.
 Kennedy, Rev. L. S. and Mrs
 Kennedy, Mrs, Miss, Miss M.
 and Miss J.
 Kennion, Rev. R. W.
 Kent, Rev. A.
 Kent, Mr and Mrs F.
 Kent, Misses
 Kerr, Miss
 Kerr, Miss Elizabeth
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 Kettlewell, Rev. S. and Mrs
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 Kewley, Rev. Thos. Rigby
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 Miss
 Kinglake, Miss
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 Kirkpatrick, Miss E.
 Kite, Mrs

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 Knapping, Mr and Mrs Dale
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 Knight, Rev. J. W.
 Knight, Rev. R. and Mrs
 Knight, Mr and Mrs Mon-
 tague
 Knight Miss
 Knightley, Dr W. P. and Mrs
 Knightley, Rev. V.
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 Koe, Rev. Robert L. and Mrs
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 Lainson, Rev. W.
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 Lainson, Miss
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 Mrs, Miss, and Miss E. S.
 Lambert, Rev. F. F.
 Lambert, Mr F. and Mrs
 Lambert, Miss E. C.
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 Lamotte, Mr and Mrs F.
 Lane, Miss
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 Lang, Rev. R.
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 Langton, Misses
 Langton, Miss
 Langton, Miss —
 Langworthy, Mr W.
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 Lawrence, Mr Herbert
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 Lawson, Rev. W.
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 Leaming, Mrs
 Leaming, Miss
 Lear, Rev. T.
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 Le Bas, Rev. H.
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 Lee, Rev. George and Mrs
 Lee, Rev. W. H. and Mrs
 Lee, Rev. J. M. and Mrs
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 Lees, Miss
 Leigh, Miss
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 Lester, Rev. J. and Mrs
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 Leveson, Miss
 Lewin, Miss and Miss F.
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 Lewis, Rev. John
 Lewis, Rev. W. S.
 Lewis, Rev. J. C.
 Lewis, Mr and Mrs
 Lewis, Mrs and Miss
 Lewis, Mrs —
 Lewis, Miss
 Lewis, Miss —
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 Lloyd, Miss —
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 Lowe, Rev. Canon and Mrs
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 Lowe, Mrs Robt. and Miss C.
 Lowe, Mr B. M.
 Lower, Ven. Archdeacon
 Lowndes, Mr W. L.
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 Lowry, Mr James, R.N.
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 Macnaghten, Miss
 Macnaghten, Miss E.
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 and Misses
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 Malet, Captain G. E. Wynd-
 ham and Mrs
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 Manchester, Ven. Archdeacon
 of
 Manchester, Very Rev. Dn. of
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 Marsh, Mrs

Marsh, Miss
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 Martin, Mrs
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 Martin, Mrs, Miss, Miss E.,
 Miss M. A.
 Martin, Mrs J.
 Martin, Miss
 Mason, Rev. A. J.
 Mason, Mrs
 Mason, Miss
 Massey, Rev. T. H.
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 Mather, Rev. Frederick
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 Mayhew, Rev. W.
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 Meade, Rev. Charles J.
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 and Mrs Perry
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 Mellor, Miss
 Melville, Miss
 Melville, Mr P.
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 Mercier, Rev. J. J.

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 Merry, Mrs
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 Meaney, Rev. W. R.
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 Metcalfe, Rev. J. P. and Mrs
 Methley, Miss
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 Miller, Rev. Dr J. C.
 Miller, Rev. J. B. C. and Mrs
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 M., Miss C.
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 Mills, Mrs
 Mills, Miss C. M. and Miss A.
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 Milner, Mrs and Miss
 Milner, Mrs George
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 Mitchell, Rev. T.
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 Molineux, Miss
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 Monro, Rev. R. D., Mrs, and
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 Moon, Mr G. E. C.
 Moon, Rev. George
 Mooney, Rev. T.
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 Moor, Mrs
 Moore, Rev. A. W. G.
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 Moore, Rev. Thomas
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 Moore, Dr Withers
 Moore, Miss
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 Morgan, Rev. J. P.
 Morice, Rev. C.
 Morice, Rev. R. W.
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 Morris, Miss A.
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 Mount, Mr and Mrs W. G.
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 Mozley, Rev. A.
 Mozley, Rev. T. and Mrs
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 Miss L.
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 Murray, Rev. F.
 Murray, Mr J. J. and Mrs
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 Nelson, Miss
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 Newman, Rev. F. B. and Mrs
 Newman, Mr
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 Newnham, Miss
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 Miss L. M.
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 Newton, Miss
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 Norman, Miss A.
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 Norris, the Rev. C.
 Norris, Mrs

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North, Mr John
North, Mr S.
North, Miss Gertrude
North, Miss H.
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Norton, Mrs
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Lady H. Pelham
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Nürnberg, Rev. N.
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Alice
Oliver, Miss
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Onslow, Mr Guildford D.,
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Orme, Miss A. M.
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Orr, Rev. A.
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Osborn, Miss —
Osborne, Misses
Osborne, Mrs
Oswald, Rev. H. M. and Mrs
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Ozanne, Miss
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Pace, Miss M.
Padwick, Miss
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Paine, Miss
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Palmer, Miss
Palmer, Miss —
Palmer, Miss —
Palmer, Miss —
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Partington, Rev. T.
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Patrick, Miss
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Paul, Mrs
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Payne, Rev. A. D.
Payne, Rev. Randolph
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Payne, Miss and Miss Emily
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Pearson, Rev. E. L.
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and Mrs
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Penfold, Miss Kate

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Penney, Rev. W. H.
Pennington, Rev. G. R.
Pennington, Mr, Mrs, and Miss
Pennington, Miss
Penny, Miss
Penrice, Rev. C. B.
Penrhyn, Miss
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Perrin, Rev. W. W. —
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Perry, Rev. S. G. F. and Mrs
Perry, Rev. Thos. W.
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Phelps, Rev. H. H.
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Phillimore, Miss Lucy
Phillimore, Mr and Mrs Chas.
B.
Phillips, Rev. H. F.
Phillips, Miss J. and Miss M.
Phillips, Miss
Philpot, Rev. W. B. and Mrs
Philpott, Mr H. G.
Phipps, Rev. P. and Mrs
Pickard, Rev. H. A.
Piercy, the Rev. J.
Piercy, Mrs
Piercy, Miss
Pierpoint, Rev. R. W.
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Pigott, Rev. R.
Pigou, Rev. F.
Pigum, Miss
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Pilkington, Miss H.
Pinny, Miss and Miss A.
Piper, Miss
Pitman, Rev. Thomas
Pitman, Miss
Pittar, Miss and Miss L.
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Pitt, Mrs
Pixell, Rev. C. H. V.
Pizey, Rev. J. F.
Platt, Mrs
Plowden, Mrs
Plumer, Miss
Plumptre, Rev. Professor
Plumptre, Rev. W. A. and
Mrs
Pocock, Dr W.
Podmore, Rev. J. P.
Podmore, Mrs

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Pollard, Mrs	Rackham, Rev. Horace F.	Ridout, the Rev. G.
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Powell, Mr and Mrs A.	Raasam, Mr and Mrs H.	Robertson, Mrs
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Power, Miss	Rawle, Mr. jun.	Robins, Mr E. W. and Mrs
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 Smith, Miss
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 Stainforth, Mr T. Woraley
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 Strickland, Mr Nathaniel
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 Sutton, Rev. R. S.
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 Thomas, Rev. R.
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 Thompson, Rev. J.
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 Walker, Rev. E.
 Walker, Rev. S. S.
 Walker, Miss Lucy
 Walker, Miss M.
 Walker, Mr and Mrs S. A.
 Walker, Miss M. L., Miss E.
 C., Miss A. K., Miss F. F.
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 Wall, Mr T. L.
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 Waller, Miss L.
 Waller, Miss Zoë and Miss A.
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 Wallis, Rev. T. G. W.
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 Warren, Rev. A. J.
 Warren, Rev. R. P. and Mrs
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 Watson, Rev. F. F.
 Watson, Rev. G. B.
 Watson, Mrs —
 Watson, Miss
 Watt, Miss
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 Watts, Rev. B. E. R.
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 Webb, Miss
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 Weguelin, Miss
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 Weldon, Miss
 Wells, Mr H.
 Welsford, Mrs and Miss
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 West, Rev. R. T.
 West, Mr W. N.
 West, Mrs
 West, Miss and Miss F.
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 Westbrook, Mrs
 Westby, Miss
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 Westmore, Rev. H. H.
 Weston, Rev. T. W.
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 White, Rev. G. C.
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 Miss F., Miss A.
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 White, Miss and Miss L.
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- Whiteford, Mrs C.
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 Wilder, Rev. G.
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 Williams, Miss
 Williams, Rev. John
 Williams, Mr R., Lady E.,
 and Miss
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 Willion, Miss M.
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 Willis, Mrs
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 Willis, Rev. Frederick F.
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Wilson, Mr R. J.	Woodard, Rev. Canon and Miss	Wright, Mrs Percival
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Wilson, Rev. W.	Woodcock, Mr	Wyatt, Rev. H. H. and Mrs
Wilson, Mrs J.	Woodgate, Rev. Gordon	Wyatt, Rev. Robert Edward
Wilson, Mrs P.	Woodhouse, Rev. F. C.	and Mrs
Wilson, Mr R., Miss, and	Woodhouse, Mr G.	Wyatt, Rev. T.
Miss E.	Woodhouse, Miss	Wyatt, Mrs John
Wilson, Miss	Woodhouse, Miss C. and Miss	Wyatt, Miss
Wilson, Miss E.	M.	Wyche, Rev. H. E. C. and Mrs
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and Mrs Browne	Woods, Mrs	Wynter, Rev. Canon
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Winder, Miss	Woods, Mrs	
Winham, Rev. Dan. and Mrs	Woods, Miss Caroline and	YATES, Rev. Edmund T.
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Winter, Miss A.	Woodward, Miss J.	Yeld, Rev. C.
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Witherby, Miss	Woodward, Mr W.	Yorke, Rev. S.
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Miss A.	Woolcombe, Rev. George	Young, Rev. Charles
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Wix, Rev. R. H. E. and Mrs	Woolley, Mrs C. A.	Young, Miss
Wodehouse, Mr P. J.	Woolley, Mr G. H.	Young, Rev. W. E. A.
Wolfe, Mr B. T.	Woolley, Miss G. C.	Young, Mrs
Wolfe, Mr Octavius	Woolmer, Mr Shirley and Mrs	Young, Miss
Wollaston, Mr E. E.	Woolner, Mrs	Young, Mrs —
Wollaston, Miss	Wordsworth, the Misses	Young, Miss J.
Wolrige, Mrs	Workman, Miss	Young, Miss M.
Wolverton, Dowager Lady	Woraley, Mrs J.	Young, Miss B. and Miss F.

